Google

This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at http://books.google.com/

4029

VOLUME I.

4129

RELIGIOUS CABINET:

A MONTHLY PERIODICAL

66544

CONTAINING CHIEFLY SELECTIONS FROM

CATHEDRAL LIBRARY
A. M. D. G.
111 E. 50TH STREET,
NEW YORK CITY.

Published with the approbation of the Most Rev. Archbishop.

BALTIMORE:
PRINTED AND PUBLISHED BY JOHN MURPHY,

1842.

THE NEW YORK
PUBLIC LIBRARY
319785
ASTOR LENOX AND
TILDEN FOUNDATIONS

TO THE READER.

When the Religious Cabinet was undertaken, the following promise was made by the publishers:—"The Religious Cabinet will be an eclectic periodical, containing chiefly selections from the most approved Catholic Reviews, Magazines and other repertories of useful knowledge. Having for its aim to advance the interests of religion, it will embrace all such information as may tend to confirm the Catholic in the principles of his faith, to vindicate its doctrines and practices, and to promote the willing observance of its precepts. Hence the publication of controversial and moral essays will occupy a large share of its pages, while an ample proportion of other matter will be furnished, to diversify its contents and render it acceptable to the general reader..... To enhance the interest and utility of the periodical, a few pages will be devoted to miscellaneous matters, a summary of ecclesiastical intelligence, and occasionally a notice of the Catholic works that are successively issued frow the press." How far the publishers have succeeded in the execution of their plan and in realizing the expectations of the public, it is for others to decide. They will merely observe that the patronage which has been extended to the work, and which they gratefully acknowledge, is a sufficient inducement to continue its publication, notwithstanding the numerous difficulties with which it has been attended. The periodical was commenced with the hope of rendering a service to Catholicity, and with the same view will we enter upon another volume, trusting in the zeal of the Catholic community for the honor and diffusion of that religion which should awaken a common feeling among us all.

The publication of the Cabinet was undertaken by the Rev. Charles I. White and the Rev. James Dolan, upon their own responsibility, the latter having suggested the utility of such a work and assumed a considerable portion of the labor connected with it, and the former yielding to the principal onus of the editorial department. Hereafter the proprietorship of the Journal will be vested in Mr. John Murphy, whose enterprise, energy and acknowledged taste, are a sufficient guarantee to the public, that the work under his management will be deserving of patronage. Rev. Mr. White will continue to discharge the editorial duty.

In looking back upon the year that has elapsed, we recall with gratitude the friendly aid of those who have taken a practical interest in our efforts. First of all, we are indebted to the editors of the different journals who have kindly noticed our undertaking, and for whose assistance in introducing us to public regard, we return our sincere acknowledgments. Our thanks are also due to the Rev. clergy and others who have been instrumental in procuring subscriptions to the periodical. But we feel particularly grateful to our literary collaborators, all of whom we could not mention in a notice like this, nor would their modesty permit us to do so; we cannot, however, overlook the names of Rev. M. J. Spalding, Rev. J. P. Donelan, Rev. E. Knight among the clergy, and Wm. Geo. Read, M. C. Jenkins, Wm. A. Stokes, Esqs., Prof. Walter, and B. U. Campbell, Esq. among the laity, the last mentioned of whom has, by his interesting sketches, given evidence of an able and popular pen, and acquired a lasting claim to the gratitude of the Catholic community. We fervently hope that the co-operation from these various sources will be continued. As to ourselves, we shall endeavor not to be unworthy of it; for we are convinced that a union of talent and of effort, while it demands little from each one individually, will lead to vast and important *results for the good of* religion.

CONTENTS OF VOLUME I.

Articles marked thus [*] are original: thus, [†] translations.

	PAGE
Ancient Church of England, and the Liturgy of the Anglican Church, - -	1
Address to parents on the religious education of their children, - - -	18
Appeal to the Church of England,† - - - - - - - -	182, 213
Celibacy of the Clergy,† - - - - - - - - -	456, 549
Celtic Traditions of Western Europe,† - - - - - - -	58, 119, 241
Dogma of an all-ruling Providence confirmed by history,* by Rev. M. J. Spalding,	258
Domestic Peace, - - - - - - - - - - - -	220
Dress and Address, - - - - - - - - - - -	112
Desultory Sketches of the Catholic Church in Maryland,* by B. U. Campbell:	
Origin and progress of the Cathedral congregation in Baltimore, - -	310
Origin and progress of St. Patrick's congregation in Baltimore, - -	391
Memoir of the Rev. John Francis Moranville, - 433, 478, 524, 556,	622
Fata Morgana, - - - - - - - - - - - - -	238
Form of Government in the Papal States,† - - - - - - - -	115
Honinghaus' Protestant Evidences of Catholicity, - - - - - -	65
Joseph and his Brothers, a tragedy, - - - - - - - -	223
Letter of a Missionary from Eastern Tongking, - - - - - -	49
Letters on the Inquisition, Letter I. - - - - - - - -	23
Letter II. - - - - - - - -	90
Letter III. - - - - - - - -	146
Letter IV. - - - - - - - -	206
Letter V. - - - - - - - -	274
Letters on the Holy Eucharist,* by Rev. J. P. Donelan, Letter I. - - -	321
Letter II. -	489, 606
Liturgies of the Ancient Church, - - - - - - -	295, 334, 385
Litany of the Maternity of our Lady,† - - - - - - - -	381
Lecture of Pearce Conelly, Esq.* - - - - - - - - -	409
Lingard's History of England, - - - - - - -	471, 507, 561
Maria, or confidence in God ultimately rewarded,† - - -	36, 99, 158
Memoir of Bishop England,* by Wm. Geo. Read, - - - - -	361
Miraculous Virgins of the Tyrol, - - - - - - - - -	169
Monastic Institutions, - - - - - - - - - -	339
Nativity of the B. Virgin,† - - - - - - - - - -	380

Olea Sacra, Holy Oils,* by W. - - - - - - - - - -
Oxford Movement in America, - - - - - - - - - -
Pilgrims of Maryland,* by Wm. A. Stokes, - - - - - - - -
Present and Future of the Catholic Church,† - - - - - - - -
Progress and Prospects of Catholicity, - - - - - - - - -
Religion, - - - - - - - - - - - - -
Religious Aspect of Algeria, - - - - - - - - - -
Sacred Geography of India, - - - - - - - - - -
Summary View of Sacred History, - - - - - - - 79,
Sisters of Charity,* - - - - - - - - - - -
Sketches from British History,* No. I., Cardinal Wolsey, by Wm. Jos. Walter,
The Wooden Cross,† - - - - - - - 301, 343, 396, 421,
The Father, - - - - - - - - - - - - -
The Jesuits,* by P. F. - - - - - - - - - - -
The Middle Ages, - - - - - - - - - - - -
The Lily of the Valley,† - - - - - - - 516, 568,
The Professions, - - - - - - - - - - - -

POETRY.

Address to a Moonbeam, - - - - - - - - - - -
Address to Flowers, - - - - - - - - - - -
A Child's first impression of a Star, by N. P. Willis, - - - - -
Benediction of the B. Sacrament,* - - - - - - - - -
Cradle Hymn, - - - - - - - - - - - -
Creation and Redemption, - - - - - - - - - -
Commemoration of the Landing of the Pilgrims of Maryland,* - - -
Cupio Dissolvi,* by N. J. Keefe, - - - - - - - - - -
Christmas, - - - - - - - - - - - - -
Death of Bishop England,* - - - - - - - - - -
Epiphany, - - - - - - - - - - - - -
Evening Prayer, a Sonnet,* - - - - - - - - - -
Evening Thoughts,* - - - - - - - - - - -
Farewell to St. Joseph's,* by Miss Spearman, - - - - - -
Hymn to the B. Virgin,* - - - - - - - - - -
Lines on the death of an infant, - - - - - - - - -
Legend of St. Rosalie, - - - - - - - - - -
Lines on Washington,* by G. W. Custis, - - - - - - -
Oblivion, - - - - - - - - - - - -
Paris on the morning of Louis the Sixteenth's execution, - - - -
Portraiture of Byron, - - - - - - - - - - -
Sister of Charity, by Gerald Griffin, - - - - - - - - -
Stanzas written in a Church-yard, - - - - - - - - -
Star-light,* - - - - - - - - - - - -
There is a Shadow on the Earth,* - - - - - - - - -
The Temptation in the Wilderness, - - - - - - - -
The Shamrock, - - - - - - - - - - -
Thou art, O God! - - - - - - - - - - -

PAGE

merald Isle,* by Miss SPEARMAN, - - - - - - - - - 349
lissionary,* - - - - - - - - - - - - 498
larriage Feast,* - - - - - - - - - - - 507
eluge,* by Miss SPEARMAN, - - - - - - - - - 547
lose of the Year, - - - - - - - - - - - 612

ELLANY, - - - - - - - - - 61, 123, 186, 247,
Religious Statistics of the United States, - - - - - - - 61
Statistical Account of Rome, - - - - - - - - *ib.*
Statistics of China, - - - - - - - - - - 125
Jewish Statistics, - - - - - - - - - - 186
Statistics of the Church in Great Britain, - - - - - - 247
Coins, - - - - - - - - - - - - 248

IGN AND DOMESTIC INTELLIGENCE, - 63, 125, 187, 250, 314, 350, 401, 443, 481, 529, 577, 636

e *principal items are:*
FOREIGN—Liberia Mission, - - - - - 63, 318, 407, 483, 637
Decision on Animal Magnetism, - - - - - - 187
Progress of Religion in Texas, - - - - - - 189
Festival of Languages at Rome, - - - - - - 250
State of Catholicity abroad, - - - - - - - 252
Papal Letters regarding the Church in Spain, - - - 314
Oxford Movements, - - - - - - 317, 637
Bible Society, - - - - - - - - - 318
Conversion of a Jew in Rome, - - - - - 350, 401
Church in Switzerland, - - - - - - 444, 580
Appropriations by the Society for the Propagation of the Faith, - - - - - - - - - - 447
Statistics of the Church in Algeria, - - - - - 481
Allocution of the Pope regarding the Church in Russia, - 530
Philippine Islands, - - - - - - - - 531
Statistics of the Church in Texas, - - - - - 533
Religion in the East, - - - - - - - - 577
Primary Schools at Rome, - - - - - - - 636
Paraguay, - - - - - - - - - - 638
DOMESTIC—Diocesan Synods, - - - - - - - 256, 360
Ordination, - - - - 64, 127, 191, 407, 536, 583
Retreats, - - - - 64, 190, 253, 360, 448, 484, 536
Religious Professions, - - - 127, 190, 448, 484, 582, 639
New Churches, - - - 64, 128, 255, 336, 359, 360, 407, 448, 484, 536, 639
Temperance, - - - - - - - - 191, 484, 536
Origin and Progress of Religion in Hartford, Con. - - 190
Death and burial of the Rt. Rev. Dr. England, - - - 319
Funeral Obsequies of Dr. England at Baltimore, - - - 355
Pilgrim Celebration *in Maryland,* - - - - - - 357

Domestic—Obsequies of the Rt. Rev. Dr. Conwell, - - - -
Attempt at Moral Reform, - - - - - - -
Annals of Benevolence, - - - - - - -
Schism in New Orleans, and Trusteeism, - - - -
Statistics of the Church in the United States, - - -
Picquet Colony, - - - - - - - - -
Circular of the Most Rev. Archbishop, - - - - -
Literary Notices, - - - - - - 191, 256, 360, 408, 448, 488,
Obituary, - - - - - - - 64, 128, 192, 320, 360, 448,

ERRATA.

Page 154, line 20, for "confirmation and holy orders," read "baptism and confirmation."
" 269, line 13, for "wan," read "van."
" 548, line 22, for "systems," read "cisterns."
" 554, for "To be continued," read "The end."

THE

RELIGIOUS CABINET.

January, 1842.

From the Dublin Review.

THE ANCIENT CHURCH OF ENGLAND, AND THE LITURGY OF THE ANGLICAN CHURCH.

I. *The Apostolical Jurisdiction and Succession of the Episcopacy in the British Churches.* By the Rev. Wm. Palmer, M.A. London: 1840.

II. *Origines Liturgicæ, or Antiquities of the English Ritual, &c.* By the Rev. Wm. Palmer, M.A. Oxford: 1839.

IT must have excited a smile in many of our readers to observe with what regularity, about once a quarter, Mr. Palmer comes forward in the character of a polemic, and fires a shot, in the shape of a pamphlet, at the popish champion, Dr. Wiseman. We have now lying on our desk "A *fifth* Letter to N. Wiseman, D.D., by the Rev. William Palmer, M.A., of Worcester College, Oxford." Five letters in little more than the space of one year! What pertinacity of zeal, and fecundity of pen! But on this subject we have no right to interfere. We must not put in our sickle to reap another man's harvest. The letters are addressed to Dr. Wiseman; and we shall leave it to him to answer them, if he deem them worthy of the honor: being satisfied that, whatever provocation may have been given, he will perform the task with that command of temper which becomes a Christian, and in that mild and honied phraseology which is to be expected from a bishop of Melipotamus.

Τοῦ καὶ ἀπὸ γλώσσης μέλιτος γλυκίων ῥεῦν αὐδή.

But Mr. Palmer is the author of other works besides these epistolary effusions, works of higher pretension, and more general interest, but at the same time advocating paradoxical statements and opinions, which we consider it a duty to controvert and expose. We have already broken a lance with him in a former number: we propose to break another with him in the present. In that the question was whether the Church of England reformed herself in the sixteenth century; in this it shall be whether she was, for many years after her origin, independent of the Church of Rome. The affirmative is maintained by Mr. Palmer: he loses no opportunity of asserting it; he repeats it *usque ad nauseum* in most of his works. The English church, he tells us, was independent from the first: she retained that independence during the times of the Augustines, the Bedas, the Dunstans, and the Anselms: it was not till the twelfth or thirteenth century that the bishops of Rome exercised any jurisdiction over her; then for three hundred years she bent to the yoke,—but at the Reformation burst from her thraldom, and recovered her independence. He finds, indeed, some difficulty in assigning the exact period when, and the manner how, that independence had been lost, taking the duration of a century for the first, and suggesting, to account for the other, that the popes may

have acquired their authority in this island by delegation from the English church, which she was of course at liberty to withdraw, or with the permission or consent of the English bishops, which could bind only for a time, or by the usurpation of the popes themselves, which it could never be unlawful to oppose and overthrow. Now this indecision and uncertainty cannot fail of provoking some suspicion of Mr. Palmer's accuracy. How comes it that he can ascertain the fact, and yet is unable to discover any of the particulars which led to so important a revolution? But of this we shall take no advantage; because it is our purpose to show, to the full conviction of our readers, that there never was a time, from the arrival of St. Augustine and his fellow-missionaries from Rome, down to the era selected by Mr. Palmer, in which the English church did not acknowledge the superiority and jurisdiction of the church of Rome.* To accomplish this, we need only take the torch of history in our hands, and it will be seen that at the very first step which we make, the gorgeous fabric created by the imagination of Mr. Palmer will melt into air.

It is fortunate that, in the outset of this inquiry, we can appeal to a writer against whose testimony no objection can lie,—to one who candidly informs us of the sources of his information,—and who is plainly under no bias to lead him to the suppression or the disguisement of the truth;—to the venerable Beda, a contemporary and a countryman, and the first scholar of his age in the western, probably in the whole Christian church. Beda wrote the *Ecclesiastical History of the English*, from A.D. 596 to A.D. 731, almost the very year before his death. Now we can often form a satisfactory judgment of the opinions prevalent among a people, from the language which their writers employ in treating of certain subjects. How, then, does Beda speak of the bishops of Rome, and the independence of the English church? In the language of Mr. Palmer and his friends? No: in language exactly the reverse. In allusion to the arrival of Augustine and the first missionaries sent by Gregory the Great, bishop of Rome, he tells us that Gregory ought to be styled "the apostle of the English; because, when he held the first episcopal office in the whole world, and was placed over the churches already converted to the belief of the truth, he made our nation, which up to that time had been enslaved to the worship of idols, a church of Christ."* Perhaps Mr. Palmer never saw this passage; perhaps he would not see it;—for we are not sure that he does not occasionally turn his back on an inconvenient fact or statement, that he may pursue his course in happy or affected ignorance of that which, if it were seen and acknowledged, might operate as a stumbling-block in his way. But, whether he saw it or not, this is plain, that it expresses the opinion of Beda and of his fellow-churchmen of that early age, who believed that not only was the church of Rome the first church in the whole world, but that the bishops of Rome were placed in authority over all converted churches, and of course over the church of England, as soon as the English became aggregated to the Catholic church. We observe, indeed, that Mr. Palmer is very unwilling to make use of words which sound gratingly on an orthodox ear; and that he therefore converts the *commands* and *decrees*, attributed by Beda to the pontiffs, into *wishes*, or *advice*, or *invitations:* whence it is not improbable that he may also interpret this passage of a primacy of honor, and not of jurisdiction. But the subterfuge will not avail him. It is not said that the bishop of Rome is placed over other bishops, but over all converted *churches*,—an expression which evidently implies an authority of inspection and correction.

* As a century intervened between the extinction and renovation of Christianity in those parts of the island occupied by the Anglo-Saxons, we consider the English church as an establishment totally unconnected with the British church; and shall therefore take no further notice of Mr. Palmer's opinions respecting the latter, than to remark that occasionally he seems to quote from ancient authorities upon trust; otherwise we cannot explain how he came to refer to the testimony of Eusebius (Dem. Evan. iii. 5.) or of Theodoret (tom. iv. 610), as proof that some of the apostles preached personally in Britain. They merely assert that the knowledge of Christianity was spread by the preaching of the apostles, and penetrated from them into Britain.

* "Quia, cum primum in toto orbe pontificatum gereret, et conversis jamdudum ad fidem veritatis esset prælatus ecclesiis, nostram gentem, eatenus idolis mancipatam, Christi fecit ecclesiam."—Bed. ii. c. i.

From the opinion of Beda we proceed to the facts which he relates. As soon as the king of Kent and a portion of his subjects had been baptized, Augustine, by *order* of Gregory, crossed the sea to Arles; where the metropolitan of Gaul, also by the *order* of Gregory, consecrated him archbishop of the English.* The new prelate, on his return, received from the pontiff the pallium, and a letter, from which the following are extracts:—"We give you permission to wear the pallium in the English church (but only during the solemn celebration of mass), to the end that you ordain twelve bishops in twelve several places, who shall be subject to your jurisdiction, with this understanding, that always hereafter the bishop of London be consecrated by his own synod, and receive the pallium of honor from this holy and apostolic see, in which I serve under the authority of God. We moreover will that you send to the city of York a bishop, whomsoever you shall judge proper to ordain, to the end that, if the said city and the neighboring country receive the word of God, he may also ordain twelve bishops, and possess the honor of a metropolitan: for to him also we intend to give a pallium, if we live. It is, however, our will that he be subject to your authority now, but that, after your decease, he preside over the bishops whom he shall have ordained, and shall owe no subjection to the bishop of London."† To us this seems very like an act of legislative authority. Mr. Palmer admits that "Gregory was perfectly justified in directing Augustine as to the arrangement of the church just rising among the Anglo-Saxons: it was, however, a peculiar and extraordinary state of things, which did not afford any rule for other times." But he should remember that this was not a temporary arrangement, but a plan of church government, to be established both for the lifetime of Augustine, and for the times which might follow it: that it was not merely a notification of what the pontiff *wished* Augustine to adopt, as Mr. Palmer by his translation seems to insinuate, but a law which he enjoined him to observe;* and that the powers communicated to him were, as will be subsequently shown, the same which were communicated by the apostolic see to all other metropolitans on this side of the Alps.

The pontiff continues:—"Not only the bishops whom you may have ordained yourself, and those whom the bishop of London may ordain, but, in addition, all the bishops of Britain (that is, of the ancient Britons, driven by the invaders to the west coast of the island), you will have under your jurisdiction, by authority of God, our Lord Jesus Christ; that from your teaching they may learn to believe truly, and to live rightly from your example." The lamentable state, both as regarded discipline and morals, to which the British churches had been reduced, probably in consequence of the ruthless wars between the natives and the invaders, is described by Gildas, a Britain and a contemporary: and here we find Gregory subjecting the bishops of those churches to the superintending authority of Augustine, in the same manner as the bishops of the English converts. Mr. Palmer tells us that in such cases every neighboring bishop has a right to interfere: but who ever heard of a neighboring bishop assuming on that ground the right to place a national church under the jurisdiction of a foreign prelate, and that, too, in virtue of authority possessed by himself of *divine right*, for such must be the meaning of the words employed by Gregory—"By authority of God, our Lord Jesus Christ."†

But this is not all. Augustine had consulted the pope, how he was to act with the Gallic as well as with the British prelates. The answer is,—"Over the bishops of Gaul we give you no authority, because, from the olden time of our predecessors, the bishop of Arles has received the pallium, and him we ought not to deprive of the authority which he possesses. . . . . You cannot judge the

* "Juxta quod *jussa* sancti patris Gregorii acceperant." (Bed. i. 27.) Mr. Palmer is not the only writer who cannot understand the meaning of the word *jussum*. Even Mr. Churton, from custom we believe, has translated it by *advice*. "In this he followed the *advice* of Gregory."—Early English Church, p. 32.

† Bed. i. 29.

* Palmer, "Apost. Jurisdiction," p. 118. Mr. Palmer seems ignorant that, in the papal rescripts of the age, the Latin word *volumus* expresses a *command*. His translation converts it into a wish.

† *Bed. i.* 29. Palmer, Apost. Jurisd.

Gallic prelates. Whatever is to be done by authority, must be done with the aid of the bishop of Arles, that we may not overturn the institution of our fathers. But all the bishops of Britain we commit to your care, that the unlearned may be taught, the weak strengthened by persuasion, and the obstinate corrected by authority."*

Hence we are justified in concluding that the authority committed to Augustine was judicial and corrective; and that if similar authority were not given to him over the Gallic bishops, it was not because Gregory did not claim the power of granting it, but because circumstances did not require the exercise of such power. Mr. Palmer will maintain that this was an undue assumption on the part of the pontiff: that he possessed no right by himself, or by his representatives, to fix or disturb the internal arrangements of a foreign church. But the right is not the subject which at present we propose to discuss. We prove the exercise of that right, on this occasion, in opposition to his assertion that the pontiffs exercised no legislative or judicial authority in the Cisalpine churches till a later period.

Augustine ordained three bishops,—Lawrence to succeed him, Mellitus to the see of London, and Justus to that of Rochester. At the death of Augustine the bishop of London ought to have become the new metropolitan; but Mellitus was driven into exile, and afterwards succeeded Lawrence at Canterbury. Thus the office of metropolitan fell into abeyance: for neither Lawrence nor Mellitus received the pallium, nor did either of them ordain any bishop. Justus, on the death of Mellitus, the only remaining prelate consecrated by Augustine, was translated to Canterbury; and to him the pallium was granted by Pope Boniface, "with the power of ordaining bishops."† He consecrated Paulinus bishop of York; who, having received the pallium, consecrated, at Lincoln, Honorius, the successor of Justus.‡ This detail was necessary, that the reader may understand the sequel. It was now manifest that the plan laid down by Pope Gregory could not be carried into effect. The church of York had no bishops subject to it: that of London had not even a bishop of its own. The metropolitans could not be ordained by synods which had no existence. On this account Edwin, king of Northumbria, and Eadbald of Kent, joined Paulinus and Honorius in a petition to the pope, whose name was also Honorius, the object of which petition may be learned from the tenor of the papal answer:—"Therefore, in conformity with the joint petition of you and of the two kings, our sons, by this our present *precept*, we, acting in the place of the blessed Peter, the prince of the apostles, give this power to you, that, whenever it shall please God to call one of you to himself, the survivor shall consecrate the successor of the deceased: for which we have sent a pallium to each of you, that, by authority of this our *precept*, you may be able to perform the ordination in a manner acceptable to God. That which has compelled us to make these grants to you, is the great distance by sea and land between you and us, that your churches may not suffer injury from what may happen, but that the devotion of the people entrusted to your care may be augmented."* The reader will notice the tone of authority in which this answer is written, and the reason assigned for the transmission of the pallium, in lieu of its delivery in Rome into the hands of the archbishops: and then let him attend to the comment of Mr. Palmer: "This amounted in fact to a dispensation from the canons, which the case would have furnished without any application to Rome; but the English church sought the pope's interposition, not that he possessed any patriarchal jurisdiction over them, but in order that they might not seem to act entirely on their own judgment."† Thus, if any man will believe him, what by the pope is called a *precept*, by Beda a *decree*, "granting to one archbishop the power of consecrating the other, that it might not at every

* Bed. i. 27, § 65.

† "Data sibi ordinandi episcopos auctoritate a pontifice Bonifacio."—Beda, ii. 5.

‡ Beda, ii. 17—19. Mr. Palmer is of opinion that the ordination of a bishop by a single bishop is null. What then does he think of this ordi*nation of Honorius* by Paulinus, at Lincoln? *Whence could they have obtained other* bishops to assist? It is probable that Paulinus had received from Boniface the same power which Augustine received from Gregory. See Beda, i. 27.

* Beda, ii. 18.

† Palmer, Apost. Jurisd. p. 120.

vacancy be necessary to go as far as Rome for ordination,"* is in fact nothing more than a needless form of dispensation from some unnamed canons, the petition for which does not imply any consciousness of inferiority in those who solicit it. With respect to the very ingenious reason why the English bishops did not dispense with themselves, or seek a dispensation from some church nearer than that of Rome, we shall only remark that most certainly it was not known to Beda; nor has Mr. Palmer deigned to inform us by what supernatural channel it became known to him.

In 664 Deusdedit, the fifth successor of St. Augustine, died, and Wighard, being elected by the church of Canterbury, proceeded for ordination to Rome, taking with him presents and letters from Oswy, king of Northumbria, and Egbert, king of Kent. There he died soon after his arrival; and Pope Vitalian, in conformity with the royal request, selected, as a proper person for metropolitan, Theodore, a native of Tarsus, in Cilicia; and after ordination invested him with authority over all the churches of the English.† Thirteen years later it was decreed by Pope Agatho, in his synod in Rome, that the number of English prelates should be limited to twelve, including the archbishop; that these should be divided among the several kingdoms in proportion to the extent of each kingdom; and that no man should take upon himself to ordain them but the archbishop, who had received the pallium from the apostolic see.‡ By this arrangement the bishop of York forfeited the dignity of metropolitan; but sixty years afterwards it was restored to him by Gregory III;§ and not long after that a third archiepiscopal see was established at Lichfield by Adrian I, at the request of Offa, the powerful king of Mercia. Whilst Offa lived, the English bishops reluctantly submitted; after his death a powerful attempt was made to abolish the authority of the new metropolitan. Æthelheard of Canterbury proceeded to Rome; Kenulph, the successor of Offa, and the bishops, sent messengers; and the pope, Leo III, was solicited both to rescind the former decree of his predecessor in favor of Lichfield, and to decide whether the see of the southern metropolitan ought to be fixed at Canterbury or at London, according to the original plan of St. Gregory. Leo, in return, justified the conduct of Adrian, on the ground that he had been misinformed—for it had been represented to him that the enormous extent of the province of Canterbury required the joint care of two metropolitans; rescinded, as having been obtained under false pretences, the grant made to the bishop of Lichfield; and ordered that this, his decree, should be published in a synod, and be subscribed by the English prelates of that province. But with respect to the other question, whether the archiepiscopal see ought to be fixed at Canterbury or London, he declared himself unwilling to deprive the successors of Saint Augustine of that primacy which they had now so long enjoyed.* Truly it seems to us inexplicable how any man, with all these facts staring him in the face, can persuade himself that the ancient church of England was, and acted as if she were, independent of the church of Rome.

But Mr. Palmer's statement of the last transaction must not be allowed to pass unnoticed. It is this: "The act of Pope Adrian was unlawful and contrary to the canons, and as such was afterwards *forbidden to have any force* by our predecessors, the bishops of England, in the council of Cloveshoe, where also it was decreed that the primacy supported by the canons and the apostolic decrees should remain in Canterbury."† Now this is a distinguished specimen of the sophistry by which truth may be so disguised as to be made the harbinger of falsehood. There is not perhaps any single phrase in this extract which is not separately true. But by the suppression of some facts, and the convenient arrangement of

* "Ne sit necesse ad Romanam usque civitatem per tam prolixa terrarum et maris spatia pro ordinando archiepiscopo semper fatigari." (Beda, ii. 18.) Did not Beda then believe what Mr. Palmer so often denies, that the ordination of the English metropolitans belonged of right to the bishop of Rome?

† Beda, iii. 29; iv. 1, 2.

‡ Spelman, Con. i. 159. Wilkins, Con. i. 46.

§ Chron. Sax. anno 735. Malm. de Pont. f. 153.

* Wilkins, Con. i. 164—7. Malm. Gest. Reg. i. 119—27.

† *Palmer*, Apost. Jurisd. 121.

others, the impression made on the mind of the reader is directly contrary to the truth. He will, undoubtedly, conclude from this statement that the English bishops, in vindication of the rights and independence of their church, deprived, by their own authority, the see of Lichfield of the archiepiscopal dignity, though that dignity had been conferred upon it by papal authority. But what says the original document, the decree of the council, which is yet extant? It opens with the remark that it is well known to many how, in the lifetime of Archbishop Janberct, Offa, king of Mercia, had fraudulently torn in twain the ecclesiastical province belonging to the see of Saint Augustine in Canterbury; how Archbishop Æthelheard, the successor of Janberct, had visited the tombs of the apostles, and related this iniquitous transaction to the blessed pope Leo; how the apostolic father, as soon as he heard and knew of the injustice, issued and sent into England a *precept by authority of his prerogative, commanding* the bishoprics lately severed from the church of Canterbury to be replaced under its jurisdiction, and the authority of the ancient metropolitans to be restored to Archbishop Æthelheard on his return to his own country; and how Kenulph, the pious king of the Mercians, with his witan, had already fulfilled it: wherefore Æthelheard, with his twelve bishops, had, *in obedience to the apostolic precept*, assembled at Cloveshoe, and decreed that no man should violate the rights of the see of St. Augustine, but that they should always be preserved according to *the constitution of St. Gregory, the grants of his apostolical successors*, and the sanction of the canons. With the co-operation, therefore, of God, and *of Pope Leo*, they confirmed the primacy of Canterbury, with their signatures, prohibited the existence of the archbishopric in the minster at Lichfield, and, *with the permission and consent* of Pope Leo, declared the grant of the pallium and the archiepiscopal dignity, made by Pope Adrian to the minster of Lichfield, to be of no avail, because it was obtained by surreptitious and unfair suggestions."* Is it not manifest that the English bishops throughout the whole proceeding, instead of denying the jurisdiction of the pontiff, acknowledge its existence, and do nothing more than execute the papal decree!

To regulate the external polity of the English church formed but one branch of the papal prerogative; another was to watch over the state of doctrine and morals. With this view the pope was accustomed to empower his delegates to make inquiries, and to demand of the bishops their assent to certain decrees of faith and canons of discipline. In 680 Pope Agatho, to prevent the diffusion of monothelitism, sent to several countries the acts of a council held under his predecessor Martin, by which that error had been condemned. On the arrival in England of his envoy John, the precentor of St. Peter's, a synod of the bishops was called; the acts were read, and a decree was made, in which they explained their faith, and professed their adhesion to the doctrine of the five general councils, and to the condemnation of monothelitism by the council under Martin. This decree, having received the subscriptions both of the bishops and the envoy, was forwarded to Rome.* In 747 Archbishop Cuthbert summoned a council at Cloveshoe, in obedience to the command of Pope Zachary, for the extirpation of abuses which, as that pontiff had learned from Boniface of Mentz, now prevailed in the English church. This appears from the acts of the synod. It was opened with the lecture of two letters, which, "as Zachary by his apostolic authority had commanded, were read first in the original Latin, and next in an English translation. In them he admonished, expostulated, and prayed; and, thence proceeding to threats, declared that he would cut off from the communion of the church the obstinate and disobedient, of whatever rank they might be." No opposition was made, and thirty canons for the reformation of both clergy and laity were enacted.† About forty years later Pope Adrian sent the bishops of Ostia and Tudertum to England, with letters, not only to the archbishops, but also to the kings of Wessex, Mercia, and Northumbria. Two councils were held, one in Northumbria, the

* See it in Wilkins, Con. i. 167. Smith, Bedæ Hist. app. 787; and Kemble, Codex Diplom. *Ævi Saxon. i. 224.*

* Bedæ Hist. iv. 17, 18.

† Wilkins, Con. i. 94.

other in Mercia; twenty canons were published in both by the legates; and all present, including both clergy and laity, promised obedience; pledging themselves first with the sign of the cross in the hands of the legates, as representatives of Adrian, and, secondly, subscribing with the sign of the cross the copy of the acts which was to be forwarded to that pontiff.* How happened it on this and similar occasions that the bishop of Rome, and he alone of all foreign bishops, interfered? or that, when he interfered, it was not merely as an equal with advice, but as a superior with authority? or that the English bishops never offered resistance to his pretensions, but promised unlimited obedience to his commands? The facts speak by themselves; they show that the English bishops recognized not only the pre-eminence, but also the ecclesiastical jurisdiction of the successor of St. Peter.

It would be easy, if it were necessary, to cover several more pages with additional proofs from official letters, which have been fortunately preserved; from the custom of applying to the pontiff, even in the first age of the English church, for charters of protection in favor of religious establishments;† and from the appeal of Wilfrid, "by the advice of his fellow-bishops," from the judgment of the metropolitan, and the history of the pleadings before the pope in that appeal.‡ But, to spare the patience of the reader, we shall now request his attention to that which Mr. Palmer considers the great argument in support of his opinion. The popes, he tells us, did not ordain the English metropolitans, nor confirm their elections. Out of forty-one archbishops of Canterbury, from A.D. 597 to A.D. 1138, only two were consecrated by the bishop of Rome; and out of twenty-one archbishops of York, from A.D. 625 to A.D. 1119, not one was ordained by the Roman pontiff or his legates. Neither is there any proof that their elections were confirmed by him. Now, by the ancient canons to each patriarch belonged the ordination and confirmation of the metropolitans within their respective patriarchates: whence it inevitably follows that the English church was not subject to the jurisdiction of the Roman patriarch.* To this we reply: 1. We have already shown that the superior authority and jurisdiction of the Roman see was most certainly acknowledged by the English bishops, and exercised in England by the bishops of Rome. Whether that authority shall be called patriarchal, or papal, or primatial, or by any other name, is to us perfectly indifferent. The fact of its recognition and exercise cannot be disputed. 2. The ancient canons, to which Mr. Palmer refers, do not impose on patriarchs the obligation of ordaining or confirming all the metropolitans subject to their jurisdiction, but establish their right to do so, as they may think proper. They might still appoint or allow others to ordain in their place. We admit what Mr. Palmer asserts, that "for a thousand years the metropolitans of the west generally, except those of Italy and the adjoining islands, were confirmed and ordained, not by the see of Rome, but by provincial synods."† But how did this arise? From the many and grievous inconveniences which must have followed, had the metropolitans on this side of the Alps been constantly obliged to travel to Rome for confirmation and ordination. Hence the popes consented that this should be done, sometimes by the synod of bishops subject to the archbishopric, sometimes by a neighboring metropolitan, as circumstances might suggest. From the loss of ancient documents it may be difficult to prove the existence of this discipline in every province; but it is easy to prove its prevalence in the English church, and there can be no doubt that it prevailed equally, and from the same cause, in the churches of Gaul and Germany. The reader has already seen that Gregory, when he divided England into two ecclesiastical provinces, decreed that each metropolitan (but not till the death of Augustine)

* Spelman, Con. 292. Wilkins, Con. i. 146. The manner in which they promised obedience is thus described in the letter of the legates to the pope:—"Signo sanctæ crucis, in vice vestra in manu nostra confirmaverunt—in manu nostra in vice dominii vestri signum sanctæ crucis firmaverunt."

† Bedæ Hist. iv. 18. Vit. Abbat. Wirem. 295, 300. Eddius, c. 49. Wilk. Con. 147.

‡ Eddius, c. 24, et seq. Bed. Hist. v. 19. See also the appeal to Rome, of Egwin, bishop of Worcester (Wilk. Con. i. 72), and the canons of Archbishop Egbert (*ibid. 104, xlix*).

* *Palm. Apost. Jurisd.* 102, 126, et seq.

† *Palmer, Apost. Jurisd.* 102.

There was also an alteration made of another kind, less obvious perhaps to the unsuspecting reader, but which imparted a new character to the religious tendency of the Prayer-book. If we open the liturgies of the ancient Christians, we find a spirit of joy and gratitude pervading every form of their worship. Confession of sinfulness and unworthiness, and petitions for grace and pardon, may occasionally be found: but such forms were thought meeter for the class of penitents who were excluded from the celebration of the sacrifice: to their more fortunate brethren, who either had not forfeited their privileges by grievous offences, or had recovered them after a long course of penance, it belonged to sing the praises of God with hallelujahs and hosannas of joy; to express their gratitude by thanking him for his mercies in the creation and redemption of man; to remember that "he had conducted them from the paths of error to the fold of truth; had brought nigh those who were wandering afar off; and had made those the sons of God and joint-heirs with Christ, who had been without God and without hope in this world."* But this tone of gladness and exultation did not accord with that stern and gloomy form of devotion which Calvin had impressed on the minds of his disciples, who made it their care to exclude it from the new liturgy, into which it had been infused from the old. The hallelujahs and hosannas were scored out: scriptural threats of punishment, calls to repentance, and supplications for mercy were introduced; and by numerous, and sometimes scarcely observable alterations, they succeeded in almost obliterating from the book another feature in which it bore resemblance to the worship of former times. We do not make this statement either for the purpose of praise or dispraise; but we submit it to the consideration of those who have been taught to admire the vaunted identity, or at least similarity, of the ancient and modern forms of worship. Christians of the older churches worshipped as sons of God and brethren of Christ: Christians of the modern church are directed to worship as servants, conscious of misdeeds and fearful of punishment.

Cranmer, however, did not venture to submit the book in this mutilated state to the judgment of the convocation, where a strong opposition was anticipated on the part of the bishops: he was satisfied that it should be established by authority of the crown and the Parliament;* and an act was passed, which, under pretence that it was still the same book which had been approved already, and that the alterations were only such as had been found "necessary to make the same prayers and fashion of service more earnest and fit to stir Christian people to the true honoring of Almighty God," enforced the use of this second book under the same penalties as the first. Thus it became, without ecclesiastical sanction, the standard form of worship in the new church, and so it continued during the reigns of Elizabeth, James I, and Charles I, till it was superseded by the directory in the time of the commonwealth. At the restoration it recovered its rights and ascendancy, but it was subjected again to the ordeal of revision: new corrections were made, some at the suggestion of the more zealous of the orthodox clergy, some with the vain hope of conciliating the Presbyterian divines; and then, about a century after it had been enforced by lay authority, it obtained for the first time the approbation of the church assembled in convocation.

Such, in a few words, is the history of the book of Common Prayer, which book Mr. Palmer has undertaken to elucidate in his two volumes, entitled "*Origines Liturgicæ, or Antiquities of the English Ritual.*" In the preface he informs us that "the English Prayer-book was not composed in a few years, nor by a few men: it has," he says, "descended to us with the improvements and approbation of many centuries. . . . The great majority of our formularies are actually translated from Latin and Greek rituals, which have been used for at least fourteen or fifteen hundred

* Οτι τῆς πλάνης ἀπήλλαξεν . . . ὅτι μαχρὰν ὄντας ἤγγυς ἐποίησεν, κ. τ. λ.—S. Chrys. ix. 532.

* "Si noluerint episcopi efficere, ut quæ mutanda sunt, mutentur, rex per seipsum id faciet, et cum ad parliamentum ventum fuerit, ipse suæ majestatis auctoritatem interponet." (Martyr to Bucer, Jan. 10, 1551.) See the two books of Edward VI, p.xvii. Parliament met on the 30th of the same month.

years in the Christian church: and there is scarcely a portion of our Prayer-book which cannot in some way be traced to ancient offices."* The task then which he has assumed is apparently to trace such portions to their originals in the liturgies of the first Christians, though we are not sure that we have exactly caught his meaning. Devotional feelings are of all climes and of all ages: nor is it possible for men, however distant they may be from each other in time or place, to express such feelings, without using the same or similar phraseology. If then Mr. Palmer mean to say that there is no prayer offered to God in the Anglican service, of which some remote resemblance, either in form or substance, may not be discovered in ancient liturgies and ancient writers, he may spare himself the trouble of investigation. It is a position so probable of itself, that no man will be tempted to deny it. But if his object be to show that the *whole Book* of Common Prayer, or that its several offices are composed in the same order, and of similar materials, with the ancient liturgies, or the offices belonging to the ancient churches, we have no hesitation to say that he has deceived himself, and will deceive his readers. The fabric is new. It has been constructed after a modern plan, and arranged for a different purpose. If a few of the materials have been taken from the old building, that alone cannot vest it with a claim to the veneration due to antiquity.

Mr. Palmer's work opens with a long and elaborate dissertation on the ancient liturgies. We may have been tempted to smile at some of his mistakes, into which no one habituated to the Catholic ritual could have fallen; but we must not withhold from him the praise of diligence and research, and of much discrimination and judgment in his attempt to ascertain the extent of territory in which the several liturgies were used, and the age to which they may be traced in the works of authors with whose times we are acquainted.† He has even ventured to dissent from most of his Protestant predecessors in liturgical knowledge, by refusing to that which is called the Clementine liturgy, preserved in the apostolical constitutions, the extravagant authority that many critics have assigned to it. There is no evidence, as he justly observes, that it was ever used as the liturgy of any church. We think that he might have gone further, and have refused to it any credit whatsoever. It is indeed probable that the author would follow in his composition the order already established; but it is plain, from internal evidence, that he was an impostor,—of what age or country we know not,—who, to palm his work on the public, prefixed to it the name of Clement, one of the first bishops of Rome, and made him vouch for its authenticity, and describe each particular part, as dictated by one or other of the apostles.

After this parliamentary dissertation, which occupies two hundred pages, Mr. Palmer applies in good earnest to his task of tracing the formularies of the Anglican church to the liturgies of the ancient churches. With this view he first dissects each office in the Anglican ritual into its component parts, and then spreads before him every liturgy published up to the present day,—of many among which, be it remembered, the composers of the ritual could not possibly possess any knowledge,—and not the liturgies only, but also the works of ancient writers in which any liturgical notices are contained. The process which he then follows is almost ludicrous. Mr. Palmer sets out in search of the prototypes of the Anglican forms, travelling forwards and backwards in every direction, from Antioch to Rome, from Milan to Constantinople, from Egypt to Gaul, and from Ireland to the coast of Malabar; and wheresoever he espies any rite, or prayer, which bears or in his fancy may bear resemblance to some rite or ceremony in the Anglican book, that he carefully collects, to bring forward as proof of the antiquity of the latter. It matters not whether the copy and the prototype belong to the same office, or

* Orig. Litur. i. iv. v.

† We may, however, express our surprise that Mr. Palmer (Orig. Litur. i. 57, 58) should attach any importance to the testimony of the fragment, by an anonymous writer of the eighth or ninth century, published by Spelman (Con. i. 177). 1. It is evident to us that he *treats not of* liturgies, but *only of psalmody, the cursus psalmorum*. 2. His numerous mistakes deprive him of all credit. If we believe him, the order of singing the psalms followed by the Irish churches was *established* by St. Mark, that followed in the *Gallic* by St. John the evangelist!

whether the several forms placed in juxtaposition have any connection with each other: it is sufficient for his purpose that he can discover between them some similarity, real or imaginary, either in phrase or spirit. And what is the result? He exhibits to us the offices in the Book of Common Prayer as things made up of shreds and patches—some of European, some of Asiatic manufacture—collected from every church under heaven, ill-assorted, and put together in no very artistic manner. For example, as a precedent for the numerous verses from Scripture at the commencement of the *morning* service, we are referred to the capitulum, or short chapter of three lines in the Catholic office of complin—the conclusion of the *evening* service: then the first part of the exhortation is supposed to resemble a passage in a sermon of St. Avitus, bishop of Vienne in Gaul, in the fifth century; and afterwards the reading of two lessons is justified by the example of the Egyptian monks, who, after they had sung twelve psalms, used to read one lesson from the Old Testament, and a second from the New. But to follow Mr. Palmer in this his erratic course would furnish to our readers neither information nor amusement. We shall hasten, therefore, to the communion service, the second part of which, answering to the canon of the mass in the Latin, and the anaphora of the liturgy in the eastern churches, will, on account of its superior importance, claim particular attention.

This service begins with the Lord's prayer, and a short preparatory petition, borrowed from a different office in the Roman and Saxon missals: after which the minister is ordered to recite the ten commandments, to each of which the people answer by a prayer, soliciting pardon for past transgressions, and grace to keep the commandment in future. To this we make no exception. It is in perfect keeping with that humble and penitential tone which we have already observed that the revisors of the book sought to infuse into its offices. Still it is a novelty—a form of which no man, we believe, before Mr. Palmer, could discover the faintest vestige in the services of antiquity. His sight, however, is more acute: *he boldly maintains* that he "can trace this part of the Anglican liturgy to the apostolic age."* But how does he trace it? 1. He tells us that "the law and the prophets" (in other words, the books of the Old Testament) "were read in the synagogues; and there can be no doubt that from the Lord and his apostles the whole church received the custom of reading the Scriptures in their public assemblies." This may be very true; but how it shows that they always read the ten commandments at the beginning of the liturgy, he does not condescend to explain. 2. He adds that the author of the apostolical constitutions represents the liturgy of the eastern church as beginning with the law of Moses.† This we are forced to deny. What does Mr. Palmer understand by the *law* of Moses?—for to us he seems by that term sometimes to mean the ten commandments, sometimes the books of Moses,—but what does he here understand by the *law*? The ten commandments? But the author of that liturgy does not so much as allude to them. The Pentateuch? That, indeed, he mentions, not however as the beginning of the liturgy, but as the first by position among the books of the Old Testament.‡ By what distortion of vision Mr. Palmer could be led into this mistake it is not for us to explain. 3. He has still another precedent in store. "A portion of the Decalogue was read in the church of England in Lent, beginning thus: *God spake these words*, '*Honor thy father and thy mother*,' &c." For this he refers to the Sarum missal, and might equally have referred to the Roman, in which it is the lesson for the mass of Wednesday in the third week of Lent (Ex. xx. 12—24): and was plainly selected for that day, that the lesson might be in conformity with the Gospel in

* Orig. Litur. ii. 27. † Ibid.

‡ The original is as follows: "Let the reader, standing aloft, read the books of Moses and of Joshua, the son of Nave, and of the Judges, and of the Kings, and of the Paralipomena, and of the Return. . . . Then let one sing the Psalms of David, and the people follow. After that let our Acts (the impostor speaks in the name of the apostles), let our Acts be read, and the Epistles of our helper, Paul. Then let a deacon or priest read the Gospels which I, Matthew, and John, have delivered to you, and which the helpers of Paul, Luke and Mark, have left to you." (Cotel. Const. Apos. i. 261.) Every one must see that the lessons here mentioned were extracts from some one or other of all the books of Scripture.

which our Saviour quotes the commandment, "*Honor thy father and thy mother.*" Thus Mr. Palmer refers to a lesson affixed to a single week-day in the year as a precedent for one of weekly and almost daily recurrence;—a lesson consisting of the second table of the Decalogue, with much additional matter, as a precedent for one consisting of both tables, without any additional matter; to a lesson which is read consecutively without interruption, to authorize one that is broken into ten fragments, with an answer at the end of each fragment. He adds that "the lesson was followed by a response, which is not unlike our own."* Now this response is the Gradual, consisting of verses taken from the book of Psalms; the Anglican response is a new composition by the reformers themselves. The supposed resemblance between the two is invisible to us; but let the reader rub his eyes, and after comparison judge for himself. The Gradual in the missal runs thus:—"*Have mercy upon me, O Lord, for all my bones are sorely vexed: heal me, O Lord, for my soul is sorely troubled.*"—Ps. vi. 2, 3. The response in the communion service is this:—"*Lord have mercy upon us, and incline our hearts to keep this law.*" Yet, according to Mr. Palmer, the latter "is not unlike" to the former!

Having thus to his own conviction, but not, we suspect, to the conviction of his readers, traced the use of the Decalogue in the liturgy through the Sarum missal, and the apostolical constitutions, to the age of the apostles, he finds himself engaged in two other inquiries arising out of the same office: 1. whether, as is the case with this part of the communion service, it was the practice of antiquity to read one and the same lesson throughout the year? or, 2. to read it without a title to precede, but with a response to follow it? The first he attempts to trace to a copy of an Irish liturgy mentioned by O'Connor,† and perhaps to the liturgy of the Christian Indians of Malabar, according to a conjecture of Le Brun: for the second he persuades himself that he has found a precedent in the office for the eve of Pentecost in the Sarum missal.* If our readers have a taste for solemn trifling and unsatisfactory research, they may turn to the discussion of these subjects in the pages of Mr. Palmer: we shall pass them by, as also his comments on the prayers immediately following, that we may come at last to something which is really worthy of attention.

I. The canon of the mass, the anaphora of the Greeks, was always introduced with that prayer of joy and thanksgiving which begins with the words, "It is very meet and just," &c.; to which the people answered by chanting the seraphic hymn from the prophet Isaiah, "Holy, holy, holy Lord God of hosts, heaven and earth are full of thy glory;" and the hymn with which the Jews welcomed the Redeemer at his entry into Jerusalem, "Hosanna in the highest: blessed is he that cometh in the name of the Lord: hosanna in the highest." Thus the reformers found it in the ancient liturgies, and thus they allowed it to remain in the first edition of the book of Common Prayer. But in the second, three years afterwards, the hymn "Hosanna" had disappeared, and its place was supplied with the words, "Glory be to thee, O Lord most high." The alteration was trifling: what could be the motive? Of that Mr. Palmer very wisely says nothing; he is content to defend it, by appealing to three ancient liturgies,—the Clementine, the Alexandrian, and the Ethiopian,—none of which, if we may believe him, ever contained the hymn Hosanna: not that he supposes it to have been thrown out on their authority—for two of them, we believe, were unknown to the revisors—but because the omission of the hymn in these liturgies shows that it was not of universal use in the church. But did they really omit it? There is no proof of such omission in the Alexandrian, for the rubric orders "Holy, holy, holy Lord," to be sung, meaning probably the whole of the usual response; and in the other two, instead

* Orig. Lit. ii. 34.

† Orig. Litur. ii. 30. It was probably one of those copied for the use of travellers, who said mass daily during their *journey*.

* Orig. Lit. ii. p. 34. Mr. Palmer might have found the origin of it in the Gelasian Sacramentary. It was, however, more properly speaking, part of the office of baptism. The regular time for administering baptism was the eve of Easter and of Pentecost; and, while the priests were catechising the persons to be baptized, these lessons were read to occupy the attention of the people. See Sac. Gelas. ed. Muratori, i. 347, 363.

of being entirely suppressed, it is only removed to another situation equally appropriate—the general communion. The true cause of its suppression in the Anglican service will be found in the change which had been lately wrought in the archbishop's theological notions respecting the eucharist. He knew that this hymn had hitherto been used as an introduction to the "awful and unbloody sacrifice;" as an announcement that the Redeemer himself was about to descend on the altar, in the name of the Lord; as an address of welcome presented to him by his grateful disciples: "Hosanna in the highest: blessed is he that cometh in the name of the Lord: hosanna in the highest." To this that prelate had no objection in 1548; but then he had not been schooled by the foreign emissaries of Calvin. At the revision of the book, in 1551, his eyes had been opened: he could no longer reconcile such language with the new doctrine that the consecrated elements were only figures of the body and blood of Christ; and for that reason he directed or consented that the hymn should be erased from the corrected form.

II. Here it should be observed that, in the original book, a rubric was prefixed to the prayer of thanksgiving, directing that "a little pure and clean water" should be mixed with the wine in the cup. In this the framers of the ritual were certainly justified by the uniform practice of the Christian world. The mixture of the water with the wine is enjoined or noticed in every orthodox liturgy; it is mentioned by the most ancient Christian writers in different parts of the globe;—by St. Cyprian in Africa, by the Pseudo-Clemens in Egypt, by Irenæus in Gaul, and by Justin Martyr in Palestine. It was one of those practices which, though not recorded in Scripture, were retained, according to St. Basil, in the celebration of the most holy mysteries, because they were known by unwritten tradition.* But after the bursting forth of the new light this very circumstance was thought a sufficient reason for their condemnation. The mixture of water with the wine was suppressed by a new rubric. Mr. Palmer does not attempt to trace the suppression to any ancient liturgy: that he fairly gives up. He is rather inclined to deny the suppression altogether, and very gravely argues that the new rubric is silent on the subject;—that if it does not direct, so neither does it prohibit, the admixture of water. This is truly amusing. Can he be ignorant that the object of the correction was to abolish the ancient practice? and that the act of uniformity forbade "the use of any rite, ceremony, order, or form . . . . of celebrating the Lord's supper openly or privately than is mentioned or set forth in the said book?"* The fact is that the rubric has operated as it was meant to operate, and that this ancient practice is in consequence totally abolished in the modern church of England.

III. In former liturgies there occur, after the thanksgiving, a petition for the whole state of the church, a commemoration of the blessed in heaven, and a prayer for the dead: not that all these uniformly occupy the same place with respect to the prayer of consecration, but that they always precede it, or follow it. In the first book of Common Prayer this practice was carefully observed. Immediately after the *tersanctus* the blessing of God was invoked on all ranks of men; praise was given to him for the wonders of his grace in all his saints, "and chiefly in the glorious and most blessed virgin Mary, mother of his Son Jesus Christ, our Lord and God;" and to his mercy were commended all other his servants which were departed hence, that they might obtain from him mercy and everlasting peace. But by the divines forming the committee of revision, who considered such petitions in that particular part of the service as founded on the doctrine of sacrifice, and who contended that the liturgy was only a rite for the administration of the sacrament,—all these were swept away; and in their place was introduced a prayer preparatory to communion. The loss of the petitions Mr. Palmer laments. He can find no precedent for their absence in the ancient church; but the prayer substituted in their place he seeks to justify, by comparing it with one occupying the same situation in the liturgy of St. Basil. We are surprised that he did not observe the striking contrast between

* Ἐκ τῆς ἀγράφου διδασκαλίας παραλαβόντες.—*S. Bas. de Spiritu Sancto*, iii. 55.

* Stat. of Realm, iv. 130.

them. The Anglican prayer is for those who presume to approach to *the Lord's table*—the Basilian for those who have been called to *minister at the altar of sacrifice.** The two prayers, instead of being alike, have different objects, regard different persons, and spring from very different creeds.

IV. We now proceed to another omission of still greater import. There exists no where else (we may say that, before the composition of the Anglican service, there never did exist) a Christian liturgy without an invocation or prayer that God would bless, sanctify, and make or send the Holy Ghost to bless, sanctify, and make the bread and wine the body and blood of Christ.† How comes it that there is no such invocation in the present book of Common Prayer? It was there once in these words: "With thy Holy Spirit and word vouchsafe to bl✠ess and sanc✠tify these thy gifts and creatures of bread and wine, that they may be unto us the body and blood of thy most dearly beloved son Jesus Christ."‡ Why was this invocation blotted out? Mr. Palmer knows that it would be in vain to appeal to any ancient document in favor of the suppression. Hence he tells us that the invocation is unnecessary;—to pray for the end is to pray for the means; and therefore the prayer that we may be made partakers of the body and blood of Christ, virtually includes a prayer that the elements may be made that body and blood.§ But the merit of such ingenious reasoning belongs to him alone: the reformers have no claim to it. They expunged the invocation, because, in their opinion, it involved a falsehood,—namely, that the bread and wine were, after consecration, not, as they taught, mere figures, but the very body and blood of Christ.

* Orig. Litur. ii. 131.

† Πεῖσον τὸν μὲν ἄρτον τοῦτον τίμιον σῶμα τοῦ χριστοῦ σου, τὸ δὲ ἐν ποτηρίῳ τούτῳ τίμιον αἷμα τοῦ χριστοῦ σου, μεταβαλὼν τῷ πνεύματί σου τῷ ἁγίῳ. —Lit. Chrys. Goar. 77. Αὐτὸ τὸ τίμιον σωμα . . . . . τὸ δὲ ποτηριον τοῦτο αὐτὸ το τίμιον αἷμα—Lit. Bas. Goar. 169. "Ut nobis corpus et sanguis fiat dilectissimi filii tui Domini nostri Jesu Christi."—Missale Rom.

‡ The reader will notice the use of the sign of the cross in this prayer. That is now omitted. Can Mr. Palmer trace that omission to any ancient Liturgy?

§ Orig. Litur. *ii. 138, 9.*

V. Speaking of the consecration, St. Chrysostom observes that it is not man who causes the bread and wine to become the body and blood of Christ, but Christ himself, who was crucified for us. The priest that pronounces the words is but the minister: the power and the grace are God's. The priest says, "This is my body," and the words give a new being to the things lying before him.* On this account every ancient liturgy contains a solemn recital of the manner in which our blessed Lord consecrated at his last supper, and puts the words which he used into the mouth of the officiating minister, always the same in substance, though occasionally with some slight variation in point of expression. The framers of the Anglican ritual condescended to imitate, in this particular, those who had gone before them; but they were careful at the same time to show their contempt for authority, by setting aside every existing form, both in the Scripture and in the liturgies, and by compiling out of them a new form for their own use. Mr. Palmer is of opinion that "this resembles the form of the ancient Spanish, and probably of the Gallican churches, in that part which relates to the bread; and the liturgies of Cæsarea, Constantinople, and Alexandria, in what relates to the cup."† If so, the resemblance must be fortuitous. Its authors appear to us to have taken the text of St. Paul for the ground-work, and to have occasionally improved it by substituting the text of St. Luke at the consecration of the bread, and by composing an entirely new form out of the united texts of St. Matthew, St. Luke, and St. Paul, for the consecration of the wine. What might be their object it is now idle to inquire.

VI. From the prayer of consecration, the Anglican liturgy proceeds immediately to the distribution of the sacrament. Of this we have no right to complain. Where no sacrifice is intended, no sacrificial rite is to be expected. But how then can Mr. Palmer derive the Anglican liturgy from the liturgies of antiquity? 1. Is there one of them which does not contain, in the canon or anaphora, an oblation of the elements, of *τα προκείμενα*? Is

* S. Chrys. v. 463. De Prod. Judæ.

† Orig. Lit. ii. 141.

there one without an offering of the sacrifice on the altar, "the reasonable sacrifice," the "dread and unbloody sacrifice," "the most awful and most mysterious sacrifice," "the pure, holy, and unspotted victim, the bread of eternal life, and cup of everlasting salvation?" Mr. Palmer may pretend that these expressions are to be understood of "the whole service or worship then performed."* We shall not insult the judgment of our readers by refuting such a pretence; but taking it for granted that every ancient liturgy includes an offering of sacrifice, while in the modern Anglican liturgy there is not a vestige left of such sacrifice, may we not ask those who profess to believe, in accordance with these ancient authorities, that Christ at his last supper instituted a sacrifice, and commanded it to be offered in his Church, how they can still persuade themselves that they worship as Christians of old worshipped, and do as Christ commanded to be done, when they use a liturgy which contains no sacrificial oblation at all, and from which every rite and phrase that could bear the remotest allusion to such sacrifice has been most carefully expunged? This is a mystery beyond our comprehension.

2. In every ancient Church we find that the priest is ordered to break the bread *after* consecration, in allusion to the words of the Redeemer: "This is my body, which is *broken* for you."† Now whether it was because the Reformers felt some undefined objection to that phrase—for, in copying from St. Paul, for *broken* they have substituted *given*, from St. Luke‡—we do not pretend to say: but in their liturgy they have removed the breaking of the bread from the place which it occupies in other liturgies, and have directed it to take place just before the recital of the words of the institution. We do not mean to attach great importance to this rite; but its proper place is fixed in the old rituals, and Mr. Palmer will find it difficult to trace its removal to ancient authority.

3. All Churches, probably without an exception,§ concluded the sacrificial portion of the canon with the Lord's prayer. What place does that prayer occupy in the Anglican liturgy? It is removed, in defiance of all precedent, to the post-communion. We know of no other reason for the removal, but that in the older liturgies it was believed to be connected with the sacrifice.*

4. We find moreover, in all the ancient forms, a series of prayers immediately preceding the communion, intended as a preparation for the reception of the sacrament. Of this there is not a vestige in the Anglican ritual, which passes at once from the consecration to the distribution of the consecrated elements. Now it cannot be pretended that the omissions under these four heads are of matters of small consequence, or of matters ever before omitted by any Christian Church. How then can Mr. Palmer pretend to trace an office marked by such omissions to the liturgies of such Churches?

VII. We come at last to the communion itself, which, in conformity with the ancient rituals, was ordered to be administered under both kinds, but still with this novelty in the words employed by the minister, a novelty irreconcilable with the practice and doctrine of the ancients, that in place of "the body and blood of Christ," or, "the body, the blood of Christ preserve thy soul unto everlasting life," he should say, "take and eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith and thanksgiving." But this alteration gave great offence

* Palmer, ii. 83, 84.

† 1 Cor. xi. 24. ‡ Luke xxii. 19.

§ "Sic docuit Christus apostolos suos ut quotidie *in corporis illius sacrificio* credentes audeant loqui, Pater noster, qui," &c. (S. Hierom. Adv. Pel. l. iii. c. 15.) We may observe that this use of the Lord's Prayer in every other liturgy, warrants a suspicion that its absence from the Clementine is owing to the negligence of the copyist, who thought it unnecessary to transcribe a form so generally known. Mr. Palmer seeks, but in vain, to avail himself of the words of St. Augustine, that "almost the universal Church concludes the sacrificial part with the Lord's Prayer (Aug. Op. Tom. ii. p. 509:) for the exception amounts to no more than an admission, that there may perhaps be some Church which does not use it in that *particular part* of the liturgy.

* "Mos apostolorum fuit ut ad ipsam solummodo orationem dominicam oblationis hostiam consecrarent." (Greg. Mag. Epist. l. ix. ep. 12.) Does this mean that they consecrated *with* the Lord's Prayer, as Mr. Palmer supposes, or *at* the Lord's Prayer, as the words import? that is, they never consecrated without adding the prayer to the form of consecration.

to many, and so powerful was the opposition, that in the first year of Elizabeth a compromise took place, by which both forms were united, and both parties professed themselves satisfied. The advocates of the real presence understood from the ancient form, that the consecrated bread and wine were admitted to be in some sense or other the body and blood of Christ, while their adversaries took the Calvinistic form as an explanation of the other, and still contended that the whole ceremony was nothing more than a bare commemoration of that body and blood. On this subject Mr. Palmer makes no comment.

VIII. The post-communion thanksgiving follows, for which two prayers are assigned: the first of which, however orthodox and pious it may be, is acknowledged by Mr. Palmer to have no prototype in the ancient offices: but of the second he contends that it is analogous to a prayer in the liturgy of Cæsarea. We have compared them, and find them similar in nothing but their object, which is to return thanks. In the English the communicant thanks God, "who has fed him with the spiritual food of the most precious body and blood of his Son:" in that of Cæsarea, he thanks God, that "he has been made partaker of the holy, immaculate, everlasting, and super-celestial mysteries, for the benefit, sanctification, and healing of his soul and body." Who can believe that the first was derived from the second?

Here we shall take our leave of Mr. Palmer. The task which he had undertaken naturally divided itself into three branches. He was bound to show, in the first place, that those portions of the Catholic service which were introduced into the book of Common Prayer, had been in use among Christians for many centuries: secondly, that the portions omitted, particularly in the communion service, were of little importance, or of recent and suspicious origin: and lastly, that the new matter added by the reformers themselves had been derived from the ancient liturgies, or was at least conformable to them in spirit and substance. In the first of these he was sure of success: in the other two his failure is manifest and complete.

In conclusion we may be allowed to express a hope, that in the foregoing remarks, nothing has escaped us to pain the feelings of any one, whose conscientious attachment to the Anglican creed has taught him to venerate the Anglican form of worship. That worship it was not our wish to depreciate; though its merit is chiefly negative,—the merit of departing less widely from the ancient models than several of the forms adopted by other Protestant churches. Still it has departed too far to be classed in the same family with the liturgies of antiquity. They in some features may differ from each other: but their common descent is strongly marked by their general resemblance.

"Facies non omnibus una,
Nec diversa tamen, qualem decet esse sororum."

But this cannot be said of the Anglican worship. Its communion service proves it to belong to a different family, to be the offspring of a more modern and reformed creed. With the older churches, the Eucharist was the celebration of a sacrifice: in the Anglican, it is confined to the administration of a sacrament.

From Rutter's Help to Parents.

AN ADDRESS TO PARENTS,

ON THE

RELIGIOUS EDUCATION OF THEIR CHILDREN.

"I exhort you, with all the power of my soul, to consider the good education of your children, as the most important business of life."—*St. Chrysostom.*

THE first object of Christian parents ought to be the religious education of their children. In fulfilling this duty they equally contribute to the support of their own authority, to the advancement of their children, and to the general good of society at large. They who neglect this parental duty betray a shameful ignorance of their essential obligations, and of their most important interests: they can neither be accounted good parents, good Christians, nor even good citizens. The celebrated Gerson, who employed a great part of his time in the education of youth, says that, of all the means to stem the torrent of corruption which overspreads the world, the surest means is to bring up children in a Christian manner from their most tender years. Let parents, therefore, consider the education of their children as their principal concern, and that their own salvation, as well as that of their offspring, chiefly depends on the manner in which they acquit themselves of this important charge.

Parents are apt to imagine that the business of instruction belongs wholly to priests or pastors; but this is a great mistake. The parents themselves, as Bossuet observes, are the first, and, in some respects, even the principal catechists of their children. They are the *first* catechists, because, before their children come to the chapel, they ought to nourish them with the milk of sound doctrine which themselves have received from the Catholic church. They are the *principal* catechists, because it is their duty to teach them their catechism by heart, to make them daily repeat it, and to explain it to them in the best manner they are able. When parents neglect this part of their duty, the little which their children learn on Sundays is soon forgotten; whereas, by attending to it, they may render more essential service to their children than pastors can do. The latter speak to them only in the chapel, on certain days, and for a short space of time, when they are extremely dissipated by the company and variety of strange objects which strike their senses. On the contrary, at home children are more recollected; their thoughts are more sedate, because they see nothing new to take off their attention; and parents have more frequent and better opportunities of instructing them: they know their capacity and inclinations, and can take advantage of those moments when their children are most docile and best disposed to receive instruction.

Wherefore, as soon as parents observe in their children the first dawn of reason, they should begin to sow upon the virgin soil of their hearts the seeds of virtue and piety: if these take root at an early period, they will not afterwards be easily shaken by the unavoidable storms to which they are exposed from the devil, the world, and the flesh. Hence Solomon says, "Train up a child in the way he should go, and when he is old he will not depart from it."* "Hast thou children? Instruct them, and bow them from their childhood," in order to form in them early habits of virtue and piety.†

METHOD OF CATECHISING.

When children can repeat their catechism, their parents should begin to exercise their reason, and teach them to think, by little short questions, such as may help them to understand the meaning of words, and the sense of

* Prov. xxii. 6. † Eccles. vii. 25.

what they learn. For here lies the main difficulty of catechists—how to engage the attention of children, and impress on their tender minds a due sense of what is contained in the catechism. Boudon, in his excellent treatise on this subject, observes that the catechism is often of no use to children, because they learn it only by rote, without understanding it. He says that he had found children of twelve or fourteen years of age, who knew perfectly well how to answer the questions in the catechism, and who nevertheless had no knowledge of God. They would say, and repeat, that "there is one God and three persons,—that the second person was made man,—that one mortal sin was sufficient to damn a person," &c.; but they pronounced all this like parrots, without any meaning, and without having any proper ideas of religion.

Besides the business of catechising, parents have other essential duties and obligations with respect to their children, and it may not be improper to solicit their attention to the following particulars.

PRAYER.

Most children are apt to perform the duty of prayer in a careless, superficial manner, which is owing to their natural giddiness and inattention to every thing serious. Wherefore it is the duty of parents to teach them how to pray. They should instil into them a high idea of this essential duty, and show the necessity of it from our total dependence on God as to the goods both of this life and the next. For example, let them often say to their children: *We must never forget to pray to Almighty God, because he is the giver of all good gifts: it is he alone who can supply us with all things necessary both for soul and body.* At other times: *We can never arrive at the eternal happiness of heaven unless God help us by his grace: now he will help us by his grace, if we ask it by humble and fervent prayer.* Let them often admonish their children of their duty when going to prayer, as follows: *Remember you are now going to speak to God himself, the sovereign Lord of heaven and earth: see that you do it with great reverence, modesty and attention.*

In order to impress on the minds of children a due sense of the presence and majesty of God, they must first say their prayers aloud, in a mild, humble, and moderate tone, upon their knees, and with downcast eyes, and their hands joined; and they should never be allowed to huddle over their prayers, as is often the case, nor to look about here and there while saying them. After prayer, say to them occasionally: *Did you think on Almighty God? Was your heart raised up to him, to adore him, to praise him, and to beg his blessings? Without attention, your prayers, instead of pleasing God, will only offend him.*

Parents should, as much as possible, hear their children say their prayers morning and night; and in hearing them should not be employed about the business of the house. If they cannot themselves perform this duty, they ought to entrust it to such servants only as are truly pious, and who will see that the children perform it in a proper manner. It cannot be expected that children should be duly impressed with the importance of this duty, if allowed to perform it in a careless manner; or if they see their parents equally indifferent about so essential a point.

CORRECTION OF CHILDREN.

"Provoke not your children to anger; but bring them up in the discipline and correction of the Lord."—*Eph.* vi. v. 4.

The passions of children are certain motions or affections of the soul, which from the disobedience of our first parents, are become rebellious and exceedingly dangerous. These corrupt inclinations must be prudently restrained in their infancy, that they may be brought under the government of reason. When, by proper management, their inordinacy is pruned away, the passions may prove excellent instruments of virtue: but if cherished or not restrained in children, they soon grow unruly, pervert the judgment, and precipitate them into all kind of vice and wretchedness. It is the duty of parents, therefore, to curb the passions of their children, to make them subject and obedient to reason, and to discountenance every thing that savours of pride, vanity, envy, furious anger, &c. It is also proper to show them the unreasonableness and deformity of any such passions, and

to accustom them to frequent disappointments by checking their eager desires for this or that favorite object.

The correction of children ought to commence as soon as they begin to discern between good and evil. This branch of education will appear to be of more consequence than parents generally imagine, if we consider the nature of true religion, and how the authority of parents may be made subservient to it. True religion consists in choosing and following the will of God in preference to our own will. His authority is absolute; it should silence all our perverse reasonings, and obtain from us an implicit obedience to all his commands. When a parent, therefore, requires from the child an entire submission to his authority, such submission will prove an excellent hand-maid to religion. Let the object only be changed, and filial obedience to the parent becomes piety towards God.

With respect to the correction of children, a good deal of discrimination and discretion must be exercised by the parent. In cases of obstinacy, whether it takes the form of violence or sullenness, if candor and calm representations produce not the desired effect on the child's mind, punishment must be resorted to; but it should be sparing and moderate, and inflicted gradually, so as to give time to the child to recover itself from its fit of perverseness; and when its temper is altered, and bends to the yoke with docility, the punishment should cease. On some occasions, it will be proper to punish a child in the way of some restriction, or by exacting some moderate sacrifice (such as staying in the house for some hours,) in order to prevent salutary impressions from slipping too soon from his mind through youthful levity. Undoubtedly, the faults of children are to be counteracted; but by moderate measures, unaccompanied by anger and violence in the parent. As to the system of those who reprobate all punishment of children, it is certainly founded on an erroneous view of human nature. What can be more false than to represent and treat man as a creature always disposed, of himself, to act rightly, and to cultivate every good disposition as the best means of promoting his happiness? Had this been the case, we should have seen virtue clearly predominant in the world, and vice merely an exception to the general state of things. The great business of education, therefore, should be to counteract the natural bent of the mind to evil, and to instil and foster, under the guidance of the Holy Spirit, a new nature, the very reverse of that which we all bring into the world, as children of sinful Adam.

IMPROVEMENT OF THE HABITS

Is another important object which will claim the parent's attention. Of the power of habits, and the effects they produce in life, every one who reflects upon the constitution of his own mind and the causes of his actions, must be sensible. Indeed the most durable good acquired by education, will frequently be found to be that which has been indirectly obtained by habit, rather than what was immediately proposed. The language taught may be forgotten, the science which was the object of study may be imperfectly understood, and soon neglected; but the habits of attention, of diligence, and of reasoning, which have been indirectly acquired, will remain, and may be applied to the most useful purposes of life. The principal habits to be inculcated are,—order and regularity, obedience, diligence, and perseverance. To this head may be referred the *regulation of the temper.* The best sort of learning is that which teaches children to command themselves, to cherish contentment, to suffer with fortitude, and to seek and be satisfied with such innocent enjoyments as are within their reach. *Self-denial* is the basis of all self-command, and without it nothing great or good can be expected. Instead of suffering the child to grasp at every gratification which is presented to him, he should be taught to check himself; to reflect upon the lawfulness of the enjoyment, and the probable consequences of indulging in it.*

* As religion furnishes the most solemn sanctions in favor of moral duties, *a proper attention* is, therefore, to be paid to them as well as to articles of faith. The moral duties may be considered under two general divisions,—*personal* and *relative*. By *personal* duties, I mean such obligations as we are under to promote our own personal security and happiness. The principal of which are, cleanliness, economy, indus-

From the Catholic Magazine.

THE CRADLE HYMN.

The Virgin sings as she rocks the infant Jesus on her knees.

As my God shall I adore thee,
Now to poverty exiled,
Shall I humbly kneel before thee,
Or embrace thee as my child?
Shall I fragrant incense proffer,
Prostrate here in fervent prayer,
Or my breast, enraptured, offer
With the fondest mother's care?
Thou, whose name so sweet and holy
Fills with joy the angel train,
Now art lying meek and lowly,
Doom'd to indigence and pain!
Poverty and want surround thee,
Thou, the Son of the Most High,
Horned oxen feed around thee,
And beside thy pillow lie!
Little infant, frail and tender,
Yet the King of kings art thou,
And before thy throne of splendor
Countless trembling spirits bow!
Th' heavens are with thee—yet, oh wonder,
On my knees I rock thee now;
Watching o'er thy peaceful slumber,
As around the cold winds blow!
Hush! my love; for here no danger
Can disturb thy tranquil sleep;
O'er this rude and wretched manger
Holy angels vigil keep!
Fearest thou those sounds that sweetly
Fill with harmony the skies?
'T is their joyous hymns that greet thee
King, thou God in mortal guise.
Thus to them on high 't is given
To proclaim thy midnight birth,
"Glory be to God in heaven,
And to good men peace on earth."
Fearest thou the arms that press thee?
They are but thy mother's, dear;
'T is her lips that now caress thee,
And her voice that thou dost hear.
Art thou cold? Ah! yes: a stable
Is, alas! thy only bed,
And my arms the softest cradle
Where to lay thy sacred head!
Eva's fallen sons impel thee
To accept this lot forlorn;
And thy tears now sadly tell me
That to suffer thou art born!
Heavenly babe, shall I adore thee,
Now to poverty exil'd;
Shall I humbly kneel before thee,
Or embrace thee as my child?

LETTERS ON THE INQUISITION.

TRANSLATED FROM THE FRENCH OF COUNT DE MAISTRE, BY REV. JOHN FLETCHER, D.D.

LETTER I.

The Inquisition is not, in the first place, a purely ecclesiastical tribunal;—secondly, the ecclesiastics, who do form a portion of its members, never, on any occasion, concur in the sentence which condemns any criminal to death;—thirdly, they never condemn any one for any mere, or simple, opinion;—fourthly, the tribunal is a completely royal institution, conducted under the control, and regulated by the will, of the monarch.

MONSIEUR LE COMTE,

I HAVE had the satisfaction of exciting, both your interest, and your astonishment, in the course of our conversations, on the subject of the Inquisition. You have, therefore, requested me to commit to writing, for your own use and convenience, the different reflections, which I have presented to you concerning this celebrated institution. With this request I now most willingly comply: and I will take this opportunity to collect, and

place before you, a certain number of observations and authorities, which I could not have adduced in the course of a simple conversation. Without any other preface than this, I shall begin my dissertation with the history of the awful tribunal.

I remember having remarked to you, in general terms, that one of the most honorable attestations in favor of the Inquisition is the official report itself of that philosophical Cortes, which, in the year 1812, suppressed this tribunal: but which, by the exercise of their brief and arbitrary power, contrived to satisfy nobody but themselves.*

If you consider the character and the spirit of this assembly, but particularly of its committee, which drew up the decree of suppression, you cannot but own, that any acknowledgment in favor of the Inquisition, coming from such authority, is itself a circumstance which admits of no reasonable reply.

Certain modern unbelievers, the echoes of Protestant ignorance and illiberality, (A) have contended that St. Dominic was the author and founder of the Inquisition: and, for this reason, they have not failed declaiming against him with all the fury of their indignation. Now, the fact is, that St. Dominic neither ever exercised any act of an Inquisitor, nor had he any thing to do with the Inquisition. The origin of the Inquisition is dated from the Council of Verona, in the year 1184:† and the superintendence of it was confided to the order of the Dominicans, only in the year 1233, that is, at least twelve years after the death of St. Dominic.

In the twelfth century, the heresy of the Manicheans, who, in our times, are better known under the name of Albigenses, appeared to threaten both the peace of the church, and the stability of the state. For the security therefore of both, it was deemed necessary to send among them certain ecclesiastical commissioners, to inquire after the guilty. These commissioners called themselves *Inquisitors:* and their institution was approved by Innocent the Third, in the year 1204. At first, the Dominicans acted as delegates from the Pope, and his Legates. As the *Inquisition* was then but an appendage to their *preaching*, they derived from this,—their principal function,—the name of the *Preaching Friars*, a name which they have always retained. Like all institutions which are destined to produce any great effects, the Inquisition was, by no means, in its commencement, the powerful instrument, which it subsequently became. These kinds of institutions, all of them, grow, and establish themselves, one knows not how. Called in, and introduced by circumstances, opinion, in the first instance, approves of them. Ere long, authority, sensible of the advantages it may derive from them, sanctions them, and models them into form and order. For these reasons, it is not an easy matter to assign the precisely fixed epoch of the Inquisition, which, from feeble beginnings, advanced gradually towards its full dimensions,—which is the case with every thing, that is destined to last. However, we may with confidence assert,—that the *Inquisition*, properly so called, with all its attributes, and in its real character, was never legally established before the year 1233, in virtue of the bull, "*Ille humani generis*," of Gregory the Ninth, addressed, April the 24th, to the Provincial of Toulouse. While, moreover, it is equally incontestable, *that the first Inquisitors opposed no other arms to the growing heresy, than those of prayer, patience, and instruction.* (B)

Allow me, sir, to make here just one passing observation; it is this: that it is always wrong and injudicious, to confound the character, or, if I may so express it, the *primitive* spirit of any institution with the changes and variations which circumstances, and the wants and passions of men compel it to undergo in the process of time. Of its own nature, the Inquisition is a good, mild, and conservative tribunal. Such, in fact, is the universal, the unvarying, and the indelible character of every ecclesiastical institution. Such, as you cannot but have observed, is the case at Rome: and such, also, you will equally find, is the

* Informe sobre el tribunal de la Inquisicion con el proyecto de decreto acerca de los Tribunales protectores de la Religion, presentado a las Cortes generales y extraordinarias por la comision de constitucion. Mandado imprimir. Cadix 1812.

† Fleury. Hist. Eccles. L. lxxii. No. liv.

r the Church commands. But,
il power, adopting this institu-
)per for its own security to ren-
vere, the Church in this case, is
onsible for it.

e end of the fifteenth century,
e and power of the Jews were
pain; and Judaism had every
and fixed its roots so deeply, as
hreaten the destruction, both of
religion and of the national
The riches of the Jews," say the
t period, "*their influence, their*
the most illustrious families of the
e circumstances, which rendered
formidable. They really formed
a nation."

to these dangers, resulting from
id influence of the Jews, there
to augment them—and to aug-
ightfully,—the growth and pro-
Mahometanism. The tree, in
:en shivered and blown down;
till lived. The question there-
ascertain, whether there should
a thing as a Spanish nation; or
ism and Islamism should possess
:tween themselves its rich and
rinces; that is, whether super-
ism and barbarity should triumph
, the liberty and the happiness
The Jews were, at this time,
sters of Spain; and there exist-
them and the Catholic body a
ortal hatred. The Cortes, there-
anded the introduction of severe
neasures against them. In 1391,
; and multitudes of them per-
owever, the danger was every
ig, Ferdinand, surnamed "the
)nceived that, in order to save
g would contribute more effectu-
Inquisition. To this, Isabella,
strong objection. But, at length,
:ed to consent; and Sixtus IV.,
478, issued the bulls of institu-

, again, my Lord, before I pro-
her, to suggest to your consider-
important observation; it is
can any great political disorder,

but, above all, any violent attack upon the body of the state, be prevented or repelled, but by the adoption of means alike violent and energetic. This is one of the most incontestable axioms in the code of politics. In all real and imminent dangers, the rule of Roman prudence,—"*Videant Consules, ne respublica detrimentum capiat,*"* is the dictate of enlightened policy. In regard to the methods to be employed, or actually employed, on such occasions, the best are those, (I of course exclude crime and injustice) the best are those which succeed. If you consider only the severities of Torquemada, without calculating the evils which they prevented, you, in this case, cease to reason.

Wherefore, let us constantly bear in mind this fundamental truth,—*That the Inquisition, in its origin, was an institution demanded and established by the kings of Spain, under very difficult and extraordinary circumstances.* This is expressly acknowledged by the committee of the Cortes. (Report, p. 37.) And the reason which that assembly assigns for its suppression, is simply the consideration, that, "*as circumstances are now changed, the Inquisition is no longer necessary.*" (R. Ibid.)

People have often expressed their surprise at seeing the Inquisitors overload an accused person with a multiplicity of questions, in order to ascertain whether or not, in his genealogy, he retained any portion or drop of Jewish or Mahometan blood. "What matters it," they say, "to know who was the grandfather or the great-grandfather of the accused?" What matters it?—It, at that time, mattered greatly; because both of the proscribed races, being still intimately connected and allied with the great families of the state, must necessarily either have trembled or have created terror. (R. Ibid. p. 67.)

Under these circumstances, it became a concern of prudence to strike and alarm the imagination, by constantly holding out the threat of the anathema attached to the suspicion of Judaism and Mahometanism. It is a great mistake to suppose that, in order to get rid of a powerful enemy, it suffices always merely to

* "*Let the consuls watch over the safety of the republic.*"—This terrible formula invested them at once with unlimited power.

arrest him. You must subdue him, or you have done nothing.

With the exception of a small number of enlightened individuals, you hardly ever, in society, meet with a person who, speaking of the Inquisition, is not impressed with three capital errors, so fast riveted to the mind as not to yield to the very plainest demonstrations.

For example, the public every where believe that the Inquisition is a purely ecclesiastical tribunal; this is false. Secondly, they believe that the ecclesiastics who sit in this tribunal, condemn certain accused criminals to death; this again is false. Thirdly, they believe that the tribunal condemns men for entertaining mere simple opinions; this, too, is falsehood. (c)

The tribunal of the Inquisition is purely *royal*. It is the king alone who appoints the Inquisitor General. And the Inquisitor General, in his turn, nominates the particular Inquisitors subject to the approval of the king. The constitutional rules and order of the tribunal were drawn up and published in the year 1484, by Cardinal Torquemada, "*in concert with the king*." (R. p. 32.)*

The inferior Inquisitors possessed no power to do any thing without the approbation of the Grand Inquisitor; neither could the latter do aught without the concurrence and sanction of the supreme council. This council was not established by any bull of the pope; so that in the case of the General Inquisitor's charge becoming vacant, the members of the tribunal proceeded to act alone,—not as ecclesiastical, but as *royal* judges. (R. p. 34, 35.)

The Inquisitor General, in virtue of the bulls of the sovereign pontiff; and the king, in virtue of his royal prerogatives, constitute the authority which has always regulated the tribunals of the Inquisition. These tribunals are, thus, at once ecclesiastical and royal; so that, on the supposition of one or other of the two powers receding, the action of these tribunals would, in such case, be necessarily suspended. (R. p. 36.)

The committee of the Cortes, in their report, have thought proper to represent the two powers as in a state of equilibrium in the tribunals of the Inquisition. But no one, surely, can be the dupe of such misrepresentation, or of the falsehood of this pretended equilibrium. The Inquisition is purely a royal instrument, completely and exclusively under the control of the king, and powerless to do evil, save through the fault of his ministers. If the proceedings in any cause are not regular, or the proofs not clear, the king's counsellors can always where there is question of capital punishments—at once, and by one word, annul the whole process. Neither religion nor the priesthood has in such cases, any thing at all to do in the concern. If unhappily it do so chance that the accused is punished without being guilty, the fault and the injustice would then be, either in the king, whose laws had unjustly ordained the punishment, or else in the magistrates, who unjustly inflicted it. But of this I will cite the proofs hereafter.

You may remark, my Lord, that among the numberless declamations which have been published against the Inquisition, you never trace so much as one word respecting this distinctive character of the tribunal, a circumstance, however, which, in justice, all writers on the subject ought essentially to have remarked. Thus Voltaire for example, in a hundred passages of his works, describes the tribunal as the instrument exclusively of priestly cruelty and injustice:

Ce sanglant tribunal,
Ce monument affreux du pouvoir monacal,
Que L'Espagne a recu; mais, qu' elle meme abhorre;
Qui venge les autels, mais qui les deshonore,
Qui, tout couvert de sang, de flammes entoure,
Egorge les mortels avec un fer sacre.

Now, this tribunal although thus frightfully depicted, is nevertheless, the tribunal of a nation distinguished for its wisdom, its moderation, and its high sense of honor. It is a tribunal strictly royal, composed of such members only of the clergy as are remarkable for their learning and their abilities, and who, judging of real crimes, in virtue of the public and pre-existing laws, pronounce their sentence with a measure of equity and wisdom which, perhaps, could no where be found in any other court of justice. They never condemn any one, however criminal, to death. Hence, then, in what terms can I express the

* De acuerdo con el Rey.

infamy of the base calumniator who, in the above verses, thus insolently misrepresents an order of men who, so far from being cruel, are even remarkable for their clemency and moderation. But the truth is, Voltaire had his reasons for hating all authority.

If men were, all of them, wise and well instructed, absurdities and falsehoods like the foregoing would excite only their ridicule and contempt. But, unfortunately, such is not the case. The public, ignorant and prejudiced, are easily imposed upon and deceived. And the consequence is, that, cheated by the gross misrepresentations of a host of calumniating writers, they look upon the Inquisition as a club of stupid and ferocious monks, who roast men for their own amusement. Nay, it is even true, such is the force of prejudice and ignorance, that the same erroneous and unjust notions prevail even in the minds of a multitude of individuals, who, in other regards, are distinguished for their good sense. You may find them, moreover, not unfrequently, in the works of the very defenders of sound and virtuous principles. Thus, for example, in the Journal de L'Empire, you may read the following strange passage: "*Il est vrai, quoi qu' on en ait dit, que les Inquisiteurs avoient conservé, jusqu' en* 1783, *l'habitude un peu sévère, de bruler solennellement les gens, qui ne croyoient qu' en Dieu. C'étoit là leur tic; mais, hormis ce point, ils étoient de fort bonne composition.*" (D)

Surely, the author of this passage could never have reflected seriously upon what he was writing. Where, then,—in what nation of the globe—does there exist a tribunal which never condemned any one to death? Or what crime does any civil tribunal commit, which condemns the accused to death, in virtue of a law of the state ordaining such punishment for the crime of which he is proved guilty? And where, again, is the Spanish law which ordains that deists shall be put to death? The boldness of such assertion is as impudent an attempt to impose upon the credulity of the public as injustice or bigotry could well have invented.

Amid the numberless errors which the enemies of our religion have propagated, and, with too deplorable success, impressed deeply on the minds of the public, I hardly know any that have surprised me more than the supposition and belief that *priests* are ever permitted to condemn any one to death. Men may be excused for not knowing the religions *of Fo, of Buddha, or of Somonocondom*, although still, whoever undertakes to defame even these preposterous systems, ought first, in justice, to understand something at least about them. But, for a Christian to be ignorant of the laws of universal Christianity, this, surely, is a disorder which no apology can justify. For, what eye has not seen that immense and lucid orb suspended for eighteen hundred years between heaven and earth? Or what ear has not heard that eternal axiom of our religion, that *The Church abhors blood?* Who does not know that the priest is even forbidden to be a surgeon, lest his consecrated hands shed the blood of a man, although it be even for his cure? Who does not know that, in many Catholic nations, the priest is dispensed with from appearing as a witness in the trials of life and death? And that, even in the countries, where such condescendence is not allowed,—he is still allowed to enter his protest, *that he only appears, as such, in obedience to the laws, and in order to plead for mercy?* Never does the *priest* erect the scaffold. He ascends it, only as the martyr or the comforter. He preaches naught but clemency and pity; and in no corner of the globe, does he shed any other blood than his own.

"The Church," says Pascal, "the chaste spouse of the Son of God, is always, in imitation of this merciful Being, prepared and ready to shed her blood for the sake of others; but not to shed that of others for her own sake. She entertains the most decided horror of bloodshed, proportioned to that particular light, which God has communicated to her. She considers men, not simply as men, but as the images of the God whom she adores. She cherishes for each and every individual that holy respect which renders them all venerable in her sight, as having been purchased and redeemed at an infinite price, in order to become, one day, the temples of the living God. For these reasons it is that she looks upon the death of an individual, inflicted

without an order from God, not only as an act of murder, but as a sacrilege, moreover, depriving her thus of one of her members: because, whether the person thus sacrificed be one of the faithful or not, she still always considers him, either as being one of her children, or as capable of becoming such."

It is very well known that no private individual is permitted to require the death of another. Whence, it became necessary to establish public officers to do this, by the authority of the king, or rather, by that of the Almighty. And hence, again, in order to act as the faithful dispensers of the divine power, in all cases of life and death, the magistrates have no liberty of judging and deciding, save by the testimony and depositions of witnesses in consequence of which, they can neither, in conscience, pass any sentence but according to the dictate of the law, nor condemn any one to death but *him* whom the law condemns. And then, too, if the order of God obliges them to consign the *body* of the wretched criminal to punishment, the same order of God obliges them, again, to take care of his guilty *soul*. In all this, there is nothing but what is right and completely innocent: "*and still, so much does the Church abhor the shedding of blood, that she declares all those incapacitated for the service of her altars, who have ever participated in a sentence of death, although this were attended by all the aforesaid religious circumstances.*"

You cannot, sir, but admire the beauty, and own the wisdom, of the above theory. Perhaps, however, you may wish likewise to know, by experience, the true spirit of the priesthood, in relation to this interesting object. Well, then, study and consider this in those countries or places, where the *priesthood* once held, or still holds the sceptre. A series of extraordinary circumstances had formerly established in Germany a multitude of ecclesiastical sovereignties. To judge of these, under the heads of clemency and justice, you need only to call to your recollection the old German proverb;—"*It is good to live under the crosier.*" Proverbs, which are the fruit of public experience, are testimonies which never deceive us. I therefore appeal to this authority, which is still farther confirmed by the sanction of every man wh possesses either memory or judgment. Neve under those mild and pacific governments was there any question of persecution or o any capital sentence against the spiritual ene mies of the reigning powers.

And what, sir, shall I say of Rome? It is no doubt, under the government of the sove reign pontiffs that the spirit of the priesthoo should manifest itself the most unequivocally Now, it is an incontestable and universally admitted truth, that never has this governmen been reproached with aught but its too grea mildness. No where, does there exist a mor paternal administration; a more impartial dis tribution of justice; an order of punishment more gentle and humane; a measure of tole ration more complete. Rome is, perhaps, th only place in Europe where the Jew is neithe humbled nor ill-treated. At all events, it i most certainly the place where he is the hap piest; for Rome has always been proverbi ally called "*The Paradise of the Jews.*"

In like manner, consult the voice of history What government do you any where find that has been less severe than that of modern Rome in relation to every kind of anti-religious offences and disorders? Even during those periods which are called "*the ages of ignorance and fanaticism,*" not even then, did its spirit or its practice vary. Thus, let me just cite to you the example of Clement IV. absolutely *scolding* the king of France—and this king was St. Louis himself—for having made against blasphemers certain laws which that pontiff thought too severe, entreating him, at the same time, very urgently, in his bull of July 12th, 1268, to mitigate them. He moreover, in another bull of the same date, addressed to the king of Navarre, remarks to this prince: "*It is by no means advisable to imitate the example of our very beloved Son in Jesus Christ, the illustrious king of France, in regard of those too rigorous laws which he has published against these kinds of crimes.*"

Voltaire, in some of those moments when his common sense was not obscured by the clouds or fever of irreligion, has, on several occasions, borne very honorable testimony to the papal government. Thus, in his poem "*De la Loi Naturelle,*" he says:

Marc-Aurele et Trajan meloient, au champ de Mars,
Le bonnet du Pontife au bandeau des Cesars;
L'univers, reposant sous leur heureux, genie,
Des guerres de l'ecole, ignoroit la manie.
Rome, encore aujourd'hui, conservant ces maximes,
Joint le trone a l'autel par des nœuds legitimes.
Ses citoyens en praix, sagement gouvernes,
Ne sont plus conquerans, et sont plus fortunes.

Where such, then, is the evidence of the general character of the Church, why should it, any where, be called in question? Mild, tolerant, charitable, in every nation of the globe, why, or by what magic, does it so chance, that she is cruel alone in Spain, a nation eminently distinguished for its high sense of honor, and for the generosity of its subjects?

I must here premise an important observation; it is this: that, in the discussion of all questions, be these what they may, there is nothing so essential as to avoid a confusion of ideas. Wherefore, when we speak or reason about *the Inquisition*, let us always separate and distinguish accurately the conduct of the state from the conduct of the Church. Whatever in this tribunal is rigorous and frightful—and above all, the punishment of death—all this is purely the concern of the civil government;—it is its affair; and it alone is accountable for it. Whereas, all the clemency, which is so remarkable in this tribunal, is the act and influence of the Church which interferes with punishments, only in order, either to suppress or to mitigate them. Such is its indelible and never varying character. Not only is it an error, it is even a crime to maintain, or yet to suppose, that the *priesthood* can ever pronounce the sentence of death upon any one.

In the history of France, there is a grand event which is not sufficiently noticed. It is that which regards the Templars. These unfortunate beings, whether guilty or not, (this is not here the question) petitioned earnestly to be tried by the tribunal of the Inquisition, "*knowing well,*" say their historians, "*that, if they could only succeed in obtaining its members for their judges, they should run no risk of being condemned to death.*"

The king of France, however, aware of this, and of the inevitable consequences of this appeal of the Templars, formed now his own determination. He shut himself up with his council of state, and at once hastily condemned them to death. This is a fact which is not, I believe, sufficiently or generally known.

At the earlier periods of the Inquisition, and when the greatest severity was chiefly needed, the Inquisitors in Spain used not to inflict any more rigorous punishment than the confiscation of the criminal's property; and even this was always remitted, whenever he thought proper to abjure his errors within the term, so called, "*of Grace.*" (Rep. p. 33.) It does not appear quite clear from the instrument thus referred to, at what exact period it was, that the tribunal of the Inquisition began to pass the sentence of death. This, however, is not material. It suffices to know, what cannot be called in question, that it could only have acquired this right, by having become a royal institution; and that with the sentences of death the priesthood, from the nature of their character, had not, could not have, any thing at all to do.

In our times, the matter is no longer an object of incertitude. It is now well known that every important sentence, even the sentence of simple arrest, was decided by the advice of the supreme council, without whose authority nothing was, in fact, determined. (R. p. 64.) Now, this is a circumstance which pre-supposes and implies, both the greatest prudence and the most careful circumspection. But, in short, if it did so happen that the accused was pronounced a heretic, the tribunal, in this case, after having ordered the confiscation of his property, made him over, for the legal punishment, to the secular arm, that is, to the council of Castile, a body of men, than whom nothing in any nation could be more enlightened, more learned, or more impartial. If the proofs alleged against the accused did not appear evident, or if even, though guilty, he did not remain obstinate, the only punishment which then was inflicted on him, was simply an act of abjuration, performed in the church, and attended by certain prescribed ceremonies. It is true, all this implied a certain measure of disgrace to the family of the criminal; and to the criminal himself it involved the incapacity of exercising any public employment. (R. p. 65.)

I am, however, perfectly convinced that, in regard of these latter dispositions, they were but the artifices of clemency, invented for the express purpose of sheltering the greatest criminals. Certain facts which have come to my own knowledge, and, above all, the character itself of the tribunal, leave no doubt whatsoever upon my mind in these respects.

The tribunal of the Inquisition is composed of one supreme head named the *Grand Inquisitor*, who is always either an archbishop or a bishop; of eight ecclesiastical counsellors, of whom six are always seculars, and two regulars—one of these invariably a Dominican, in virtue of a privilege granted to the Dominican order by Philip the Third; the other, a religious of any other order, according to the regulation of Charles the Third. The youngest of the secular counsellors acts the part of attorney general, and in certain cases, calls in to his assistance two of the counsellors of Castile. I however suppose, at the same time, that they are always called together, whenever there is question of any capital punishment. From this plain and simple exposition of facts, you cannot but feel how groundless and fictitious are those two phantoms of Voltaire, as well as of thousands of other ignorant and prejudiced writers, proclaiming the Inquisition, "*a bloody and frightful monument of monkish power.*" There is, surely, nothing very terrific in the circumstance of seeing two humble religious united with eleven or thirteen judges; whilst, as for the poor insulted Dominicans, to whom the public prejudice attributes all the odium of the Inquisition, your candor will, I am sure, allow that these men are wholly undeserving of the unjust imputation thus cast upon them.

Whoever considers attentively the whole form and order of the tribunal, cannot but be compelled to admit that it would be difficult to conceive any possible court of justice, whose composition is better calculated to prevent or to efface even the slenderest suspicion of cruelty, or rather (I will venture to say it) of simple severity. There is no one, provided he but understands the spirit and maxims of the Catholic priesthood, but must be convinced that, in its tribunals, mercy will necessarily hold the sceptre.

And let me here ask your particular attention to the following observations, that, independently of the favorable presumptions which arise from the composition alone of the tribunal of the Inquisition, it moreover supposes and presents an infinite number of particular mitigations, which all turn out to the advantage of the accused, and which are known only by experience.

But, in order not to dwell any longer upon this part of my subject, I will at once place before you one of the sentences of the Inquisition, of the most severe and rigorous character. It is one which, without *ordering* the death of the criminal (that is impossible), still *draws* that punishment after it, on the supposition that the guilt be such as the law ordains shall be visited by this infliction. The following is the form and nature of the sentence.

"*We have declared, and do hereby declare, that the accused, N. N., is convicted of being an* APOSTATE *heretic;** *an encourager and concealer of heretics; a false and pretended* CONFESSANT;† *and a relapsed impenitent; by which crimes he has incurred the punishments of the greater excommunication, and the confiscation of all his goods to the profit of the royal chamber and of his majesty's attorney general.*‡ *We moreover declare that the accused ought to be left, as we now leave him, to justice and to the secular arm, entreating these, and very affectionately, and in the best and strongest manner that we can,* CHARGING *them to treat the criminal with kindness and compassion.*"

The Spanish author of "*The Inquisition Unmasked,*" who has furnished me with the above

* The question, therefore, is not of a pure and simple heretic, but of an *apostate* heretic, that is, of a Spanish subject convicted of having apostatized, and of having given exterior proofs of his apostacy; for without these no trial would have taken place.

† This relates to the crime of *relapse*. For the fact is, the criminal who confessed his crime and who said, "*I have sinned, and I repent,*" was always absolved at the tribunal of the Inquisition; an example of clemency, this, such as can no where be found in any other court of justice. But should the criminal, after this act of mercy, return to his former errors, he in this case is declared "*a false and pretended confessant, and a relapsed impenitent.*"

‡ Thus the tribunal is purely royal, notwithstanding the ecclesiastical fiction; and all the fine phrases and declamations against *sacerdotal avidity* come to nothing.

details, pretends, it is true, that the clause thus recommending mercy, is no other than a mere unavailing formality, and of no service to the criminal. And, in order to prove this, he cites the words of Van-Espen, according to whom the protestation made by the tribunal is little else than a kind of external formality, *which, nevertheless, is dear to the church.*

Now this objection does not, after all, in any degree weaken the general proposition, *that the Inquisition never,* ITSELF, *condemns any one to death; and that,* ON NO OCCASION, *will there be found the name of any priest inscribed on any warrant for such execution.*

Where the laws of Spain ordain the punishment of death for such or such a crime, the courts of justice cannot, of course, oppose them. Thus, if the Inquisition, after the most diligent investigation, and from the clearest evidence, find the accused guilty of the crimes imputed to him, its judgment then, if it be a case of death, regulated by the laws, will therefore be followed by death. But with this the tribunal itself has nothing at all to do; and it is and for ever will be true, that *it never condemns any one, however guilty, to death.* The civil power acts, and has the authority to act, as *it* thinks proper. But if, by virtue of the foregoing clause, "*dear to the church,*" its judges condemned any innocent man to death, themselves, in such case, would be the great offending criminals.

Hence that unceasingly repeated expression, calling the Inquisition "*a bloody tribunal,*" is not merely groundless, but absurd. There does not, there cannot exist, any where, a tribunal but what, unhappily, is sometimes under the necessity of condemning the criminal to death, and which is irreproachable for doing so, provided it but executes the law upon the most positive and the clearest evidence; and which even would be justly reproachable if it did not execute the law upon such testimony.*

It is, moreover, a fact that the Inquisition does not, itself, condemn any one to the punishment of death ordained by the dictate of the laws. This is a matter purely and essentially civil, be the appearances ever so much against it. And upon this point the committee itself of the Cortes agrees with the author of "*The Inquisition Unmasked,*" whom I have cited already.

"Philip the Second," says the committee, "'the most absurd of princes,' was the real founder of the Inquisition. It was his refined policy that exalted it to the height of authority to which it rose. Our monarchs have always rejected the counsels and suspicions which, at times, have been addressed to them against this tribunal. And their reasons were, because, in every case, they were the absolute masters of naming, suspending, or dismissing the inquisitors; whilst, at the same time, themselves had nothing to apprehend from the tribunal." (Rep. p. 69.)

From these concessions of the committee, I think it evident that the tribunal of the Inquisition was completely under the control, not of the priesthood, but of the civil or royal authority. Or, if the preceding passage do not convince you of this, I will cite to you another from the same report, in which the committee observes that "in no papal bull can it be found that the supreme council has the right to decide any cause in the absence of the grand inquisitor, but which, however, is constantly done, without the slenderest difficulty." Whence the reporter of the committee concludes that, "*in these cases, the counsellors act, not as ecclesiastical, but as royal judges.*" (R. p. 35.) But, beyond all this, is it not an incontestable fact that, "*neither at present nor formerly, could any order of the Inquisition be, I do not say executed, but so much as published, without the previous consent of the king?*" (R. p. 89.)

It was for these reasons that the kings of Spain have, at all periods, been strongly attached to the Inquisition. Thus Charles the Fifth, when petitioned by the states of Arragon and Castile to render the proceedings of

* There is not a more common nor a more favorite expression among Protestant writers, as well as among the Protestant public, than to call all the criminals that are condemned by this tribunal, "*the victims of the inquisition.*" They are no more "*victims*" than are all other criminals who are put to death in virtue of a legal sentence. And it is even true that the Inquisition never, but at the last extremity, and after every effort to reclaim the accused criminal, makes him over to the civil power.

the Inquisition less severe, replied (for he was a prince who pretty well understood the art of ruling) to their address in terms the most ambiguous, seeming to grant every thing, and yet, in reality, granting nothing. (R. p. 50.) Whence Garnier, a historian, who on this subject is, of all others, the least to be suspected, very candidly allows that "*the religious Inquisition was nothing more nor less than a political institution.*"*

It is a fact which merits notice, that in the year 1519, the Arragonese had obtained from Leo the Tenth the complete concession of all their petitions upon this subject, a circumstance which strikingly points out the spirit of the church, and the character of her pontiffs. However, Charles V opposed the execution of the papal bulls; and Leo, in order that he might not disgust the king, issued, in 1520, the bull in which he approves of Charles' conduct. (R. p. 52.)

I have thus stated to your lordship the character of the Inquisition. From it, and from the facts which I have cited, you will be convinced how groundless are the notions which the public every where entertain of this tribunal; and how unjust the calumnies with which the infidel and Protestant writers have so bitterly assailed it.*

* Hist. de Charlemagne.

* "In April, 1815," it is stated in the Madrid Gazette, "Ferdinand VII made a visit to the various prisons of the Inquisition, when, having curiously and carefully examined them, his excellency, the inquisitor general, who had accompanied his majesty, addressed him as follows: "Sire," he said, "your majesty has now seen these subterraneous prisons; these frightful dungeons; these instruments of torture, against which, in the height of their delirium, the enemies of the throne and the altar declaim so furiously. Have you, then, seen the ministers of the God of peace transformed into so many Neros and Dioclesians, kindling and fanning the flames of funeral piles, and indulging themselves in every atrocity that cruelty and barbarity can invent? Your majesty has observed that the prisons are clean and decent, and even commodious: and that the ministers of the holy office know how to unite mildness and mercy with justice. May God grant that this visit of your majesty may have the happy effect of undeceiving men who have abandoned the paths of truth."

NOTES AND ILLUSTRATIONS.

(A)

It is to the injustice, principally, and the illiberality of the Protestant writers, that the learned author, the Count De Maîstre, in his various works attributes the hostility of the infidel writers to the Catholic religion; precisely as he also, in like manner, imputes the infidelity of these men to the principles of Protestantism. The circumstance, indeed, of the injustice and illiberality of the Protestant writers, in whatever relates to the Catholic religion, is too notorious to be called in question. It is, among them all, "*La fable convenue*,"—a matter of course. At least it is so, and peculiarly so, in this country; "*La nation*," says the count, "*la plus aisée à tromper; la plus difficile à détromper; et la plus puissante pour tromper les autres.*" This opinion is correct: for in no nation are there so many sects and impositions; no where so many prejudices and delusions; no where greater talents, eloquence, and industry, to mislead and deceive the public. Cobbett has asserted, in one of his Registers, that "*he verily believes that there are more lies in English books than in all the other books in the world put together.*" At all events, I do think this fact true, that, among all the multitude of the antagonists of the Catholic religion in this country, there is not so much as *one* who, pretending to describe it, does not misrepresent it; or who, affecting to refute its tenets, does not distort, insult, and vilify them. Whence it is that there is not any one prejudice so deeply burnt into the English mind as the hostility to what is vulgarly denominated "*popery*."

There are various causes which, besides the misrepresentations of our religion, account for the general hostility to it. Thus it is a fact, which may be traced in every age and country, that, whenever or wherever men separated themselves from the parent church, they

at once became its bitterest enemies. Such has uniformly been the case with every heresy and schism that has risen up in the Christian world. But where, added to this, it has moreover been the fact that any new sect or heresy has proved triumphant over the parent institute, despoiling it of its riches, seizing upon its sanctuaries, &c., it in this case becomes also the obvious but unhappy interest of such sect or heresy, by every artifice of policy and by every instrument of violence, to retain the unhallowed usurpation, and to depress and persecute the plundered church. This is the very instinct and first dictate of injustice. Accordingly, describing the conduct of this country in relation to the Catholic religion, the eloquent and patriotic Parnell, in his Historical Apology, says: "*To keep alive the prejudices of the public, the government employed all its long chain of influence and activity. It organized every exertion in reviving, inventing, and circulating every libel and slander, every pitiful jealousy, every sordid suggestion, every fierce defiance, against the doctrines, opinions, character and persons of the Catholics.*" Such as these, no doubt, are the surest means of retaining power, and of keeping possession of what the violence of injustice had acquired. But in fact it is true that the very name itself of "*Protestant*"—a name not denoting any religion whatsoever; for the atheist is just as much a Protestant as is the believer in the Thirty-nine Articles,—this name itself is a name of rancor and hostility.

It is owing, therefore, to the above and many such like causes that there exists in this country a spirit of ill-will and bigotry towards the parent church, such as is now unknown in every other Protestant state. Gibbon, indeed, asserts that "*the English are the most credulous and fanatic of any nation in Europe.*" At all events, this is certain, that in no other nation in Europe are there employed so many means and instruments, so much industry and artifice, so many falsehoods, insults, and invectives, to poison, inflame, and mislead the public mind, in relation to the Catholic religion, as have always been and are still made use of in this pretendedly liberal and enlightened country. It is, indeed, fortunate for us that the men who now daily write and speak, and preach and inveigh against us, have not also the power to do more. I doubt much whether words alone would satisfy them, and whether they would not bring back those good olden days when "*the persecution of Catholics,*" as Hume relates, "*was called* THE GOLDEN REINS OF DISCIPLINE."

(B)—*The Doctrines of the Albigenses.*

Whoever is acquainted with the doctrines and conduct of the Albigenses will, if candid, allow that the former were so impious and detestable, the latter so violent and seditious, as not only to have justly awakened the vigilance of the states in which they prevailed, but, moreover, to have called down upon them the just severities of the law. Their doctrines, borrowed, many of them, from those of Manes, were such as follow:—They believed, like the Manicheans, in two principles or creators, the one good, the other bad; in two Christs, the one good, who had not as yet appeared in the world, the other bad, who had appeared in a fantastic body, and who had died and risen up again only in appearance. They denied the resurrection of the body; condemned all the sacraments; rejected matrimony; and believed the procreation of children to be a crime. To these and other profane opinions were added the most decided hatred of the hierarchy, and their endeavors, by violence and the grossest insults, to overturn it—declaiming loudly and for ever against the power and riches of the clergy. Their morals, corresponding with their doctrines, were in the highest degree infamous and abominable: whence, also, they received those detestable appellations, expressive of their disorders,—"Pifres, Patarins, Poplicolins, Cathari," &c.

It was in consequence, more or less, of the aforesaid doctrines, but chiefly from the violence and excesses of their conduct, that they at length drew down upon themselves the severities of that crusade which has furnished a multitude of the Protestant writers, and their copyists the incrédules, with such ample room and with such delightful materials for insult and declamation. I do not, indeed, pretend to say that the punishments sometimes inflicted by Simon De Montfort, did not exceed the measure both of mercy and justice.

Such probably was the fact. But then they were provoked by the grossest profanations of religion, by the greatest excesses and disorders, and by the most savage cruelties exercised upon the Catholics.*

It is a circumstance, also, which should be remarked,—that, for forty years before Montfort's crusade, every method had been employed to correct the errors, and to appease the disorders of the deluded fanatics,—instruction, mildness, &c. In 1147, St. Bernard went amongst them, armed only "with the sword of the Spirit—the word of God;"—and the virtues, and sanctity, of his life. In like manner, Voltaire himself observes,—St. Dominic went, also, amongst them, carrying with him no other than the same gentle and persuasive influences. "*Saint Dominique,*" he says, "*qui avoit accompagné L'Eveque D'Osma,—très homme de bien,—à Toulouse, donna, avec lui, l'example, d'une vie apostolique; et parut souhaiter, qu'on n'employa jamais d'autres armes que la persuasion, et la bonne vie.*"—Hist. Gen.

It was, in fact, only when all these, and such like expedients had proved unavailing, that recourse was had to the measures of severity, and repression. In 1179, the Council of Lateran, alleging its reasons for sanctioning these,—remarked;—"*They,*" (the insurgent fanatics) "*respect neither the churches nor the monasteries. They spare neither orphans, age nor sex. They plunder, and lay waste, every thing, when we exhort the faithful courageously to oppose their ravages.*" Such as these were the causes, and such the motives of the crusade, undertaken against the Albigenses.—And, where, in fact, is the nation, that, even now, under similar provocations, and excesses, as the above, would not adopt severe, and powerful measures to repress them? If the reader will only recall the conduct of this Protestant country towards Catholic Ireland, he may trace in this, and in the savage cruelties, exercised upon its Catholic subjects,—I do not say, reasons to justify the cruelties of Montfort,—no reasons can justify cruelty,—but, reasons to silence much of the severity and inconsistency of their reproaches against him.*

* "*Certain writers,*" says Mosheim, "*who have accustomed themselves to entertain a high idea of the sanctity of all those who, in the middle ages, separated themselves from the Church of Rome, suspect the inquisitors of having attributed falsely impious doctrines to the Albigenses. But this suspicion is entirely groundless. Their shocking violation of decency was a consequence of their pernicious system. They looked upon decency and modesty as marks of inward corruption. Certain enthusiasts amongst them maintained that the believer could not sin, let his conduct be ever so horrible or atrocious.*—Eccles. Hist. vol. iii.

* It should seem a somewhat singular fact, that—considering the doctrines, and the conduct, of the Albigenses, our English Protestant divines, many of them,—such as Fulke, Sparke, Bulkley, &c.,—and even still, several modern ones,—lay claim to these fanatics, as the early ancestors of their Church. It is true, they were Protestants; but, so also were all, and every one, of the impure, profane, and impious sects, that, at every period since the dawn of Christianity, separated themselves from the Catholic Church. All these were Protestant. Jewell, indeed, speaking of the Albigenses, says of them: "*They are none of ours.*" However, if other Protestants are fond of the genealogy, we greet them, as welcome to it.

Almost equally singular it is in the eyes of the Catholic, that our Protestant writers should claim, as another link in the chain of their ancestry, the cognate sect,—sprung principally from the former,—of the Lollards. And yet, such, also, is the fact. Speaking of these heretics, Southey,—a not incompetent judge, says of them: "*Undoubtedly, the Lollards were highly dangerous. The greater number of them were eager for havoc; and held opinions, incompatible with the peace of society. They would have stripped the churches; destroyed the monasteries; confiscated the church lands; and proclaimed the principle, that the saints should possess the earth. The public safety required, that such opinions should be repressed, founded, as they were, upon gross error.*"—Book of the Church.

Accordingly, in order to suppress these enthusiasts, it was the practice in this country, until the reign of the Second Charles, to oblige all sheriffs of counties to take the following oath: "*You shall do all your pain, and diligence, to destroy, and make cease, all manner of heresies, commonly called Lollaries, within your bailiwick.*" Reflecting upon this oath, D'Israeli, from whom I have cited it, remarks: "*The Lollards were the most ancient of Protestants, and had practised Luther's sentiments. It was, in fact, condemning the established religion of the country.*"—(Curiosities of Literature.)—Hence, then, that our present defenders of the Established Church should still cling to these men, as their religious ancestors, is rather a matter of surprise. However, so it is:—They feel, and own, the necessity of an ancestry, *some where;* and as they can trace this, no where, but through the ignominious links of the Albigenses, and the Lollards, so they are reduced to adopt,—and as I have said, they are welcome to it,—the strange, and singular genealogy.—"*But, such,*" says Dr. Heylin, "*is the humour of some men, as to call every separation from the Church of Rome the* Gospel."—Animadversions on Fuller.

(c)—*The Inquisition, a Political Institution.*

"*L'Inquisition*," says M. Guizot,—there can be no better authority,—"*fût, d'abord, plus politique, que religieuse; et destinée à maintenir l'ordre, plus tôt quà défendre la foi.*"—(Hist. Mod. Lect. 11.) Such, certainly, was the fact. The Inquisition was established, and preserved, as a political instrument, in the hands of government, to aid the police, and to repress disorder, much more than as a spiritual engine, in the hands of the clergy, to suppress heresy, or to punish heretics. Thus, it was no where established, but at the solicitation of princes;—no where acted, or exercised any power, but under the authority, and by the direction of princes. The popes, save in their own dominions,—never erected it in any kingdom,—although, at the request of certain princes, they were induced to sanction its introduction. But, they even, sometimes did this with reluctance. It is, by no means,—as the Protestants assert it is,—an institution, invented, and exclusively created, by the artifices, and the authority, of the popes. This is one of the numberless falsehoods, maintained by our Protestant writers, in order to render our religion odious.

(d)—*Exaggerated Accounts of the Inquisition.*

There is no learned person,—provided that he be not deeply prejudiced,—but will own, that the imputations, so often cast upon the tribunal of the Inquisition, by the Protestant writers, are very grossly exaggerated; and for the most part, the fictions of bigotry, and the inventions of ill-will. Thus, Voltaire himself, Montesquieu, Bourgoing, and many others, who have inveighed against the tribunal, still candidly allow, that its enemies have attributed to it a multitude of cruelties and excesses, of which it is wholly guiltless. Voltaire even reproaches these men with having forged a number of false tales and doubtful facts, for the express purpose of inflaming the public mind, and of rendering the institution hateful.

In the papal dominions, for example, the Inquisition is the most lenient of courts,—more lenient far, than any of our ecclesiastical courts in this country. During the course of upwards of a century, it has never, on any occasion, nor for any crime, condemned one single criminal to death. Neither, indeed, did the popes, in the establishment of this tribunal, nor in the order and forms of its proceedings, ever adopt the plans, and measures, of the monk Torquemada.

Even in Spain itself, where the severity of the institution was the most awful,—even there, the infliction of the penalty of death was, comparatively speaking, but of rare occurrence. Thus, the inveterate Limborch, presenting a long list of criminals, during a long length of period, admits that, out of all these, only fifteen men and four women,—alas, far too great a number,—were executed. But, then, they were executed for the same crimes,—sacrilege, gross profanations, treason, witchcraft, &c.,—for which, during the middle ages, they would have been equally put to death in this country, or in any other country of Europe. And then, too, these executions were ordained, not by the spiritual authority, but by the civil power of the tribunal.

After all, be all this as it may,—it is still true, that neither the institution of the Inquisition, nor its punishments, have any thing to do, either with any article of Catholic faith, nor with any point of Catholic discipline. It has always been rejected by many Catholic states and nations,—and these too, eminently Catholic,—England, Ireland, Scotland, Germany, Naples;—whilst, in France and Venice, it could never obtain any permanent establishment. It was even in many states, and places, viewed with just as much aversion by the Catholic, as now it is reprobated by the Protestant. At present, I am convinced, that there is no English Catholic, but what rejoices at its suppression.

At the same time, I believe this,—that, if the disciples of the modern school of philosophism,—aye, and a certain portion of our English Protestants,—the men who inveigh so fiercely against persecution,—if these had the power to do all they wish, in relation to the Catholic religion,—they would establish an Inquisition against it, even more tyrannical than that of Spain. For, only look at the conduct of the former, whilst they reigned triumphant, during the French revolution.

They then not only persecuted, profaned, and destroyed, as much as they could do it, every thing Catholic, but they murdered, with savage cruelty, whole hecatombs of its priesthood. Or look equally at the conduct of these men, while they recently domineered, or now domineer in Spain. Like the French revolutionists, they have not only again persecuted, defiled, and insulted, every thing connected with religion, but they have sacrificed, also, thousands of its unoffending clergy. The greatest of persecutors have been the very men who have the most loudly condemned persecution.

EPIPHANY.

Brightest and best of the sons of the morning,
Dawn on our darkness and lend us thine aid;
Star of the east, the horizon adorning,
Guide where our infant Redeemer is laid.

Cold on his cradle the dew-drops are shining,
Low lies his head with the beasts of his stall!
Angels adore him in slumber reclining,
Maker and Monarch and Saviour of all!

Say, shall we yield him, in costly devotion,
Odors of Eden and offerings divine;
Gems of the mountain and pearls of the ocean;
Myrrh from the forest and gold from the mine?

Vainly we offer each ample oblation,
Vainly with gold would his favor secure;
Richer by far is the heart's adoration,
Dearer to God are the prayers of the poor!

Brightest and best of the sons of the morning,
Dawn on our darkness and lend us thine aid;
Star of the east, the horizon adorning,
Guide where our infant Redeemer is laid.

MARIA,

OR CONFIDENCE IN GOD ULTIMATELY REWARDED.

Translated from the French.

Chapter I.

The Dalembert Family.

At the close of the gloomy period of the revolution, France, which had been the theatre of the most horrible crimes, enjoyed at length some repose in the hope of calmer and better days. Shortly after this epoch, of terrible memory, Mr. De Surville, who had almost miraculously escaped the axe of the executioner, after a painful journey, arrived at Rosny, a handsome village on the left bank of the Seine, fifteen leagues from Paris; and immediately repaired to the house of his uncle Dalembert. This highly respectable gentleman, who had formerly held an office under the government, lost a considerable part of his fortune by obliging a friend who betrayed his confidence. This misfortune, which prevented him from doing all the good that his generous heart suggested, was followed by another, which made him a prey to the most poignant grief: he had just lost his wife, whom he tenderly loved.

On the day of his nephew's arrival, he said to him, sighing: "My dear friend, your aunt, whose Christian education and domestic virtues were the admiration of all who knew her, has left this earthly scene. After a long and painful illness, she expired in my arms, after having received the consolations of religion. She recommended to me, with all a mother's love, her daughter whom she had placed under the care of the Ladies of Providence, [illegible]

pressed my hand for the last time, and her pure soul winged its flight to heaven, there to share in the happiness of the just.

"The news of her death spread a general gloom among the poor of the neighborhood. All tongues were eloquent in proclaiming her charity; every one cited some incident in her life. It was a moving spectacle to behold the multitude of poor but pious people who accompanied her remains to the grave! Their tears plainly proved how deeply they felt the loss of their benefactress."

In this manner did Mr. Dalembert relate to his nephew all the details of his wife's last illness. In the agony of his feelings, he saw no prospect of happiness here below. All his affection was now lavished on his beloved daughter, who alone could enable him to bear up against the affliction which imbittered his existence.

Madam Dalembert had implanted in the mind of Ernestina the first notions of regularity, good taste, decorum, and punctuality in the discharge of her duty, qualities which so highly adorn the female character. What she left unfinished the virtuous magistrate resolved to complete; and there was every prospect that his amiable daughter would become an accomplished lady.

Mr. De Surville, deprived, during his long absence, of all communication with Mr. Dalembert, never received news of the event which had inflicted so deep a wound on the heart of his uncle. Moved at the account which he had just heard, he threw himself into his arms, promising to remain with him. "If I cannot," said he, "make you forget the keenness of your anguish, I will endeavor at least to diminish the bitterness of your regret for the worthy object of your affection."

The kind attentions of his nephew and of the respectable curate of Rosny were some alleviation to the grief of Mr. Dalembert; they remained with him, and omitted nothing that might console him in his painful position.

Every day, after having assisted at the Mass of the virtuous curate, they took a morning walk together. Mr. Dalembert, having received a polished education, knew perfectly well how to enliven these little interviews, [illegible] in relating to his nephew the history of the surrounding country.

Early one morning, Mr. De Surville, after having thanked God for his kind protection during the night, went down into his uncle's garden, which was much admired for the beauty of its walks, and for the profusion of flowers which embalmed the air with their exquisite fragrance. His attention was afterwards arrested by a collection of valuable plants from which his uncle prepared medicines to be distributed gratuitously among the poor of the neighborhood.

He next directed his steps towards a little observatory, the favorite resort of his uncle, from which there was a magnificent view. Mr. De Surville having heard his uncle express a desire to have a faithful sketch of the landscape seen from his observatory, and having nothing more at heart than to gratify his wishes, took out his pencil and album, and immediately set to work.

Having made his drawing, in which he omitted no object worthy of notice, he returned to the parlor to pay the morning salutation to his uncle. He found him holding in his hand a letter which he had just received from his daughter, and which he had not yet opened. "Well, Charles," said he, "let us go to the garden, and read together Ernestina's letter."

They seated themselves on the grass under the shade of some willows, and read the following letter:

"My dear father,—

"To-morrow will be the feast of your holy patron Saint Louis; a happy day for me, since it affords me an opportunity of telling you how much satisfaction I feel in assuring you of my gratitude and filial affection. I daily beg of God in my prayers to prolong your life; and I hope he will grant my petition, that you may long continue to be my guide and my support. I have no flowers to present to you, my beloved father; but the sincere and tender language of the heart will better prove the sentiments and affection of your respectful and devoted daughter. Whilst I write, I experience the most lively emotion. Pardon me the tears which I give to the mem-

ory of my excellent mother, whom I lost at so tender an age, and of whose many virtues I am constantly reminded by your unceasing kindness."

This letter was much admired by Mr. Dalembert, and not less so by his nephew, who had already felt the highest esteem for his cousin Ernestina.

The Abbé Mondray entered as they were finishing the letter. The object of his visit was to compliment his friend on his feast-day. He earnestly grasped his hand, and repeated the assurance of his friendship in a manner which proved all the sincerity of his good wishes.

The turn of the nephew came next: after having tenderly embraced his uncle, he handed him the drawing which he had made. Mr. Dalembert was agreeably surprised; and the value of the offering was enhanced by the reflection that it was the production of a member of his family.

Eager to verify the fidelity of the picture, he induced his two friends to accompany him to the observatory, where he placed upon a table the drawing of his nephew, which was found to be a faithful representation of the landscape before them.

"My friend," said Mr. Dalembert, "your work is perfect; I congratulate you on your talent. I shall soon go to Paris to embrace my dear Ernestina; I will show her your present, which I intend to have handsomely framed and placed here in the observatory. If unforeseen circumstances one day separate us, my dear Charles, I shall at least have before my eyes a memento which will frequently urge me to entreat our heavenly Father to bestow his blessings on my beloved nephew."

After a long walk in the garden, the Abbé Mondray withdrew, in order to attend to some duties of his ministry. Mr. Dalembert and his nephew accompanied him to the door, and made him promise to take a family dinner with them the following day. The good curate having accepted the invitation of his friends, they then separated.

The next day, the abbé not appearing at the appointed hour, Charles went to meet him. He found him at his residence, distributing a quantity of bread which a charitable person gave him every week for the poor of the parish.

—"I feared, my dear De Surville, that I was making you wait; but your uncle will excuse me when he knows that the performance of an act of charity occasioned my delay."

—"Yes, Mr. Mondray, you know well the heart of my generous relative: is he not, like you, the friend of the unfortunate?"

—"He certainly is—and he will one day receive from the hand of God the reward of his good works."

Chapter II.

Unexpected proposal.—The Convent of Providence.

Mr. De Surville returned with the abbé, and on the way acquainted him with his intention of asking his cousin in marriage.

—"Your uncle, I think, will not refuse," said the abbé; "he is well acquainted with you, knows your integrity and your attachment to your religion; in my opinion he could not make a better selection for his daughter. Miss Ernestina is truly virtuous, and a model of piety; happy would you be, my friend, in the possession of such a treasure."

—"Yes, my dear abbé, I know full well her value; if my uncle will but second my desires, I shall soon be united with Ernestina; but I am at a loss how to break the matter to him; if I might presume to request you . . ."

Mr. De Surville, entirely taken up with what he was saying to the abbé, had not perceived the near approach of his uncle, who was coming to meet them.

When they came to the parlor, they sat down to dinner, after which they passed the evening in agreeable and instructive conversation. Charles accompanied the curate home, and as they walked along, elicited from him a promise to communicate his project to his uncle. He could not sleep quietly that night in consequence of the agitation caused by the position in which he was placed; he constantly fluctuated between the hope of having his proposal acceded to by his uncle and cousin, and the fear of having it rejected.

At the dawn of day, he took his gun, and went to hunt in the forest, in order to leave the curate of Rosny and Mr. Dalembert perfectly free in their conversation.

The abbé lost no time in laying the proposal of Charles before his uncle. The father of Ernestina, unwilling to force the inclinations of his daughter, told the abbé that he would speak to her on the subject. "It would," said he, "be a source of satisfaction to me to see her united with my nephew; but no consideration will ever induce me to use my paternal authority in order to wring from her an involuntary consent. I will consult her very soon, and if she accepts the offer of her cousin, I will place no obstacle to their union. My affection for my beloved Ernestina is so great, that I will never oppose her wishes. Should Divine Wisdom, which orders all things here below, destine her to a religious life, I should see her take the veil with pleasure; but far from me the thought of placing her under the least constraint! I leave her destiny in the hands of God; what he decides I shall most certainly approve."

—"You are right, sir," replied the abbé; "let Providence conduct this delicate matter. He who holds our destinies in his hands, is the protector of Ernestina; he will never abandon her."

As this conversation was drawing to a close, Mr. De Surville entered the parlor, in his hunting dress. "I could find no game," said he, "and my patience was exhausted." Whilst speaking, he could not conceal his emotion; his blushes betrayed his embarrassment.

—"Poor Charles, you will be more lucky another time; but I think something more than your impatience brought you back thus early; you were no doubt anxious to know what answer I had given to the abbé, who takes so lively an interest in your welfare."

—"Uncle, you have read my thoughts . . . The virtuous Ernestina, who is your pride, would also fill up the measure of my happiness; her merit has won my admiration; may I aspire to the possession of such a treasure? . . . I should be unhappy, indeed, to be forced to abandon all hope of our union."

—"Be not uneasy, my child; I will mention your proposal to Ernestina, who will, I trust, consent."

Mr. De Surville, appreciating the kindness of his uncle, left the arrangement of the whole matter to him, relying fully on his friendship, which he had hitherto experienced on every occasion.

After a few days of preparation for his journey, Mr. Dalembert set out for the convent of the Ladies of Providence.

The abbé and Charles accompanied our traveller to the carriage, where they took their leave of him, wishing him a pleasant jaunt and a safe return. The carriage, which Charles watched with aching eyes, soon disappeared in the distance.

Nothing remarkable transpired during the journey. Charles, shortly after his uncle's departure, received a letter announcing his arrival in the Capital.

When Mr. Dalembert had rested a little, he went to the convent, and called for his dear Ernestina; he was introduced into the parlor, and the superior of the community soon made her appearance. The good sister, after having described to the happy father, in the most laudatory terms, the exemplary piety, the mildness, regularity, and industry of her pupil, added:

—"Your daughter, sir, is the model of all the young ladies in our school. God, who formed her noble soul, endowed it with the most precious qualities; so numerous are her virtues, that it would be difficult to decide which of them is most deserving of our admiration."

"Accept, madam," said Mr. Dalembert, "my sincere thanks; to your tender solicitude, your unceasing friendship for my daughter, is she indebted for the good education which she has received; for all your kindness to Ernestina, I return you the assurance of my unfeigned gratitude."

The superior then intimated her fear that she would soon be obliged to part with her pupil, as she was fast approaching the age at which parents generally remove their children from school.

The father of Ernestina replied that the proposal which he was to make to his daughter might result in her return to the paternal roof.

"If such is the will of heaven," said Sister

Dorothea, "I must of course submit to the separation."

The tears of the pious lady plainly proved the profound grief in which she was plunged. To conceal her feelings, she withdrew, telling him that she would send Miss Ernestina to him without delay. In fact, two minutes after, the amiable pupil was in the arms of her father.

When her first emotions had subsided, her father thought it best to acquaint her at once with the object of his visit.

"My beloved daughter," said he, "you are now in your nineteenth year; at that age, a young lady's education is finished, and it becomes her duty to think seriously on her future situation in life. If she embraces the married state, she will be called to the discharge of duties not less sacred than those of a daughter. I am persuaded that, if you accept the proposal of him who asks your hand and heart, you will continue to be a model of every virtue. I am growing old, my child; and I should not die happy, without knowing that you had a protector, and that you would be sheltered from the many dangers to which life is exposed. I trust that Providence will not suffer me to be disappointed in this particular. You stand in need of a guide, of a heart entirely devoted to your service; and I look upon your cousin, who desires to be united with you, as possessing all the qualities that may contribute to your happiness. I should scorn, however, to force you to accede to his request. If your heart feels the least repugnance for the married state, declare your sentiments to your father, your best and most sincere friend; I solemnly promise that your resolution shall be mine; rest assured that your decision shall have my unqualified approbation.

"Since your cousin, who has experienced, like myself, many reverses, has resided with me, I have had occasion to appreciate his personal qualities, and have come to the conclusion that his sentiments and religious principles coincide perfectly with yours. Charles De Surville is thirty years of age; his disposition is mild, his mind cultivated; he was ever a good son and a pious Christian; from his early youth, he shunned the company of such of his college friends as led a scandalous life in Paris, friends who would have caused his ruin, had not his elevated sentiments placed him far above the influence of their degrading excesses.

"I am thus explicit, my dear Ernestina, in order that you may be the better enabled to give to this affair the serious attention which its importance deserves. I will return in two days to learn your decision. If you cannot make up your mind to leave this abode of virtue in which you have passed so many years, you will be at liberty to remain, and your father's affection will not, on that account, be in the least diminished."

At these words, a blush suffused the countenance of the trembling Ernestina. In her embarrassment she durst not raise her eyes; nothing had ever been farther from her thoughts than the proposal which she had just heard. In taking leave of her father, however, she promised to let him know her unalterable resolution.

The new position in which Ernestina found herself so unexpectedly placed, filled her with great anxiety. She reflected seriously on what her father had said, but without being able to come to a decision. On the one hand, the very favorable account of her cousin's good qualities made her incline to accede to his wishes; on the other hand, the fear of sacrificing her tranquillity urged her to reject every offer of this nature. At length, tormented by the conflict of her feelings, she had recourse to the inspirations of heaven, in order to discover what answer she should give her father. She thus addressed herself to Him who is the never-failing source of light and life: "My God! who hast condescended to look favorably on thy creature, I entreat thee to guide my inexperienced heart at this difficult juncture. Abandon me not, I beseech thee; do thou decide my lot; grant me an entire submission to thee; thy holy will be done."

Ernestina had not a moment of peace; she was still perplexed; nor did any consoling thought calm her agitation. A gentle slumber at length invigorated her, and restored her in some measure to her wonted tranquillity. In a dream, she thought she heard her good

o her: "Ernestina, accept the offer
sin . . . . he will make thee
. God will watch over thee. . . ."
ing her dream as a voice from
e promised to obey the command of
Master. Ernestina, no longer a
r fears, felt no anxiety for the fu-
ly answer," said she, "is ready;
may now come when he pleases."
embert, on the day appointed, was
in calling upon his daughter. As
e saw him, she said to him with her
stic candor: "My dear father, I ac-
usband of your choice; I do so, be-
lieve such to be the order of Prov-
You must know, better than any one
eart that could be united with that
ughter; you cannot have been de-
ou love me too sincerely to risk my
; I consent to the proposal of my

lembert embraced his daughter, and
et us thank the Supreme Being, my
, for the favor which he has con-
rou; let us thank him for his infi-
ness; as nothing now remains to be
may inform Sister Dorothea that we
ut for Rosny to-morrow." He then
his nephew, informing him of his
nd indicating the day of their ar-

na had but little time to prepare for
ture. When her trunk was packed,
to the superior to inform her that
leave next day, and at the same
stify her gratitude.
ust part with you, then, to-morrow,
le child! . . to-morrow! . . .
ll see you no more! . . . O! at
e world which you are about to en-
sometimes of Sister Dorothea, who
y loved you!"
terview greatly excited the sensibil-
nestina. She wept like a child in the
he kind sister, fondly embraced her,
ised never to forget her. The clock,
uck during this affecting scene, re-
Ernestina that her father must have

Mr. Dalembert was paying his bill,
took leave of her companions, and

after many marks of mutual esteem and friendship, the young pupil left the community regretted by all her youthful associates.

At six in the evening the carriage reached Rosny, where the travellers were anxiously expected by Charles and the Abbé Mondray. Ernestina, naturally timid, was much embarrassed by the attentions paid to her; but she was soon placed perfectly at her ease by the kind and polite manner in which her cousin addressed her.

The good curate, whom she chose to be her director, in a long private conversation with her, discovered the solidity of her religious principles. "Your daughter," said he to Mr. Dalembert, "is the living image of her mother! . . . Like her, we shall see Ernestina occupied in doing good, and daily drawing upon herself the blessings of the Most High!"

Chapter III.

The Christian Marriage.—The Dowery.

Ernestina was requested to take charge of the domestic concerns; a duty which she performed in such a manner as to gain the confidence and esteem of all under her direction. Her kind and amiable disposition conciliated the affection of the whole family; every one was eager to comply with her demands.

But a short time elapsed before a day was appointed for the marriage ceremony. Charles, full of joy and hope, went to Paris, whence he soon returned, bringing with him a richly ornamented basket as a present to his future bride.

Ernestina prepared herself, as every Christian should do, to receive the sacrament of marriage with proper dispositions; she fervently begged Almighty God to bless her union, and to shower down his ineffable graces on her family. Before the nuptial ceremony, she made a general confession, and received the Holy Eucharist, which strengthened her soul for the performance of that religious duty.

The day after her marriage, she manifested her charity for the poor, distributing clothes among their children, and sending a supply of wood to the old and infirm. She kindly ex-

horted them to bear their poverty with resignation, and to lighten their misery by the thought of everlasting happiness in another and a better world.

She administered her household affairs with admirable prudence and economy. Order and cleanliness were every where observed. The servants performed their daily tasks with the greatest punctuality, vying with each other in their efforts to please so kind a mistress.

Madame De Surville carefully studied her husband's character, although she had no reason to apprehend any of the disagreeable consequences which ever attend an injudicious marriage. Charles entertained the highest esteem for his wife, who, on her part, omitted no opportunity of testifying her regard for him; every thing seemed to announce that nothing would ever disturb their happiness.

One evening, Mr. Dalembert being in his parlor with his two children and the Abbé Mondray, thus addressed his son-in-law: "My dear Charles, your delicacy, and your affection for Ernestina, of which you have given so many proofs, have hitherto prevented you from making any inquiry about her dowery; this matter, however, must be settled."

—"Uncle . . . had interest led me to ask of you the hand of my cousin, I should be unworthy of her; I consulted my heart alone; I have found a treasure which I alone can appreciate; I have nothing more to desire."

—"These sentiments, dear Charles, are much to your honor; still, you cannot refuse what I intended to give to my daughter."

—"I call heaven to witness, my dear uncle, that I desire nothing but your friendship, which I value more highly than the most splendid fortune; your friendship will make me happy, and I will endeavor to deserve it, by contributing, as far as I am able, to the happiness of your daughter. I have but little, it is true; having been deprived of my patrimony, my whole ambition was to be united with a virtuous lady; such is my dear Ernestina; possessing her, I stand not in need of wealth. The rents arising from my property in England will be more than sufficient for my support; we can be truly happy without moving in the first circles of society!"

—"I admire your noble generosity, my friend; but when you hear the portion of your wife, you will accept it, I am certain. It has been my wish to give you an agreeable surprise: listen, my dear nephew, to what I am about to say:—Whilst your father was wandering in a foreign land in order to avoid the cruel persecution of his enemies, his property was confiscated and advertised to be sold. I had a friend in Paris, a man truly honest and of an upright heart. Although his political opinions differed from mine, our friendship was not, on that account, the less sincere. In return for a favor which I had conferred on him, he informed me of the day appointed for the sale of your property. I thanked him for his kind attention, and intimated to him my desire to purchase your father's country seat, at the same time hinting to him that no use could be made of my name in the affair. Availing himself of the occasion to requite my favor, he offered his services, and requested me to wait upon him for the purpose of adopting such measures as might insure my success. At my arrival in the Capital, I called on him only in the evening, for fear of exciting suspicion. Having settled the terms, he promised to use his credit and influence in the purchase of the property, which was to be sold the next morning. At the hour appointed there were few persons present. The commissioners, to whose body he belonged, easily arranged matters according to his desire. Now that you are the husband of Ernestina, I restore to you this patrimony, as the dowery of my daughter; I hope you will not refuse it."

Charles, confused and much moved by what he had just heard, was unable to utter a word; but his looks plainly proved how generous and noble he found this conduct of his uncle. Ernestina, seeing the embarrassment of her husband, threw herself, weeping with joy, into the arms of her father. Mr. De Surville imitated her example, and both, while reclining on the paternal bosom, soon found words to express their lively gratitude. How delightful was this moment for Mr. Dalembert! What happiness he experienced in receiving such touching proofs of filial affection! His tears were mingled with those of his children; and the Abbé Mondray could

not conceal his emotion at the sight of so much felicity.

Mr. Dalembert now proposed a visit to Auteuil; and the pastor of Rosny, who was to make one of the party, fixed the day of departure, to which our young married couple looked forward with impatience. During a walk in the garden after dinner, Mr. Dalembert gave Charles a detailed account of the situation of his property. "I found the country-seat," said he, "in the greatest disorder. The gardens had been entirely neglected. I felt anxious to restore every thing to its former state, and I flatter myself that I have succeeded. Whatever was injured I had repaired, in order that you might not discover any change. You will even find the old servants of your father in their former places, and ever ready to devote their lives to your service."

—"Anthony! . . Gertrude! . . ." cried Charles, no longer able to restrain his feelings. . . "Do you mean them, uncle? . . O, keep me no longer in suspense! . . Tell me that my heart does not deceive me!"

"Yes, my friend, Anthony and Gertrude are now the inmates of your house; when forced to abandon it to your father's enemies, they took refuge, after your departure, in my house. When France was freed from her oppressors, I restored them to their places, and I think, Charles, that I have, by so doing, fulfilled your intention. Nothing but my desire to give you an agreeable surprise in restoring you to the possession of your estate, has hitherto prevented me from speaking of your faithful servants."

—"O, my uncle! . . I thank you! . . How many claims have not Anthony and Gertrude to my attachment! . . If you did but know how devoted they are to me! . . If you but knew with what zeal Anthony aided me in my efforts to rescue my father from his persecutors! . . with what noble generosity he exhorted me to take courage at a moment when I was sinking under the weight of despair! Never, never can I forget his long-tried friendship! . . I will ever remember, with the liveliest gratitude, that he assisted me in saving my beloved father. Yes, I love him as a brother. O, how I long to clasp him to my bosom!"

—"He will be no less happy to see you, my friend; but he is not aware of your return; for, whenever the honest fellow brings me an account of what he has sold, he asks me whether heaven will ever restore you to him again."

—"Poor Anthony! . . I see he has not changed!—Ah! he shall see me soon; and, with your permission, my dear uncle, we will start for Auteuil to-morrow. Ernestina will not love him less than I do, when she becomes acquainted with his virtues."

—"We will set out for your native place without delay," said Mr. Dalembert. "My daughter should become acquainted with her property, and concert measures with you for the future comfort of the faithful Anthony who is so deserving of your kindness."

Chapter IV.

Journey to Auteuil.—The Narrative.

The church clock had just struck the hour for their departure, when the good curate arrived, and our travellers got into the carriage. Mr. Surville, impatient to see his patrimony, paid the postillions generously; and the carriage seemed to fly over the road. Charles at length perceived the eminence on which the beautiful village of Auteuil is built. He directed the attention of Ernestina to the beautiful country-seats around them, which, by their picturesque situation, lend an additional charm to the vicinity of Auteuil. "The proximity of the woods of Boulogne," said he, "of Saint Cloud and Versailles, renders Auteuil a fashionable retreat, especially during the mild season."

Madame De Surville's curiosity was excited; and she ardently desired to see the carriage drive up to the gate of their mansion-house.

The travellers had been previously announced by Mr. Dalembert. Anthony, in an ecstasy of delight at the gratifying news, communicated the glad tidings to all those who esteemed the father of Charles as their benefactor. The whole neighborhood, having

thus received timely notice, had assembled to congratulate Mr. De Surville on his safe return. The active Gertrude had adorned the apartments with the finest flowers from the garden. For the good country people it was truly a day of rejoicing, and happiness was visible on every countenance.

The carriage was not long in the yard before Anthony was in the arms of his master! . . . This faithful servant, unable to give utterance to his feelings, and overwhelmed with joy at the sight of Mr. De Surville, wept like a child; nor was Charles himself less affected by their meeting.

Ernestina, her father, and the abbé were much moved at this touching scene. When the lively impressions excited by this first interview had subsided, Charles requested Gertrude, for whom also he had testified his friendship, to prepare dinner for all those who had been awaiting their arrival. He spoke kindly to the villagers, who fancied that they perceived in his countenance the features of his father; and he promised to extend to their families the same assistance that they had hitherto received.

Mr. De Surville, taking Ernestina by the hand, led her to the dining room. At table Anthony was placed next to his master, and the conversation did not languish for an instant, so many things had Anthony to learn from Mr. De Surville.

Ernestina had soon organized her house. Anthony was appointed chief manager, and Gertrude selected to wait on her mistress. A new gardener was employed, who was set to work without delay.

A month glided rapidly by in this agreeable abode, which had a thousand charms for Madame De Surville. The abbé, who saw the moment approaching for his separation from his friends, announced to them, with sincere regret, his inability to remain with them any longer. Mr. Dalembert, who had some business to settle in Rosny, was to accompany his friend, with the intention of returning without delay.

Before he undertook this little journey, he expressed to Charles a desire to be made acquainted with his father's history subsequent to the cessation of their correspondence. "Anthony," said he, "whom I have often requested to inform me how you had favored your father's escape, was so completely overcome by his feelings when describing the sufferings of Mr. De Surville, that he could never finish the recital. Seeing him thus agitated and pained whenever he spoke on the subject, I resolved to torment him no longer by my importunities. But to you, my friend, I look for this information so interesting for me, for Ernestina, and for our good Mr. Mondray."

—"I will gratify your curiosity," replied Charles, "whenever you think proper; and although the painful narrative will call up many heart-rending recollections, I will pass over no incidents that may prove in the least interesting."

Chapter V.

The Domiciliary Visit.—The Arrest.

One morning, after having returned from Mass, the Dalembert family went to enjoy the fresh air near a jessamine hedge at the end of one of the walks of the garden. There Charles commenced the history of his father, as follows:

—"Dear uncle, when my father wrote you his last letter, the first months of the year 1793 were already past. You, as well as I, witnessed the assassinations committed at that bloody epoch by the orders of a sanguinary tribunal, which condemned without appeal, on a simple denunciation, the most innocent and respectable persons. Humanity, morality and religion were trampled under foot. They who had the misfortune to be rich, were the first to fall under the axe of the executioner. When I returned to France during this time of horror, I had just finished my studies in the university of Gottingen. I was with my father, when he was informing you in a letter of the many evils which he foresaw were one day to befall our unhappy country!

"Some days after, we were dining together, and our conversation turned on the deplorable events which so rapidly succeeded each other; I did not conceal from him my fears that his liberty was in danger. Indeed, the devotedness which my father had manifested for the

unfortunate Louis XVI was well known by all the enemies of that august but unhappy family. This circumstance was sufficient to have him placed on the list of the proscribed. I endeavored to persuade him to remove from the bloody theatre of the revolution, and, like his friends, to seek refuge and tranquillity in a foreign land.

"Whilst my father was in the very act of reproaching me for my pusillanimity, Anthony, who had long lived in our family, entered the room, much agitated, and said in a terrified tone: 'Mr. De Surville, some men, whose looks I do not like, desire to speak to you.'

—"'What do they want with me?' asked my father; 'if they are poor persons in distress, take my purse, Anthony, give them this money, and tell them to remember me in their prayers.'

"The good servant went, trembling with fear, to give the money, saying: 'Your situation has excited the compassion of my charitable master; he has directed me to give you this money to assist you in your wants.'

"Those brutal men returned nothing but injuries for this act of generosity; one of them, going up to Anthony, threw the money at his head, saying contemptuously: 'Keep your gold! . . We come not to implore the kindness of an aristocrat; we come to fulfil a sacred duty, to arrest the Survilles, who are accused of a conspiracy against the republic. Our lives are at stake if we do not deliver them up to justice.'

"These words terrified the honest Anthony; and while the agents of revolutionary power were making preparations to commence a domiciliary visit, Anthony ran back to me, crying out: 'Master Charles, save your father; these men have come to arrest him, and perhaps yourself also.'

"I approached the window which looked into the yard, and saw in fact several soldiers on horseback guarding a carriage. I saw several other men, poorly clad, preparing to ascend the stair-case which led to the parlor in which we were at that moment. With no means of defence, my courage was of no avail against superiority of numbers; still I desired to sell my life dearly in defending that of my beloved father. I immediately ran to my room to procure arms; but, alas! before I had time to return to the parlor, and place my body as a rampart before the author of my days, those wretches had forced him into the vehicle, which drove off at a rapid rate. I fell senseless into an arm-chair. Anthony, who had accompanied my father to the door, came to me, and with the help of some fragrant liquid soon restored me. He then said: 'Master Charles! . . . the wicked men who carried off your father, asked him, as they were crossing the yard, whether some others of his family were not in the house. Mr. De Surville having assured them that he had been alone, they took him at his word; but, for fear they may return, dress yourself directly in the country-clothes which my son wore before he went to the army.'

"The hope of being able to do something for my father induced me to follow this advice; and we agfeed that I should pass for one of his relations in his employ.

"My disguise compelled me to adopt the manners and customs of the personage whom I represented. I endeavored, but not without fear of being discovered, to speak the language of the villagers. This stratagem, it is true, made me feel some degree of security, but I was still anxious; the noise of the fatal carriage was incessantly ringing in my ears.

"For a time, my dejection rendered me unfit for any undertaking; at length, fortified by prayer and by the exhortations of my faithful Anthony, I took courage, firmly persuaded that heaven would not abandon me.

"The very evening of the day on which my father had been so unceremoniously carried off, we had another exciting scene in our dwelling. Some of those furious men who had been there in the morning, ashamed at the thought of having relied too implicitly on their prisoner's assertion, again presented themselves at the gate, in order, they said, to discover whether there was not some other enemy of the republic concealed about the premises. Anthony, who had hitherto preserved his presence of mind, seeing that resistance was useless, and would serve only to increase their fury, called out to me with a loud voice: 'James! . . James! . . come down,

my boy; bring me the key to open the door for these gentlemen.'

"I obeyed, trembling in every limb, and appeared before those unwelcome visiters, who eyed Anthony and myself, alternately, with evident distrust. I every moment dreaded discovery, and was apprehensive that my disconcerted looks would betray my inward emotion.

"'Is that your son?' said the oldest of the men.

—"'Yes, citizen . . . he is now my only consolation; his brother is a soldier in the service of the republic; perhaps he is dead, for I receive no news of my poor boy!'

—"'Very good . . . this one will supply his place; your son is well built,' said he, looking at me; 'he will make a noble grenadier. We shall enlist him in a few days, and thus put him in the way of making his fortune; our territory is threatened, and if he conducts himself bravely, he will soon wear his epaulettes.'

"'He is not brave, citizen . . he would make but a poor defender of his country; he would not have the heart to kill a chicken.'

—"'Think you so? Well, be not uneasy; we shall soon train him—as soon as he smells gunpowder, he will be as courageous as any of our veterans.'

"Anthony, who was not anxious to prolong the conversation, cut it short by presenting the keys of the house.

"This domiciliary visit was soon over. The men found no person, nor did they discover even our family portraits, which Anthony had carefully concealed together with our money and jewels.

"When we were rid of these vexatious visiters, we deliberated together on the best means of obtaining information respecting my father. After mature reflection, we resolved to go and take up our abode in Paris; to hire, for this purpose, a small house near the prison, where, with the divine assistance, we might possibly devise some plan to acquaint my father that we were near each other. The following day, having left the house to the care of Gertrude, we set out for the Capital."

Chapter VI.

The Prison.—Filial Affection.

"The carriage into which my father had been forced, soon reached its destination; it was dark when it stopped before the prison gate. He was at first taken to the keeper's room, subject to further orders from the wretches who had torn him from his home.

"The jailer, whose name was Fresco, made him a sign to follow him. This man, whose ferocity might be read in his countenance, seemed born for the discharge of such functions. He delighted in annoying the unfortunate beings confided to his care, considering every act of rigor on his part a proof of patriotism.

"After having crossed several yards, Fresco opened a dark dungeon, which exhaled a mephitic odor. My father shrunk back with horror from this dismal spot, exclaiming: 'And is this the place in which I am to be confined? O, in the name of pity, do not expose me to this damp dungeon!'

—"'I have nothing better to offer you, citizen; but have a little patience; in a few days *we shall send some of our prisoners to join their companions!* . . . I will then give you a more comfortable lodging.'

"These words of the jailer chilled my father; but he was forced to submit. He entered the dungeon; and Fresco, having brought him some bread and a pitcher of water, showed him, by the light of his lantern, the heap of straw on which he was to take his repose.

"When the jailer withdrew, Mr. De Surville threw himself on his knees, and made a fervent prayer. When he arose, he was so weak that he was obliged to lie down on his straw bed.

"During this first night of inexpressible anguish, my father, although still suffering from the impression made upon him by his brutal arrest, seemed to lose sight of his own cruel situation to think only of the danger of his son, fearing that he might be destined to meet a similar fate. 'I fear not death,' said he, raising his hands towards heaven; 'but, O my God! save the life of my poor Charles!'

"Thoughts like these served only to render his situation more painful; he was still dwell-

; upon them, when day-light suddenly eamed into his dungeon. The door opened, l Fresco entered to tell him that a room s now vacant to which he was to be con- cted.

"The apartment in which he was confined s very large; the window, though high and rered with iron bars, gave him a distant w of the country, and served to divert his ention a little from his gloomy reflections. this change of his position he already saw nark of the protection of an all-wise Provi- nce.

"When he had examined the different parts the rooms, he seated himself near an old le, the only piece of furniture in the cham- . With his head resting on his hands, he ndoned himself to bitter reflections. At s moment, the jailer's wife entered with ne coarse food, the ordinary fare of the pri- ers. This woman, who assisted her hus- d in the performance of his duties, was re humane than he; but she made every rt to assume the appearance of brutality ich characterized all who belonged to the minant party.

'One day, my father seeing her enter with a der look than usual, asked her as a favor procure him some ink and paper, that he ght write the details of his frightful captiv- , and thus beguile the ennui of many an hour.

—"'Citizen,' said she, 'the rules of the on expressly forbid us to furnish these ans of communication calculated to facili- the escape of the prisoners. Still, for who do not appear to have any bad inten- s, I will go against the orders I have re- ved. I will give you, without my hus- d's knowledge, what you ask; but you st promise to hide your papers carefully, enever you hear the least noise; for should esco discover what I have done for you, he uld drub me soundly.'

—"'Fear nothing,' said my father, at the ne time offering her a piece of gold; 'I uld be sorry to see you repent for having ne me an act of kindness; I will be ident.'

'Faithful to her promise, the wife of Fresco cured the articles which my father had asked. He wrote during a part of the day, and thus felt less sensibly his painful situation. He committed to writing every evening the history of his confinement, and that history he addressed to me, his son, without knowing whether it would ever reach him for whom it was intended.

"Whilst my father was thus occupied, Anthony and I were employed in looking for a lodging in Paris. We found, at a short distance from the prison, an unoccupied shop which the owner hired to us without difficulty. To avoid suspicion, we agreed to sell, in our new residence, the fruits and vegetables raised on our farm, and brought to us every morning by Gertrude.

"Anthony made it his business to become acquainted in the neighborhood, and I passed my time in arranging and selling our provisions. We were not a stone's throw from the prison; and Heaven, which seemed to smile on our project, so directed the course of events, that we were soon called upon to furnish supplies to that asylum of wretchedness.

"Fresco, to whom we sold our articles on credit, was highly pleased at having made our acquaintance; and as it was highly important for us to obtain his confidence, we left no means untried in accomplishing that object.

"When we had completely succeeded in obtaining his good graces, being naturally talkative, he related to us the history of the different prisoners. The pleasure which we manifested in listening to him made him still more communicative. His unguarded answers enabled us to elicit from him every information respecting my father. When he told us that he had been removed from his unhealthy dungeon, my joy was so great, that, but for a significant look from Anthony, I should have embraced him, in order to testify my gratitude for his kindness to my beloved parent. Hope gradually took possession of my bosom; and I returned fervent thanks to Heaven. 'O my God!' I exclaimed, 'in thy infinite mercy, alleviate the sufferings of my father; let him not fall a victim to the cruelty of his persecutors. Vouchsafe to preserve him, and to guide us far from the calamities which now distract our unhappy country, to a place of

safety, where I may have the happiness to console him in his declining years!'

"Six months passed in this manner, without presenting us an opportunity of informing Mr. De Surville that we were so near the prison. Buoyed up by hope, we persevered in our endeavor. I frequently yielded however to gloomy reflections, and at length was almost driven to despair at the sight of the obstacles which we had to overcome in bringing our secret project to a happy issue.

"One day, whilst I was arranging for sale the fruits brought by Gertrude, Fresco entered our little shop, evidently much troubled, and in a very sullen mood. We tried in vain to force a smile from him; to our inquiries respecting the cause of his displeasure he pettishly replied: 'Come, James, be quick; I must be served directly; I have no one to help me to day; I have no time to talk; the turnkey fell sick and went to the hospital, and I had to steal away secretly to make my purchases.'

—"'Is that all, Fresco?' said I; 'leave the matter to me; trouble yourself no further; I have here every article that you can want; I'll bring you the best I have, and I hope you will not be disappointed in my selection.'

—"'Well, James, you are a clever fellow; I can trust you; good-bye; I will look for you in an hour.'

"As soon as he left the shop, I put into a basket the things which I was to carry to the prison. O, how was I delighted with the thought of entering the prison! What tender emotions I experienced, when I reflected that I was soon to breathe the same air with my father! I already fancied myself in his fond embrace! I imagined that by diminishing the distance between us, I hastened the moment of his deliverance.

"I hurried to the prison, and found the door partly open; I entered, and placed my provisions on a table. Seeing no person, I shut the door, and sat down on a bench near the table. I soon heard a step which I knew to be that of the jailer, who entered immediately after. He exclaimed, with surprise; 'Why, James, is that you? . . . How did you get in? . . . Who opened the door?'

—"'No one; . . . it was not fastened.'

—"'Not fastened, . . . Is it possible! . . . How could I . . . ? but, at least, you have not seen any one go out since you entered!' . .

—"'No . . . not a soul.' . . .

—"'Well then, I am safe . . . and if no prisoner has escaped, I owe my life to you; if any of the inspectors had come during that hour, I was a gone man! . . . Your presence here has been of incalculable benefit to me; and I will not forget it in a hurry!'

—"'I think myself happy, Fresco, to have been of service to you on my very first visit to the prison; I would cheerfully embrace every opportunity to do you a favor. If, for example, during the sickness of the turnkey, you stand in need of some assistance, I am at your service at a moment's warning. I have a good deal of spare time, and my father is enough to attend to our customers.'

—"'Thank you, James: I have the greatest confidence in you. To-morrow, if you like, you may begin, and we will settle your wages.'

—"'I ask no pay, Fresco; and I am rejoiced to have it in my power to be useful to you. You may rely upon me; to-morrow, I shall be at my post.'

"Fresco took me by the hand, and gave me many thanks—I then left him, and returned to the shop, indulging the most pleasing hopes for the future."

From Thomson's Seasons.

WINTER.

'T is DONE! dread Winter spreads his latest
glooms,
And reigns tremendous o'er the conquer'd year.
How dead the vegetable kingdom lies!
How dumb the tuneful! Horror wide extends
His desolate domain. Behold, fond man!
See here thy pictur'd life; pass some few
years,
Thy flowering Spring, thy Summer's ardent
strength,
Thy sober Autumn fading into age,
And pale concluding Winter comes at last,
And shuts the scene. Ah! whither now are
fled
Those dreams of greatness? those unsolid
hopes
Of happiness? those longings after fame?
Those restless cares? those busy bustling
days?
Those gay-spent, festive nights? those veering
thoughts,
Lost between good and ill, that shared thy life?
All now are vanish'd! Virtue sole survives,
Immortal, never-failing friend of man,
His guide to happiness on high. And see!
'T is come, the glorious morn! the second
birth
Of heaven and earth! awakening Nature hears
The new creating word, and starts to life,
In every heighten'd form, from pain and death
For ever free. The great eternal scheme,
Involving all, and in a perfect whole
Uniting, as the prospect wider spreads,
To reason's eye refin'd clears up apace.
Ye vainly wise! ye blind presumptuous! now,
Confounded in the dust, adore that Power
And Wisdom oft arraign'd: see now the cause
Why unassuming worth in secret lived,
And died, neglected: why the good man's
share
In life was gall and bitterness of soul;
Why the lone widow and her orphans pined
In starving solitude; while Luxury,
In palaces, lay straining her low thought
To form unreal wants; why heaven-born
Truth
And Moderation fair wore the red marks
Of Superstition's scourge: why licens'd Pain,
That cruel spoiler, that embosom'd foe,
Embitter'd all our bliss. Ye good distress'd!
Ye noble few! who here unbending stand
Beneath life's pressure, yet bear up awhile,
And what your bounded view, which only saw
A little part, deem'd evil is no more:
The storms of Wintry time will quickly pass,
And one unbounded Spring encircle all.

From the Annals of the Propagation of the Faith.

LETTER OF A DOMINICAN MISSIONARY

IN EASTERN TONG-KING.

"THE Church of Tong-King, by its precocious fecundity, formerly resembled a vineyard planted by the hands of the Lord, and which promised the most abundant fruits. But the misfortunes with which it has been lately visited recall those affecting words of the prophet:—"*The boar out of the wood hath laid it waste: and a wild beast hath devoured it.*" You are already aware that numerous edicts against the Christian religion were issued in that kingdom, and that since 1826, the faithful of Tong-King had to endure vexations of every kind. Those trials, however, are nothing compared with the persecution which now desolates that portion of the flock of Jesus Christ. In the sketch which I intend to give of it, I shall confine myself to some recent details connected with the glorious

more than God, had the weakness security by the sacrifice of Fortunately this trial did interior mandarins, seeing was in a high state of ex- crosses had been exposed presented to the governor no longer approached the ance. and begged him to such general aversion. removed a little from way. and in three days school of our redemption

thought that he should endeavors to under- soldiers. Nothing was promises, im- prevailed over the escaped persecution three generous con- son. where they re- ready to suffer even the Gospel. The their obstinacy only intoxicating liquor. had recovered to the tribunal, judge the money them is the reward of and protested that, would acknowledge no The governor was at this unexpected already written to the the submission of the contented himself, how- them from the tribunal, and being admitted again

In the [illegible] of April, when the military were most active in their researches through- out the province, a catechist, who had come a considerable distance to fetch the holy oils, was arrested in a place called An-Liem. He was bearer of six letters from Father Joseph Vieu, four of which were written in European characters, and were to be delivered to the Vicar Apostolic, his coadjutor, Father Joseph Fernandez, and to me; the two others, in Anamite characters, were addressed to two

native priests. As soon as I was informed of this unfortunate event, I employed every effort, but in vain, to get back the letters, and procure the liberation of the catechist. Our enemies would consent to do so only on condition that the faithful of An-Liem would renounce the privilege they enjoyed, of being exempt from contributing to the support of idolatrous superstitions. As we could not in conscience accede to such conditions, we allowed the affair to be carried before the tribunal of the great mandarin. The officer fancied that he had now secured the means of ingratiating himself with the king, and hastened to forward to the court the four letters written to European priests. But the effect which those letters produced was quite the reverse of what he expected. The king, irritated at learning that there were still four foreign missionaries in the southern province, wreaked his anger on the mandarin, who was unable to arrest any of them, and immediately pronounced his dismissal. The royal decree granted him, however, a month to arrest the missionaries, and for that purpose placed six thousand men at his disposal: if he succeeded in seizing us, his place was to be restored to him, if not he was to perish on the scaffold which was destined for us. At the approach of this furious storm, we thought only of preparing, in the secret of our retreats, to drink to the dregs the chalice of bitterness which was to be presented to us.

"The first who fell into the hands of our enemies was the head of the flock, Mgr. Ignatius Delgado, Bishop of Mellipotamus, and Vicar Apostolic of Eastern Tong-King. He lay concealed with his coadjutor Mgr. Henares, and Father Romualdus Ximines, in a village called Kien-Lao. A pagan schoolmaster succeeded in learning from a Christian child that the retreat of the missionaries was not far distant. This intelligence was immediately conveyed to the mandarin, who, in order to inspire the faithful with a false security, announced that the European priests had nothing to apprehend, and that they should not be molested. The more effectually to lull all suspicion, he pretended to leave the district, and to take his troops with him on a distant expedition. But to the consternation of the Christians, he suddenly appeared amongst them; so that they had scarcely time to put the Vicar Apostolic into a large basket, covered with a mat, and carry him to a place of concealment: the same precautions were taken with his coadjutor. As to Father Ximines, relying on his youth and strength, he took to flight, accompanied only by a catechist. The appearance of the soldiers was so sudden, that, notwithstanding the promptitude with which the Christians endeavored to carry the missionaries to the places of retreat prepared for them, they were unable to do so. Those who were carrying Mgr. Delgado, were noticed and pursued, and when about to be overtaken by the soldiers, they abandoned their precious load, which they found impossible to save, and betook themselves to flight. Thus fell into the power of his enemies the first and most illustrious victim of the persecution. Such was their anxiety to secure their prisoner, that before taking him out of the basket, they put manacles upon him, and they marched him with sound of drum before many of the tribunals of the province, though the holy and venerable old man could scarcely walk. On the same day he was enclosed in a narrow wooden cage, fit only for some wild beast. Next morning he was conducted with great ceremony to the governor's house, and cast into prison with the common malefactors. Tring-Quang-Khanh hastened to announce this news to the court, and was ordered to deliver up his prisoner to the new governor and the supreme judge of the province, to be tried according to the utmost rigor of the bloody laws passed against the missionaries.

"I have succeeded in obtaining from the notaries a copy of the interrogatories to which the mandarins subjected the different confessors. From these documents it appears, that the Vicar Apostolic was frequently called before his judges, that he was questioned as to his name, his age, his country, the number of his priests, European as well as natives, the means by which he succeeded in entering Tong-King, his place of concealment, &c. &c. To the questions which regarded only himself personally, he replied with the utmost frankness; but when they were of a nature to compromise others, or furnish fresh pretexts

for persecution, his answers were vague and only explained facts already known. The following are the terms of the sentence pronounced by the mandarins against him: 'It is in obedience to the law, that we condemn the Bishop Ignatius, whose name in our language is Trum-Ca. This stranger, who entered the kingdom clandestinely, spends his life in the study of the things of the heart, and in the meditation of what is incomprehensible. For more than fifty years he has been teaching errors, which the simple among the people take for truths. He is the chief of those dangerous men engaged in diffusing a false religion amongst us. He has, at length, been seized and brought to judgment, but he refuses to reveal the secrets which it is of importance to know. We are, therefore, of opinion, that a crime, which becomes every day more contagious, ought not to be tolerated, and that we cannot allow it to remain unpunished without violating the wisest laws of the state. Therefore, after having read, with all due submission, the decree of king Minh-Menh, published by the mandarins of the court, in the seventeenth year of his reign (1835) conceived in the following terms: '*We order all chiefs of cities and towns to arrest the Europeans that may be concealed in their districts, and to hand them over to the mandarins, by whom they are to be judged conformably to the law passed against those who lead the people astray, by teaching them a foreign and false religion; for these reasons, all who shall conceal or assist such impostors, are declared guilty and worthy of death.* And whereas there also exists a law against sorcerers, and that under this name are comprised those who, by artifice, induce the people to follow a false worship; we declare that such is the crime of this malefactor, and that, by virtue of the aforesaid law, he is worthy of strangulation; but, in order to proportion the punishment to the crime, and give an example which may undeceive and intimidate the people, we ordain that Ignatius Trum-Ca, here present, be beheaded, and his head exposed in the public place. All shall take cognizance of his judgment, that the iniquity we have pointed out may be dried up in its source.' The sentence before it was executed was forwarded to the king for his approbation.

"It is impossible to detail all the holy confessor had to endure before his death. Exposed to the oppressive heat of summer, which his narrow prison rendered still more insupportable, subjected to the vexations and indignities of the mandarins and soldiers, often denied even the necessaries of life, he spent the time of his captivity in a continual agony. But his patience and resignation to the Divine will were alone superior to his sufferings; his strength was exhausted under so many trials, and a dysentery, for which the mandarins would not allow any remedy to be administered, took him from his church on the 12th of June, 1838. Mgr. Ignatius Delgado, Vicar Apostolic of Eastern Tong-King, died at the age of seventy-six years; named by Pius VI. to the government of that mission, he directed it more than forty years with prudence and success. His flock will feel for a long time a loss which has plunged it into the most profound affliction. As soon as the mandarins were informed of the death of this illustrious confessor, they ordered his body to be brought to the place of execution, and there beheaded. The head was for three days exposed in public, and afterwards put into a basket filled with stones, which was thrown into the deepest and most rapid part of the river Vihoang that the Christians might not find it. The faithful endeavored in vain to recover the precious treasure, and already looked upon it as lost to them, when, on the first of November, a Christian fisherman discovered and brought it to our brethren. It was still in such a state of perfect preservation, that the hair, beard, and even the features of the countenance, had not undergone the slightest alteration. The body of the bishop was also recovered by the Christians with considerable difficulty, and having been put into the same coffin with the head, was buried at Bin-Chu with as much honor as our misfortunes permitted us to give those sacred remains.

"The second missionary arrested in this persecution, and the first who had the glory to shed his blood in testimony of the faith, was Mgr. Henares, a Dominican, coadjutor to the Vicar Apostolic, and destined to succeed him. He was born at Vaena, in Andalusia, and had

been named bishop in the year 1800. When the soldiers suddenly invested the villages mentioned above, he made an ineffectual effort to secure his safety by flight, and lay concealed for the remainder of the day in the house of a Christian. During the night he crossed in a boat to the opposite bank, but such was the terror of the Christians, that it was with difficulty the illustrious prelate could prevail upon them to open their houses to receive him. Two days after, he took refuge amongst the fishermen, but finding that the coast was guarded as closely as the villages, he was forced to run the risk of making for a distant part of the coast in an open boat. Whilst the boat was getting out from the shore, an infidel thought he noticed an expression of alarm in the countenances of the rowers, and was thereby led to suspect that they had a missionary in the boat. In order to ascertain the truth of his suspicions, he addressed himself to some Christian fishermen who were on the shore, and feigning to be alarmed at the danger to which the boat was exposed, he begged them to receive amongst them, without fear, the priest, who was no doubt concealed in it. He not only promised to keep the secret, but also to assist them in concealing him. Our good Christians allowed themselves to be taken in the snare laid for them, and made signs to the rowers to return to land. The latter, who could with difficulty hold out against the wind and waves, hastened to return; and how great was the joy of the poor fishermen to see their holy bishop in the midst of them! with what satisfaction did they conduct him to a neighboring hut, where he might take some rest, until the sea should become calmer! But he had no sooner entered the hut, than the perfidious pagan gave information to the officers of justice, who soon made their appearance with five hundred men, and arrested our worthy coadjutor, and the catechist, Francis Chien, who accompanied him. Mgr. Henares was put into a cage, similar to that in which the Vicar Apostolic was confined, the canga was put upon the catechist, and they were both conducted in this manner before the governor. The narrow limits of a letter do not allow me to transcribe the different interrogatories they underwent. The questions put to Mgr. Henares, his answers, the treatment he received in prison, and the sentence pronounced against him, are in all respects similar to what we have seen in the trial of the Vicar Apostolic.

"The catechist Francis Chien, also bore glorious testimony to the Gospel. It was in vain that he was promised pardon for the past, on condition of his renouncing the faith; and when pressed for the last time to choose between apostacy and death, he replied, that no earthly consideration could induce him to trample upon the cross; and that he was ready to make to God the sacrifice of his life. This declaration, which clearly showed the judges that the confessor would not allow himself to be intimidated or seduced, was followed by the sentence of condemnation pronounced against him in the following terms: 'Van Chien, a Tonkinese by birth, convicted of having allowed himself to be led astray by a European malefactor, of having embraced his religion, in violation of the laws by which it is proscribed, has declared that he loves it, and that he will never renounce it. His obstinacy in refusing to trample upon the cross renders him guilty of rebellion against his sovereign and the laws of his country; for these reasons we condemn him to be beheaded, that by his death the people may learn what severe penalties are reserved for great crimes.'

"The sentences pronounced against the bishop and the catechist were submitted to the royal approbation, and sent back on the 25th of June to the capital of the province, with orders to have them executed without delay. At nine o'clock on the morning of the same day, the confessors of Christ were led to punishment, escorted by a great many soldiers, and accompanied by crowds of Christians and infidels. The bishop, enclosed in his wooden prison, prayed with the utmost composure, and followed by his catechist in chains and loaded with the canga. Before them were carried in large characters the grounds of their condemnation; on their way through the streets and in the public places a mandarin cried aloud to the people: 'Hearken and know, O people, that this man is an Eu-

ropean, come amongst us to preach the false religion of Christ; it is for this crime that the king has condemned him to death; avoid such doctrine, if you wish to escape the like fate!'

"At one o'clock in the afternoon, the procession reached the place of execution. The catechist placed himself on his knees, and having with a holy joy recommended his soul to the Almighty, had his head struck off at a signal given by the mandarin. In the mean time the bishop was taken out of the cage; he also knelt down, and, though the axe was raised over his head, continued to pray with perfect calmness, to the great admiration of the spectators. An unsullied purity of life, indefatigable zeal for the salvation of souls, an entire devotion to the duties of the apostleship, and an ardent desire of martyrdom—such were the virtues of which he constantly gave us the example. He was also remarkable for his perseverance in prayer, his study of the holy Fathers, and an unbounded love of the poor. He died at the age of seventy-three years, forty-nine of which he devoted to the good of the mission. The mandarins caused the bodies to be interred in the place of execution; but the Christians contrived to have them deposited in a more becoming place: that of the bishop reposes in the territory of Sue-Thuy-Ha, and that of Francis Chien at Frung-La, the place of his birth. The head of Mgr. Henares, after having been exposed for three days, was cast into the river, but was found soon after by the same fisherman who had already found that of the Vicar Apostolic. A practice prevails here which arises from the absurd credulity of the people; as soon as the executioner has beheaded the victim, the persons who are present at the execution run away in all directions, lest, as they say, the spirit of the victim should have time to seize upon any of them; on this occasion, however, as well as whenever a martyr is put to death, so far from taking to flight, the pagans rivaled the Christians in their desire to gather up the blood and collect the clothes of our martyred brethren. This took place even in the presence of the mandarins, and in spite of the efforts of the soldiers who had orders to prevent it.

"The blood which was just [illegible] only to give new vigor to the persecution. Father Joseph Fernandez, a Spanish Dominican, thought to escape the perils which surrounded him in his district, by taking refuge in the western vicariate. He brought with him Peter Tuan, a secular priest of the southern mission. They were both received as brothers by the fathers of that vicariate, and concealed in the house of a fervent Christian. But their place of concealment was soon discovered by the mandarins of the province, and they were therefore compelled to seek another asylum. They fled in a small boat, and after two days' fatigue and danger they reached the house of a pagan, who had on former occasions manifested much zeal to serve us. His love of money on this occasion made him guilty of treachery, and induced him to give up to the mandarins those who had confided in his honor. Father Fernandez was put into a cage, and Peter Tuan was loaded with a canga. In this way they were conveyed to the capital of the southern province. The first had been for a long time suffering from a dysentery and other serious distempers, which the rigor of captivity only augmented, struck with paralysis on one side of his body, he could not make use of his hands at his meals. It was in such a state of suffering, that he was dragged without pity from tribunal to tribunal, and tortured in a thousand ways, to extort from him a confession as to the number of European priests in the country. Notwithstanding such cruel treatment, the generous confessor did not allow a single word to escape his lips, of which the hatred of his enemies might avail themselves against religion. The courage he displayed at length convinced his enemies that their power over him extended no further than to deprive him of life; they pronounced against him sentence of death, which was confirmed by the king on the 19th of July 1838. On the 24th he appeared for the last time in the presence of the governor. To the question put to him regarding his faith, he replied, that he esteemed himself happy to have an opportunity of shedding his blood. In vain did the [illegible] and the mandarins should spare

demption. The intrepid missionary declared that he was ready to die for the God whom they wished him to outrage. That day he was led to the scaffold in the same manner as the other confessors; with this difference, however, that, worn out with infirmities and unable to move, Father Fernandez was carried by the soldiers to the place of execution. Placing himself upon his knees, his body supported by a soldier, he terminated by a glorious martyrdom, a life, thirty-three years of which he spent in the exercise of the apostleship.

"His zealous companion in captivity, Peter Tuan, underwent the same questions, and made the like generous confession of the faith. He was repeatedly assailed with promises and threats to induce him to profane the image of his God; his constant answer was, that he preferred death to infidelity. He was sentenced to be beheaded, but before the confirmation of the sentence by the king reached the governor, the servant of God, worn out by the sufferings which he endured in prison, was carried off by a dysentery on the 15th of July, 1838. He was seventy-three years old, thirty-four of which were spent in the painful labors of the mission. The mandarins ordered him to be buried in the public road, and up to the present moment we have not been able to remove his remains.

"On the 2d of June, Father Vincent Yên, a native of the country, was also found worthy to suffer for the sake of Christ. He was loaded with insults, and urged by the mandarins to renounce his faith. To every solicitation and to every insult he uniformly answered that the Christian was the only true religion; that he had the happiness to be one of its ministers, and that he wished for nothing more than to be esteemed worthy to be a martyr to it. The governor, who wished to spare his life, endeavored to persuade him to give himself out as a physician. But the holy confessor refused to purchase any favor by a lie, and continued to glory in his character as a priest. The governor could not yet prevail upon himself to pronounce sentence against him; he solicited the authorization of the king to send the accused to the place of his birth. In this letter he mentioned *that the missionary* did not seem the least disposed to renounce his faith, and that on that point nothing could be expected from him. Upon receiving this information, the king himself pronounced against him the sentence of death. On the 30th of June, the magistrate received official information of this, and on the same day the confessor of Jesus Christ was led to execution. He was more than seventy years old when he watered, with his blood, the mission which during forty years he had labored to fertilize. The faithful obtained permission to remove his remains, and bury them in the territory of Tho-Ninh.

"According to the law of this country no one can be condemned to death at eighty years of age, whatever may be the crime he may have committed. Either temporary or perpetual imprisonment becomes then his punishment. But when have human laws afforded to the Christian an asylum which his enemies have respected? Father Bernard Due, a secular priest of the mission, furnishes another example of this. He was eighty-three years of age when he learned the sentence which condemned the vicar apostolic to death. He immediately begged those who surrounded him to carry him before the mandarins, for he wished to die with his bishop. Perceiving that they were unwilling to comply with his request, he began to cry out with all his strength that he was a priest of Jesus Christ, and ought to be put in prison. The Christians would have considered themselves guilty of his death, if they had allowed him to give himself up to our enemies; they had him conveyed therefore to an isolated dwelling, inhabited by a leper: but all their precautions were in vain; the old man continued his cries until he was heard by soldiers who were passing, and conducted by them before the governor. The fortitude he displayed before the judges corresponded with the ardor he manifested for martyrdom. He was led to execution with Father Dominic Diên, whom the Almighty had judged worthy of sharing the same crown. When near the fatal spot, the latter said, 'We must now offer up fervent prayers to the Lord, that he may be pleased to grant us the happiness we so long desired.' *They* were still in the act of prayer, when the

mandarin gave the fatal signal. (1st of August, 1838.)

"Amongst so many deaths, which the character of the persecutors and the courage of the martyrs rendered nearly similar, that of the catechist Uyen, sixty years of age, and a professed religious of the order of St. Dominick, exhibits this peculiar feature, that his judges were his executioners. He had already endured with unshaken fortitude every species of torture, when the firmness of his answers and the inutility of the punishment inflicted upon him, irritated the mandarins to such a degree, that they shook the canga of the generous catechist with such violence as to inflict deep wounds upon his neck. On the same day, the 3d of July, 1838, he expired under the united sufferings of his imprisonment and wounds. The arrest of Father Joseph Nien, secular priest of this mission, exhibits also an odious character, and realizes the predictions of the Saviour to his apostles: *And you shall be betrayed by your parents and brethren*; for he was denounced to the mandarins by two members of his family. He died for the same cause and with the same sentiments of joy as the other confessors.

"The blood of one martyr had scarcely flowed, when our enemies hastened to seek out fresh victims. On the 3d of June, Father Francis Tu, a Tonkinese religious, of the order of Preachers, was arrested in the northern province. They by whom he was made prisoner offered to restore him to liberty, on condition of receiving money. 'I have not got any,' said the father, 'and in the state in which I am, I do not feel disposed to look for any; and as God has permitted me to fall into your hands, I shall not allow this opportunity to pass of suffering for his glory.' About the same time his prison was opened to new confessors of the faith; Joseph Cânh, of the third order of St. Dominick, Francis Mâu, and Dominick Uy, catechist, Thomas Dê Stephen Vinh, and Augustin Moy, fervent Christians. Full of confidence in those words of the Saviour, '*He who shall lose his life for the gospel shall find it*,' they refused, with horror, to profane the sacred sign of our redemption. In the person of Father Tu they had a model of fortitude, which upheld their faith against every trial. This holy religious animated them by his example and exhortations, not only in the interior of their prison, but before their judges and in the presence of the mandarins. So much constancy induced the persecutors to pronounce the following sentence: 'Although the Christian doctrine has been frequently proscribed, European doctors continue to reside in this kingdom, and to infect it with their errors. The people, in their ignorance, allow themselves to be deceived by their artifices, adopt all their lies for so many truths, and become so strongly attached to them, that it is a miracle to see a Christian abandon his religion. The missionaries, too, are objects of the same attachment on the part of those whom they have led astray: persons are found to conceal them in despite of the law by which they are condemned. We have thought that severe punishment alone can apply a remedy to this disorder, and recall the Christians to a sense of their duty. For these reasons we condemn Van-Tu and Hoang Cânh to be strangled: Uy and Mâu, servants of Van-Tu, to receive a hundred lashes, and afterwards be banished a thousand leagues from their country, in the province of Bench Dia, to be employed there on the public works. The same punishment is also pronounced against De, Vinh, and Moy, for their incorrigible attachment to the Christian religion.' This sentence did not satisfy the hatred of the king. He dictated another, which ordered the mandarins to behead Van-Tu and Hoang Cânh without delay, and to keep the five in prison to be strangled later. On the 3d of September, when the royal sentence was known in the province, the two religious were brought out for execution. The crowd was struck with admiration on beholding the calm and serene air with which they went forward to death. Up to the last moment they were heard to recite aloud the litanies of the saints. The five other prisoners are still in prison, and have much to suffer; but the thought of the crown of martyrdom, which they are every day expecting to receive, animates and strengthens them in this last struggle.

"Would that we could render the same testimony of Vincent Sien, a secular priest, eighty-seven years of age. To preserve a few

days of life, he trampled upon the cross of his Divine Master, and signed a written renunciation of the Christian faith. The faithful have been thrown into consternation, and the priests have all blushed at his apostacy. He himself, when restored to liberty, felt all the enormity of his crime, and wrote to me to make an humble confession of it, and solicit penance and absolution. I offered him what consolation and encouragement I could, with a view to assist him in rising from his fall. But the scandal he gave required reparation, and on that account I have suspended him from the celebration of the holy mysteries, and the administration of the sacraments. I must say, to his praise, that he submitted to his punishment with the most edifying humility.

"So many Christians put to death served as so many steps to enable the late governor to regain the lost favor of the king. In consideration of the evil he inflicted upon us, he was deemed worthy of being restored to the post of great mandarin: His province, which is not only one of the most important of the kingdom, but the centre of Christianity in Tong-King, has thus once more fallen under his tyrannical yoke. Who can tell what his hatred reserves for us? In many places the simple faithful have been required to trample upon the cross, and to sign a written promise not to follow the Christian religion for the future. A great many have refused, or have bribed their persecutors not to molest them. The faith of others has been put to severe trials, who have the glory to confess Jesus Christ in chains and tortures. But how many tears to be shed over that multitude of Christians who have had the weakness to subscribe to the will of the prince, and trample under foot the sacred symbol of their salvation! Nor is this all: the privileges by which our brethren were exempted from participating in the pagan superstitions are gradually being abolished, the construction of idolatrous temples, the study of the Tonkinese religious rites is imposed upon all Catholics as well as pagans, and, what is still more deplorable, amongst the masters charged with initiating them in this impious worship we found some Christians. What shall I now say of the temporal interest of this church? The dwellings of the missionaries are destroyed; two colleges, twenty-two female convents of the third order of St. Dominick, the convents of the Daughters of the Cross have shared the same fate. If any thing could console us in the midst of so much desolation, it would be to see those holy females faithful during the storm to all those virtues they practised in happier days. Concealed in some poor huts, they continue to lead a life of community, notwithstanding all the privations they are condemned to experience. The property of the churches, that of the poor, and whatever belonged to the vicar apostolic, have become the prey of the pagans and some bad Christians. Chalices, missals, vestments, breviaries, and books of piety, almost all have disappeared. But when it is question only of such losses, we joyfully say with Job, '*the Lord gave, the Lord hath taken away; blessed be the name of the Lord.*'

"When tranquillity is restored, my first care shall be to re-establish the two colleges, that the youth may not be deprived of the benefit of a religious education. I look upon this point as of the utmost importance for the interests of the mission. Up to the present, all our priests, but especially Europeans, are obliged to continue concealed in the most secret places; our catechists and students, dispersed by the persecution, cannot assemble any where without provoking fresh acts of rigor."

From the Annales de Philos. Chretienne.

CELTIC TRADITIONS OF WESTERN EUROPE.

No. 1.

THE celebrated author of the *Irish Melodies*, not satisfied with the poetical glory which illustrated his name, has won for himself still higher honors by his later literary productions. The *Travels of an Irish gentleman in search of religion* affords abundant evidence of the truth, that a most brilliant imagination and poetical talents of a superior order, are by no means incompatible with the graver sciences, with the profound learning, exact reasoning and deep conviction of the philosopher and theologian. Having offered a first tribute to religion, as is the duty of every Christian, and, we venture to say, of every rational man, Mr. Moore has with affectionate loyalty paid a second homage to his country, by presenting to the public a history of that ancient and cherished land, which is so justly styled by the bards of Erin, the emerald isle. By this mode of proceeding, by giving to religion the first place in his intellectual researches, he has manifested a wisdom and a sense of propriety that are rarely to be met with in our days; he has deserved to be ranked, in this as in many other respects, with the loftiest spirits of the middle ages, and has realized the noble axiom of that chivalrous period, *God and my right;* a saying so full of beautiful and Christian sentiment, before it was wrested from its original signification.

That a history of Ireland from the pen of Mr. Thomas Moore must possess an extraordinary interest, no one will pretend to deny: we would observe, however, that the reputation of the author was by no means requisite to attract public attention to a people, which at this moment exhibits so wondrous a spectacle to the gaze of Europe, and, upon the whole, is the most noble object that could be displayed to our contemplation. Let us consider the events that are transpiring around us, the political aspect of the times in which we live, the progress of those governments that seem to be struggling against improvidence and immorality; the false position of nations that can no longer submit to the ruling power, nor resist it by a lawful and dignified expostulation; the insignificant interests that are made to assume a stand among the great social questions, while the most serious and important matters are brought down to the blind consideration of the ignorant; where could we find, amidst this confusion of intrigue and this conflict of passions, any thing that can bear a comparison with the movements of the Irish people, that neglected race which Providence has stationed at a distance, and apart from other nations, to preserve it free from the contagion of impure doctrines, and to show an unbelieving world how much can be accomplished by the faith and energy of a Christian people? We believe that the whole range of history could furnish but few examples of a heroism like that of Ireland's sons. Few, if any, instances could be found of a people that, like them, have arisen to struggle for the conquest of their most sacred rights, and for this purpose have resorted only to legitimate expedients, abstaining equally from violence and weakness, placing themselves under the guidance of only one Catholic chief, O'Connell, the hero, the prophet, the liberator, an unexampled model of integrity and moral power, whose voice they obey with the precision of a well-disciplined army, while he makes use of his wonderful influence for no other end than to be the most devoted servant of his brethren, leading them on unwaveringly to what has formed the constant and sole object of his ambition during life, with unbending steps prosecuting his noble design, consecrating all his energies to the liberation of his country, and trusting for success, not in violence or deeds of blood, but solely in the justice of his cause.

Irish history of course presents a vast and beautiful study to the human mind, though we are allowed only to glance at it in the follow-

ing observations. The emerald isle was formerly the principal theatre of the Druidical worship in the west. Ireland having been originally peopled by the Phenicians, who brought with them their religion, their divinities, their traditions, seems, although lying at one extremity of the west, to be the point of comparison from which we are to gather the main features of resemblance between the ancient religions of Europe and Asia. Here are we enabled to study the doctrines of our Celtic and Gallic ancestors, and of all that Japhetic race that came from middle Asia, and passing by the *islands of the nations*, as the Scriptures term them, established itself in Europe, and planted there the worship which it had learned in Persia, Assyria and Phenicia.

As Mr. Moore, in his remarks on the origin and primitive religion of the Irish, has collected with great judgment and erudition all that has been written upon the subject, we can do nothing better than to lay before the reader such extracts from his work as will suit our purpose. They will furnish many striking evidences of the fact, that the human race has sprung from one and the same parent stock.

ORIGIN OF THE IRISH PEOPLE.

The history of Ireland may be divided into three grand epochs; 1. the period from its colonization to the introduction of Christianity; 2. that of the diffusion and prosperity of the Christian religion; 3. that of the Danish and English invasions. The first epoch might be called idolatrous or the age of barbarism; the second, the period of religion and of glory; the third, the political age or that of servitude. We have every reason to hope that this last period will soon be brought to a close, by the revival, which is now so powerfully and so successfully agitated, of that true religious spirit that once characterized this land of saints.

The first question that presents itself to the historian is that which regards the origin of the Irish population, and which has acquired an additional interest from the learned research that has been bestowed upon it by Mr. Thomas Moore. There can be no doubt that the first inhabitants of Ireland were descendants of the same Celtic race that formerly peopled Gaul, Britain and Spain. The language of the country, its numerous monuments, the still surviving remnants of that ancient superstition which the Asiatic tribes established in every part of Europe to which they migrated, throw sufficient light upon the origin of its population. However obscure may be the history of the people that followed in the train of the first oriental emigrants, and whatever variety of opinion may exist upon the question, whether they were of the same race with those who preceded them or of a different stock, it appears at least incontestable that the Celts were the first settlers of the western parts of Europe, and that, of the language of this most ancient people, the purest dialect now existing is the Irish.

But another question here arises, which, from its bearing upon the subsequent history of Ireland and upon the relations that have always existed between its inhabitants and those of Great Britain, is not less important than the one we have just considered. From what source did Ireland receive its original colonists? Did they come from Britain, as it would be natural to suppose from the proximity of the two countries, or were they emigrants from some other region? According to the opinion of Mr. T. Moore, which is founded upon very grave authority, the Celts who colonized Ireland did not embark from England, but from the north western coast of Spain. "The system of Whitaker and others, who from the proximity of the two islands, assume that the population of Ireland must have been all derived from Britain, is wholly at variance, not merely with probability, but with actual evidence. That in the general and compulsory movement of the Celtic tribes towards the west, an island like Ireland, within easy reach both of Spain and Gaul, should have been left unoccupied during the long interval it must have required to stock England with inhabitants, seems in the highest degree improbable. But there exists independently of this consideration, strong evidence of an early intercourse between Spain and Ireland, in the historical traditions of the two countries, in the names of the different Spanish tribes assigned to the latter by Ptolemy, and still more in the sort of notoriety which Ireland early, as we shall see, acquired,

The public institutions are :

1. The *Monte di Pieta*, under the superintendence of Cardinal Tosti, and the celebrated antiquarian Cardinal Campana, who is at present in England. 2. The *Apostolical Almonry*, under an archbishop. 3. The *Commission of Subsidies*, of which Cardinal Brignole is president; it has twelve deputies in the different wards or *rioni* of the city, and a branch committee for the direction of public works, styled the Beneficienza. The *Ospizio* at the Thermæ of Dioclesian, which gives employment to many poor children, and contains an establishment for the deaf and dumb of both sexes.

There are congregations of charity for the relief of poor families, giving doweries, relieving persons confined in the public prisons, and defending the cause of the poor.

The institutions for the residence of members of the secular clergy are 17 in number.

Besides these, there are

Hospitia for pilgrims, Jews, members of different nations, &c., 19. Hospitals, some public, others for individuals of specified nations or professions, 29.

The chief institution for education is, of course, the Roman University or Sapienza, of which Cardinal Giustiniani is chancellor. The various boards of examiners consist of the theological college (19 members); the legal college of the consistorial advocates (12); the medical and surgical colleges (18); philosophical college (16); philological college (12).

The professors are, of theology, 8; civil and canon law, 8; medicine and surgery, 17; philosophy and philology, 14.

The other leading establishments are, the Roman Seminary and the Roman College, the latter being under the direction of the Society of Jesus. There are, moreover, 24 colleges, the members of which frequent the public schools of the university, Roman college, or seminary.

There are, besides, public schools for elementary education.

The literary and scientific associations, or academies, confirmed by the Congregation of Studies, are the *Theological*, for dogmatical, and the *Union of St. Paul* for moral theology; of the *Catholic Religion*, for the defence of the church and its institutions; the *Arcadian*, *Tiberine*, and *Latin* academies for literary purposes; the *Lincei*, for natural philosophy; and the *Philharmonic* and *Philodramatic*, for musical and dramatical recitations.

Several libraries are open to the public:—the Vatican, Casanatense, Angelica, Alexandrine, Lancesian, and Corsini.

In the hospital of San Spirito there are museums of anatomy and natural history; and in the university there are museums for chemistry, philosophy, natural pharmacy, zoology, materia medica, and mineralogy; and a botanic garden belongs to the same institution.

In the Vatican Palace are situated the celebrated Vatican Archives, and in the Roman College is an astronomical observatory, under the care of the fathers of the Society of Jesus. (Their observations on the state of the weather appear regularly in the Roman newspapers.)

For the protection and encouragement of antiquities and the fine arts there is a board, under the direction of Cardinal Giustiniani, as Camerlengo, with the advice of sixteen assistants. In the second place ranks the papal academy of St. Luke, which, besides a body of directors, has schools of painting, sculpture, architecture, geometry, anatomy, history, and mythology. Amongst the academicians are the names of several distinguished foreign artists, of whom John Gibson, Esq. is one.

The papal archœological academy consists of a president and thirty members.

The artistic congregation, styled *de Virtuosi*, is composed of three bodies of counsellors, with a committee of directors. The object of this congregation is to promote the arts to the greater splendor and glory of the Catholic religion. Every year there are six competitions, or *concorsi;* two in each branch, painting, sculpture, and architecture, and every second year a grand concorso takes place in all three, which is styled the Gregorian, from the name of the present pope. This congregation sits at the Pantheon, where it has a gallery.

The two public museums are the Vatican and Capitoline; each of which has a gallery, as has also the academy of St. Luke.

The provincial government of the papal

states is administered by six legates, who are cardinals, one president, and fourteen prelates, who are styled delegates. Each of these is assisted by several advisers.

The population of Rome at Easter, 1841, was 158,868, including 3,718 ecclesiastics, of whom 32 are bishops, and 1,478 are secular priests. The number of inmates in the 25 houses of religious women, is 1,581.

FOREIGN INTELLIGENCE.

Rome.—The sovereign pontiff, who has received from Mehemet Ali, as a present, twelve magnificent columns of alabaster, which are to adorn the basilick of St. Paul, intends to reciprocate the favor, by sending the following articles to the viceroy of Egypt:

1. Two large circular tables, ornamented each with a representation in mosaic: one will be a brilliant collection of flowers, the other will exhibit the fronts of the principal buildings in Rome, having that of St. Peter's in the centre. These tables will be adorned at the border with Arabic inscriptions in gold lettering, and will be made in the richest style by the most skilful artists.

2. A collection of all the coins and medals that have been struck under the pontificate of his present holiness, each one enclosed in a case.

3. A collection of miniature prints from the pencils of the most celebrated Italian, French, German and English masters.

4. Two splendid copies of the work recently published by the distinguished orientalist Michael Angelo de Lanci, on the tumulary inscriptions in Cufic and Arabic characters, that are met with in different parts of southern Europe. This publication, consisting of two large volumes in atlas form, one of which is of plates, is the fruit of the travels and investigations pursued by Mr. De Lanci for the space of twenty years.

England.—We have the gratification of being enabled to announce another important and remarkable conversion to the ancient faith in the person of the Rev. Mr. Sibthorpe, of Ryde, fellow of Magdalen, Oxford, the brother of the celebrated ultra tory member for Lincoln. After being satisfied by Dr. Wiseman and the Hon. and Rev. Mr. Spencer as to some of our difficult doctrines, he read his profession of faith in the chapel of St. Mary's college, Oscott, on the 27th of October, and had the happiness of receiving from the bishop the following day the blessed Eucharist.

[*Limerick Reporter.*

The Rev. Dr. Wackerbarth, of Queen's college, Cambridge, has followed the example of Mr. Sibthorpe, of Magdalen, Oxford. Several conversions are expected speedily to follow; and we are enabled to state that the greatest uneasiness on the subject prevails in this university.—*Oxford Chronicle.*

Mr. Harris, of Alford, Lincolnshire, a talented dissenting preacher, last week added another convert to the Romish faith.—*Cheltenham Free Press, 28th Nov.*

Liberia Mission.—The very Rev. Edward Barron, D. D. and Rev. John Kelly, sailed from Baltimore, Md., on the 20th of December, for their destination, the coast of Liberia. They were accompanied by thirty colored persons, five of whom are Catholics. The Protestant Methodists, Baptists, Presbyterians and Episcopalians have extensive missions in this country, which has a population of 2,500 colonists. "They spend annually," says a Protestant paper, "not less than 60,000 dollars, in missionary operations."

St. Domingo.—Our holy Father, the Pope, solicitous for the welfare of his flock spread throughout the world, has appointed the Rt. Rev. Dr. Rosati, bishop of St. Louis, his delegate to Hayti. This venerable prelate will sail for his destination, by the earliest opportunity.

DOMESTIC INTELLIGENCE.

Baltimore.—It is highly gratifying to be able to state, that Mr. Th. Geddes of this city, confined to his house by sickness, having solicited a visit from the very Rev. Dr. Deluol, superior of St. Mary's Seminary, this respected clergyman called to see him on the 16th November last, and after due preparation, administered to him all the consolations which the Catholic Church imparts to her children at the close of life. We mention this circumstance, not because the abjuration of Protestantism is a rare thing in our community, but on account of the extraordinary contrast be-

tween the sentiments of Mr. Geddes in his last moments, and the part which he took in 1835 against the distinguished clergyman whom he now considers his warmest friend and truest comforter. In a pretended Religious magazine published in this city in November, 1835, a niece of Mr. Geddes, who had gone to St. Joseph's, Emmitsburg, for the purpose of becoming a sister of charity, was represented to have been clandestinely removed from her relatives, and principally through the agency of Dr. Deluol. Mr. Geddes who was active in furnishing this information to the editor of the Magazine, now acknowledges that the most glaring injustice was done to the Rev. Mr. Deluol, and on the point of appearing before his God, he could enjoy no peace until he sent for the injured clergyman, and acknowledged his fault in the accents of sincere and deep repentance. So much for the edifying and elegant tales that are circulated in our *Religious and Literary Magazines!!* Ex uno disce omnes. They who meet hereafter with such pious and beautiful narratives, will not fail to remember the words of the inspired author: "iniquity hath lied to itself."

Signor Castelli.—In a letter addressed to the most Rev. Archbishop Eccleston from New York, Signor Castelli makes an unqualified retractation of the publications relative to Bishop Résé, which appeared in several of the public prints. His letter is dated the 18th of December, and states that on the 24th he was to embark, in the ship Ville de Lyon, for Europe, where he would endeavor, by works of penance, to repair the scandals which he committed in this country. He also requests the Archbishop to give publicity to his recantation, in any way that he may deem advisable.

St. Rose, Washington co., Ky. The Catholic Advocate states that the retreat, lately conducted at St. Rose by Rev. Messrs. Evremond and Patit, has been attended with the most beneficial effects. It continued eighteen days, and during all this time the fervor of the congregation was unabated. More than eight hundred and fifty approached the holy communion. At the conclusion of the exercises, the Rt. Rev. Bishop Flaget administered the sacrament of confirmation to one hundred and ninety-four persons, of whom thirteen were converts to our holy religion, and of these five were baptized during the retreat.

We learn from the same paper, that the See of the diocess of Kentucky has been translated to Louisville.

New-Orleans.—On the 14th of November (twenty-fourth Sunday after Pentecost,) the Right Rev. Dr. Blanc, Bishop of New Orleans, laid the corner-stone of a new church, in that city—St. Claude Street, Suburb Rivue.

The ceremony was attended by all the clergy of the city, and several other clergymen, from various parts of Louisiana. An immense multitude covered the ground, long before the ceremony commenced.—An eloquent sermon was preached on the occasion, by Rev. Mr. Anduze. The building will be 100 feet long, and 60 in width.—*Cath. Adv.*

Diocess of Nashville.—The following extract is from a letter to the editor of the *Catholic Advocate*:—"Since the bishop's return from West Tennessee, where, we understand, he has made arrangements for the erection of two churches, he held an ordination in our city, the first ever witnessed in the diocess. On Saturday, 29th of November, three of the young men of our Seminary, Messrs. John O'Dowd, William Howard and John Schact received the tonsure. Messrs. O'Dowd and Howard then received the four minor orders. On the Sunday after, (first Sunday of Advent) Mr. John O'Dowd was promoted to the holy order of subdeacon. On the Tuesday following, (feast of St. Andrew) the same Rev. gentleman was raised to the holy order of deacon; and, on last Sunday, he was ordained priest, in our humble cathedral.

OBITUARY.

On the 13th of last November, the Rt. Rev. Peter Mary Cottret, bishop of Beauvais in France, in the 53d year of his age, and the 18th of his episcopacy.

On the 16th of the same month, at Paris, Mr. Picot, who for twenty seven years conducted the *Ami de la Religion*, in a manner highly creditable to himself and most conducive to the honor of religion. He was universally esteemed, enjoyed the confidence of the French hierarchy and clergy, and had received from the Holy See frequent testimonials of its most flattering regard.

On the 28th of the same, at the Nazareth Female Academy, Ky., Sister Sophia Carrol, in the 28th year of her age.

1029

THE

RELIGIOUS CABINET.

February, 1842.

From the Dublin Review.

DR. HONINGHAUS'

PROTESTANT EVIDENCES OF CATHOLICITY.

Das Resultat meiner Wanderungen durch das Gebiet der Protestantischen Literatur: oder, die Nothwendigkeit der Rückkehr zur Katholischen Kirche, ausschliesslich durch die eigenen Eingeständnisse Protestantischer Theologen und Philosophen, dargethan. Von Dr. Julius V. Höninghaus.—*The Result of my Wanderings through the territory of Protestant Literature; or, the necessity of return to the Catholic Church demonstrated, exclusively from the confessions of Protestant theologians and philosophers.* By Dr. Julius V. Höninghaus. Asschaffenburg: 1837.

THE very copious title of Dr. Höninghaus' work half relieves us from the necessity of explaining its object or its plan. It undertakes, as the words imply, to demonstrate, from the confessions of the interested party, on the one hand, the insufficiency of Protestant principles to discover or maintain the truth; and, on the other, the clearness and consistency of the faith professed by the Catholic Church,—the scriptural and traditional evidence of all her doctrines,—the wisdom and holiness of her institutions,—the peace and security which her principles of unity produce, and the necessity of returning to that unity, whose violation, in the sixteenth century, shook the entire fabric of Christianity, and, in later times, has well nigh uptorn its lowest foundations. With the exception of a brief analysis prefixed to each chapter, the work is altogether composed of testimonies from the most eminent philosophers, historians, and divines, in the several schools of Protestantism, selected with so much judgment, and arranged with such consummate skill, that, did not the reference at the end of the passage constantly occur to undeceive the reader, it would be impossible to suppose that it was not an original and continuous work.

But its best merit is its unquestionable sincerity. Dr. Höninghaus' *Wanderings* is no fictitious narrative; he is not a casual traveller, describing, as he passes by, the character and appearance of a foreign country. Protestantism was his native land. He has explored every province and every district within its jurisdiction; he is perfectly familiar with them all. Nor is the arrangement of his tour the result of fancy: it is the order of his own clear and systematic inquiry; the journal of his own anxious wanderings in search of truth, through the extensive domain of Protestant literature. When we add that his book is but the index of his own practical convictions,—that he has himself found a rest

from his wanderings in the bosom of the ancient mother, and offers the result of his own labors as a guide to the steps of those who are engaged in the same inquiry,—we shall have said enough to secure for it the liveliest interest in the minds of all: of the Catholic, as a tribute to the evidence of that faith which it is his glory and his happiness to profess; of the sincere but wavering inquirer, as affording additional light in the path towards that peace which Dr. Höninghaus has so happily found.

The work is divided into eleven chapters. The first four—and in these the references to modern authorities are most numerous and most copious—display the endless dissensions of Protestantism, and the fearful results in morality and religion to which they have led; tracing all to the fundamental doctrine of private judgment, and wringing from those who had been its staunchest advocates the acknowledgment of its insufficiency and danger. In the fifth and sixth the author cites an immense number of authorities in favor of the leading doctrines of Catholicity. The seventh, which is one of the longest, contains a Protestant history of the Reformation, developing the motives which influenced the leading directors of its machinery,—the means employed in its propagation,—the inducements, political and personal, by which converts were won to its standard, and the rapine, violence, and blood which marked its course throughout Europe. The eighth contains a detailed account of the variations of Protestantism, with the unchristian contests and savage persecutions by which, in defiance of every principle of the creed, each successive change was accompanied. The ninth chapter exhibits, in contrast with the Catholic Church, the evil results, civil, political, and religious, of the Reformation; and the work is wound up in a powerful concluding chapter, displaying the beauty and consistency of that religion which our church professes now, as of old; and earnestly exhorting the children of men to leave their broken cisterns, which can hold no water, and drink from that eternal fountain which springeth to eternal life.

And when we remember that, among *eighteen hundred and eighty-seven authorities* which Dr. Höninghaus has brought together, not a single one is Catholic, we cannot help admiring the boldness which suggested the undertaking, and the perseverance which overcame the difficulties it presented. It is hard to look for justice at the hands of an enemy: for the Catholic it is peculiarly disheartening. Proverbial as is the bitterness of literary warfare, it is charity itself when contrasted with that bigotry which has distinguished religious controversy; and this has ever been bitterest of all when directed against the Catholic religion. "*In scarcely a single instance,*" says the Rev. Mr. Nightingale,* author of the *Religions of all Nations*, "*has a case concerning them been fairly stated*, or the channels of history not been *grossly, not to say wickedly, corrupted.*" And Dr. Whitaker, in his vindication of Mary, acknowledges,—"Forgery, I blush for the honor of Protestantism while I write, seems to have been *peculiar to the reformed.* I look in vain for one of these accursed outrages of imposition among the disciples of popery."

Many of the authorities cited by Dr. Höninghaus, especially on the doctrines of tradition, purgatory, confession, and the real presence, are already sufficiently familiar. We shall dwell rather upon those of more recent date, as illustrating more particularly the present state of Protestantism, and displaying the practical operation of its principles, their influence upon the interests of society, and on the progress or maintenance of Christian truth.

From the commencement, in the sixteenth century, of what has been well called the great "course of experimental theology," the first principles of faith have been becoming every day more and more unsettled. In its earlier days, while its working was principally negative, the directors, engrossed by the easy labor of pulling down, had no time to speculate or to quarrel as to the style of building up. But this concert was of short duration. The men who had the hardihood to disregard an authority which all before them had deemed infallible, had but little reason to expect that their own opinions should be treated with more consideration. Nor were opportunities

* Page 63.

for the exercise of this true Pro-
r, which was the ground of their
n the ancient church, and which
ied to all the children of the new
as easy enough, for example, to
Catholic doctrine of the eucha-
difficulty was to agree on some-
, which might be substituted in
The rebellion of Carlstadt upon
s the signal for a general revolt.
ckless idiot who, for his amuse-
ack the bolts of the flood-gate,
is associates forgot to calculate—
when calculation was too late—
of independence, to which their
had given motion, might over-
selves in its tumultuous course.
of this early revolt was not for-
sacramentarian heresy was but
o other and more fatal secessions:
innovation, once set in motion,
not a vestige of the original sys-
, except the ground on which it
disregard of all authority. Free-
pretation once conceded, it was
limits to its exercise: the same
was claimed by Luther or Me-
ld not with consistency be denied
or Socinus; and history proves,
evidence, that, however strenu-
h inconsistently, the exercise of
been resisted, it has been and
impossible for its advocates to
ward course of licentious inno-
Socinian extended, and consist-
ed, the application of Luther's
e when he discarded all mystery
terpretation of the Bible. The
lened by the success of his pre-
jected the authority of the Bible
nd, by his undistinguishing ha-
t is venerable in religion, opened
the finishing blasphemy of the
blushed not to avow that unholy
ich impiety, even before the days
le, had adopted for her motto,
and drink, for to-morrow we shall
suredly," says Henke,* himself

e Geschichte der Christlich. kirche,

a Protestant, "assuredly there was much meaning in that saying of Fenelon's, '*Either a Catholic, or a Deist!*'"

We shall begin with the opening of the first chapter: it is a picture of the present state of Protestantism.

"'The Protestant religion,' says Professor de Wette, 'the union of its several churches having been shaken, and indeed entirely dissolved, by the multiplicity of confessions and sects which were formed during and after the Reformation, does not, like the Catholic Church, present an appearance of external unity, but a motley variety of forms.* And we freely acknowledge that, as in outward appearance, our church is split into numberless divisions and subdivisions, so also in her religious principles and opinions she is internally divided and disunited.† The Lutheran society resembles, in its separate churches and spiritual power, a worm cut up into the most minute portions, each one of which continues to move as long as it retains power; but at last, by degrees, loses at once the life and the power of motion which it retained.‡ Were Luther to rise again from the grave, he could not possibly recognize as his own, or as members of the society which he founded, those teachers who, in our church, would fain now-a-days be considered as his successors. He founded his church in Saxony. We come together to thank God for its foundation; but, alas! it is no more!"§—Pp. 1—3.

"The dissolution of the Protestant Church is inevitable: her frame is so thoroughly rotten, that no farther patching will avail.‖ The bond of faith and liberty, which the reformers sought to establish, has become loose; and in latter times stone has been withdrawn after stone from the building of the church, which is founded on the spirit of Christian freedom.¶ The whole structure of evangelical religion

* Der Protestant, 1828, B. ii. Heft. 3.

† Die Christliche Kirche in der Idee, 1835, B. i. Heft. 2, s. 55.

‡ Frorcisen, Installation Discourse at Strasburg, 1743.

§ Reinhard, ueber die Kirchen-verbesserung, 1800.

‖ Boll, Verfall und Widerherstellung der Religiosität.

¶ Ullman, Theologischen Studien und Kritiken, *1832, Heft. 2. s. 270.*

is shattered, and few look with sympathy on its tottering or its fall."*—Pp. 44, 45.

"Within the compass of a square mile you may hear four, five, six different gospels. The people, believe me, mark it well; they speak most contemptuously of their teachers, whom they hold either for blockheads or knaves, in teaching these opposite doctrines; because, in their simplicity, they believe that *truth is but one*, and cannot conceive how each of these gentlemen can have a separate one of his own.† Growing immorality, a *consequence* of contempt for religion, in many places concurs also as a *cause* to its deeper downfall.‡ The multitude cut the knot which galls them, march boldly forward, and fling themselves into the arms of atheism in thought and deed.§ Oh, Protestantism! has it then, at last, come to this with thee, that thy disciples *protest against all religion?* Facts, which are before the eyes of the whole world, declare aloud that this signification of thy name is no idle play upon words; though I know that the confession will excite a flame of indignation against myself."‖—P. 40.

Nor is this disunion confined to doctrines of lesser importance. If the reader turn to pages 16—24, he will find some of the most celebrated names of modern Protestantism ranged upon opposite sides of the questions of original sin, baptism, the resurrection, the trinity, the eternity of hell, and, indeed, every doctrine in natural and revealed religion. The natural and almost necessary consequence is indifference for all religion.

"The contests of the theological parties, for the most part, become known to the untheological public, and are openly discussed among the people.¶ From the disunion of the pastors there arises, in the heads and hearts of the people, nothing but confusion. They hear, they read; but no longer do they know where they are, whom they should believe, whom they are to follow.* Many who, until now, believed that they might rest upon the teaching of their pastor with as much security as on the voice of the angel at the gate of heaven, now begin to waver. Advancing a little farther, they begin *to see more clearly*, and fall into doubts, of whose existence they had never dreamed: they have not inquired sufficiently to find their way out, and fall at last either into indifferentism or despair.†"

"The antichristian spirit speaks aloud. We hold the Bible for *our rule of faith*; but *I dare not say how it is interpreted*. Even our universities go so far, that I fear they are preparing their own downfall; for, when the salt loses its savor, it shall be cast out and trodden under foot.‡ The devil possesses more faith than many of our teachers, and Mahomet was far better.§ It is awful, but yet true, that, among the Turks, no one with impunity dares blaspheme publicly Christ, Abraham, Moses, and the prophets, as so many, among us evangelical Christians, do by word and by writing.‖ The number of those who explain away, as natural facts, the miracles of the New Testament, is *legion*; and their followers are as the stars of the firmament."¶

"Many of our sermons, even those of the superintendents, general superintendents, court preachers, and chief chaplains, might, without the slightest impropriety, be delivered in a Jewish synagogue, or a Turkish mosque; it would only be necessary to substitute, instead of the words 'Christianity,' 'Christ,' which are introduced occasionally for the form's sake, those which the speaker really intends, 'the doctrines and precepts of reason,' 'the philosophers,' as, for example, Socrates, Mendelsohn, Mahomet, &c.** If a man now-a-days preach the pure and unadulterated word of God, and preach it with effect,—confounding the unbeliever, start-

* Woltmann, Histor. Darstellungen, B. i. Theil i. Vorrede, s. 13.
† Fischer, Einleitung in die Dogmat. der Evan. Kirche, s. 210.
‡ Darmstadt Allgem. Kirchen-Zeitung, 1825, No. 13.
§ Brandes Uber den Zeitgeist, 1810.
‖ Dr. Jenisch, uber Gottesverehrung und Kicrh l. Reformen, 1803.
¶ Heydenreich, Prediger-arbeiten, s. 262.

* Ludke, Abschaffung der Geistlichstandes.
† Hammerschmidt, All. Kirch. Zeit. s. 1353.
‡ Muller, in Archenholz Minerva, 1809, Juli, s. 67.
§ Ewald Anhang zu der Schrift; Die Religion der Bibel, 1814.
‖ De Marees, Vertheidigung des Glaubens.
¶ Uber Bibel und Liturgische Bücher, 1798.
** Homiletisch. Liturg. Correspondenz-blatt, 1830, No. 16.

ling the self-secure, exciting the indifferent, strengthening and confirming the friends of Christ,—the cry immediately is raised, this man *is preaching popery.*"*—Pp. 30, 33, 38.

This is not mere declamation. Every day, every new controversy in Protestant Germany, places the unhappy truth in a clearer light. Every day draws numbers from the standard of what is called—and the name is an alarming index of the state of religion—the *supernaturalist* party, and adds to the ranks of Rationalism. Clergy and laity alike fall away; and, although we may make a large allowance for exaggeration, still it is melancholy to find it asserted, in a leading journal,† that the Rationalists are ninety-nine of every hundred of the Protestant population. What a striking illustration of the plain, common sense observation which Dr. H. cites from Cobbett's *History of the Reformation!*‡

"*Two* true religions, *two* true creeds differing from each other, present us with an impossibility; what, then, are we to think of *twenty* or *forty* creeds, each differing from the rest? What is the natural effect of men seeing constantly before their eyes a score or two of sects, all calling themselves Christians, all tolerated by the law, and each openly declaring that all the rest are false? The natural, the necessary effect is, that many men will believe that none of them have the truth on their side; and, of course, that the thing is false altogether, and invented solely for the benefit of those who dispute about it. . . . .

"Whether the Catholic be the true religion, or not, we have not now to inquire; but, while its long continuance, and in so many nations too, was a strong presumptive proof of its good moral effects upon the people, the disagreement among the Protestants was, and is, a presumptive proof, not less strong, of its truth. If there be forty persons who and whose fathers, up to this day, have entertained a certain belief; and if thirty-nine of these say, at last, that this belief is erroneous, we may naturally enough suppose, or at least we may think it possible, that the truth, so long hidden, is, though late, come to light. But if the thirty-nine begin—aye, and instantly begin—to entertain, instead of the *one* old belief, *thirty-nine new beliefs*, each differing from all the other thirty-eight, must we not, in common justice, decide that the old belief must have been the true one? What! shall we hear these thirty-nine protesters against the ancient faith, *each protesting against all the other thirty-eight*, and yet believe that their joint protest was just? Thirty-eight of them must now be in error; this *must* be: and are we still to believe in the correctness of their former decision, and that, too, relating to the same identical matter? Thus the argument would stand, on the supposition that thirty-nine parts out of forty of all christendom had protested; but there were not, and there are not even unto this day, two parts out of fifty. So that here we have thirty-nine persons breaking off from about two thousand, protesting against the faith which the whole of their fathers had held; we have each of these thirty-nine protesting that all the other thirty-eight have protested upon false grounds; and yet we are to believe that their joint protest against the faith of the two thousand, who are backed by all antiquity, was wise and just! Is this the way in which we decide in other cases?"—Pp. 601—3.

We have been tempted away from our subject by the clear and solid reasoning of this admirable extract; and it is not without reluctance we return to that portion of it which we are now considering. Who can reflect with indifference on the state of morals and religion where private opinion is so licentious, and public preaching so uncontrolled, that a preacher, from the pulpit of one of the first cities of Germany, may dare to talk lightly of the sanctity of the marriage tie, and palliate its violation?—where he may claim the privilege of interpreting thus our Redeemer's sentence on the adulteress; and where, above all, it is openly acknowledged that there is no principle in Protestantism to check this license of interpretation?*

Fearful, however, as are these abuses,—disheartening as is the prospect where the first

* Hom. Lit. Correspondenz-blatt. 1830, No. 30.
† Darmstadt Allgem. Kirch. Zeit. No. 200.
‡ Sect. 203—205.

* Fischer, Einleitung in die Dogmatik der Ev. Prot. Kirche, s. 217.

principles of faith are so utterly corrupted,—still the advocate of the Protestant doctrines is forced to look them steadily in the face, and acknowledge that they are the necessary consequence of that inalienable right on which his own belief is grounded. The experience of a few years brought this clearly before the eyes of the fathers of the Reformation. As they had defied the authority of the church, they discovered that their own was disregarded in turn: the truths of religion slipped, one by one, insensibly from their grasp; and, in bitterness of heart, they acknowledged that their power was unequal to the task of appeasing the spirit which they had themselves evoked.

"'Verily, I must acknowledge,' writes Luther, 'much trouble cometh of my teaching! Yea, I cannot deny that this matter often maketh me sorrowful, when my conscience especially chideth me, in that I have torn asunder the former state of the church, which was tranquil and peaceful under the papacy, and excited much trouble, discord, and faction by my teaching.* If the world endureth much longer, we shall be forced, by reason of the contrary interpretations of the Bible which now prevail, to adopt again, and take refuge in, the decrees of the councils, if we have a mind to maintain unity of faith.†

"It is of no little moment that the dissensions which have arisen among us should remain unsuspected by posterity. For *it is truly ridiculous that, after opposing ourselves to the entire world, we should, at the very commencement, differ among ourselves.*‡ The whole Elbe could not supply water enough to bewail the dissensions of the Reformation. They doubt with regard to the most momentous doctrines. The evil is incurable.§

"Our people are 'driven about by every wind of doctrine.' We may, perhaps, still know what they believe in religion to-day, *but we are not sure that to-morrow they will believe the same.* In what single point are those who have declared war against the pope, agreed among themselves? If we take the trouble to examine the articles, from the first to the last, we shall find that there is not one which is not admitted by some as an article of faith, and by the others rejected as ungodly."*—P. 441.

Have these predictions been falsified by the event? Has any subsequent modification of the principles of this unstable creed checked that wild and licentious career of dogmatism, the thought of which imbittered the last days of the stern and reckless reformer? Has any balm been found for that malady which Melancthon declared incurable? Have those disgraceful dissensions, which Calvin would conceal from posterity, been suspended or accommodated in latter times? Let the history of the Reformation in England, Scotland, the Low Countries, France, Switzerland, above all, Germany, reply. Do not the same causes subsist to the present day? Are not their effects as appalling, aye, infinitely more appalling than they were even in those days when the evil was pronounced incurable! Alas! disunion and strife seem to be of the very nature and essence of Protestantism!

"Discord and schism among the Protestants were inevitable. We can fancy to ourselves two periods in the formation of their religious opinions: the first, their common struggle with Catholicity, the protest and separation of all these new religious parties from the Catholic Church; the second, their own internal process of reconstruction. In the first all was pulling down; in the second, building up: the first was revolution—the second, constitution or organization. But it also followed that, in the one case, there was unity of purpose and community of exertion, and, therefore, union: in the other, diversity of purpose, and, therefore, discord and separation. . . . . As soon as they seriously set about reconstructing the sole true edifice of Christian faith,—as the architects were not of

* Luther, Op. tom. ii. p. 281, 387.

† Ibid. ii. cont. Zuinglium.

‡ Calvin, Ep. ad Melan. p. 143. In the edition to which we have referred (Geneva, 1576) in occurs in p. 108. We regret to add that, probably from the absence of the author during the printing of the present edition, the references are not unfrequently defective, and sometimes incorrect. He mentions this circumstance in the preface to the second edition, with a promise that, by occasional notices in the "Universal Kirchen-Zeitung," a periodical which has been established at Frankfort-on-the-Maine, the defect shall, as far as possible, be supplied. Some of the references we have been obliged to give on the authority of the work itself.

§ Melancth. Ep. l. iv. 100.

* Andreas Dudith, Schreiben an Beza.

ry lodging, till he ultimately returned riginal dwelling. The expositions of re, and the conclusions from it, which ty adopted, were rejected by another; t notwithstanding the claims of human y, which they determined not to al- but meanwhile, although authority was ut at one door, it was let in at an- although in a new and more friendly

Before, it had dictated as an arbitrary Bible *law-giver*; now it spoke merely nering *interpreter of the law*: instead dogma, prescribed without proof or : of Scripture, proven and Scriptural were now proposed: but, unfortunate- y now considered the proofs as worth- l of as little power as, before, all had the authority of the church from hey had seceded."*—Pp. 52, 53.

s it possible to find, in the organiza- Protestantism, any remedy for this The opinion of Melancthon, in the six- entury, is that of every reflecting Pro- o the present day.

w insecure the Bible is, as a founda- a system of religion, may be learned e fact that all the advocates of the Bi- e formed their peculiar and contra- creeds from the same volume, and natized and persecuted each other on se plea.† Can any man deny that re but few passages in the New Tes- from which all readers deduce the in their sermons, confessions of faith, and controversies against the Catholics, they have declared a thousand and a thousand times,—surely it is an inevitable consequence that they must acknowledge in every Christian a right to interpret the Bible for himself; and that those doctrines *alone* are articles of faith for each individual which *he reads in the Bible*, no matter whether others can find them there or not."†—Pp. 55, 56.

"Our church is founded on liberty of faith: she tolerates difference of opinion, and, of course, tolerates *error*, and *must* tolerate it.‡ If we dispassionately consider the whole organization of the Protestant Church, there cannot be a doubt that thorough consistency is wanting.§ The firm consistency and consecutiveness of the Catholic constitution are wanting to the Evangelical Church; it wants that mutual connection of the members, and subjection to one head as the centre of unity."‖

Unhappily, too, this disposition to dogmatize is not confined to the mere interpretation of Scripture. It extends even to the authority itself, and canvasses the authenticity of every single book; and, indeed, of every single passage in the Bible. The opinions of Luther with regard to the Epistle of the Hebrews and the Apocalypse of St. John, his utter and contemptuous rejection of St. James' *recht ströherner Epistel*, and, above all, the principle which he applied as a test of their

sition in which they shall not be able to make a satisfactory reply to the Catholic's question, 'why they refuse to admit the Catholic councils?' and shall be compelled eventually to give up the case as lost."

Idle have been the attempts to stay this levelling spirit by the adoption of creeds and confessions. The attempt was irreconcilable with the first principles of Protestantism; and, by aiming at too much, defeated its own object. The disaffected never failed to meet it with the ready retort:

"However unquestionable the liberty of belief may be in the Protestant Church, as far as *principles* go, in practice it is miserably restricted. 'Tis true the Protestants have not *a pope*; but, what is far worse, they have *popes*. Protestant consistories equivalently supply the place of popes. 'Liberty,' say they, 'must not be abused: the church does not dictate to us, as with the Catholics, what we are to believe; we dictate it to the church; not according to our own caprice, but as it is clearly expressed in the Bible, which in matters of religion we hold to be the only fountain of knowledge.' And the church of every particular district *must* hear what is dictated. Each individual preacher is not permitted the free use of his reason in examining the Scripture. Whoever will venture to use it, as I have done, will forthwith *be deprived of his charge, and taught what true Protestant liberty is.*"*—P. 31.

"The advocates of creeds mock the authority of the pope of Rome, while they have themselves a *paper pope*, who, had not the passion for articles of faith been cooled, would have been infinitely worse.† The Lutherans of our day would set up a paper pope in place of one of flesh and blood; instead of the Bible rationally interpreted, their own books of confessions, as a sacred authority—as the eternal law, not only of teaching, but of faith!"‡—Pp. 84, 85.

"No. On this point Hengstenberg is a Catholic, and not a Protestant. Nay, the Catholic Church, which possesses a living authority, leaves the Hengstenbergians, &c., far behind; for they cling to a *dead* authority—to their creeds and symbols which remain as a dead letter; anathematizing without mercy any one who but touches a single hair.* It is these papists of Protestantism who injure the good cause. If the principle be once admitted that any created being has a right to cry out to the human mind: 'thus far shalt thou go and no farther,' then he who first exercises the right has gained the point. On the other hand, to exercise this right, and protest against it on the other, is to unite the most *consummate injustice* with the most *inconsistent absurdity!*"†—P. 123.

Thus, therefore, in the consistent exercise of the Protestant belief, there is a positive obligation by which each individual is bound, alone and unaided, to form his own opinions from the Bible alone; discarding the human forms of creeds and symbols. Could any consequence be deduced more clearly? And yet could any be more absurd? Has this principle of unassisted inquiry ever been brought into consistent operation? Is it possible that it ever should? As well, with Episcopius,‡ require that all, even the unlettered, should master the difficulties of the Hebrew and Greek originals, and discard the human aid of version and paraphrase!

"The duty of searching the Scriptures, it is true, is the ground-work of the Reformation, but for the great mass it is *impossible* and *absurd*;§ *without authority*, for the majority of mankind a religion is *inconceivable*.‖ Men are *so constituted* that, in the affairs of religion, they *require a guide*.¶ We *must have creeds*, until men shall be able to stand upon their own feet, *as, in this world, they never shall*.** Every human exposition of faith is an evil; but a *necessary evil*, to guard against greater. It is dangerous to truth and liberty; but yet

* Langsdorf. Blössen der Protest. Theologie, s. 446.
† Paalzow. Synesius, s. 192.
‡ Haureaski. der Teufel ein Bibel-erklärer! s. 296.

* Haur. der Teufel ein Bibel-erklärer, s. 235.
† Darmstadt Allgem. Kirchen-Zeitung, 1826.
‡ Disput. Theol. t. ii. 445. See also Institut. Theol. t. i. 273.
§ Jurieu, Lettres contre l'Histoire des Variations.
‖ Niemeyer, Beobachtungen auf Reisen. Th. 2.
¶ Spalding, Vertraute Briefe.
** Tief-trunk, Censur des Prot. Lehrbegriffs Vorrede, s. 12.

indispensable. Either we must renounce unity and purity of faith altogether, or adopt somewhat of popery."*—Pp. 122, 123.

Here, then, on the one hand, the genuine principles of Protestantism preclude the use of creeds and formularies of faith, even for the unlettered multitude; while, on the other, the weakness of the human intellect, the acknowledged and proved obscurity† of the Bible, and the utter incompetency of the vast uneducated majority of mankind, render it impossible that they should be their own masters, even as to the first principles of religion. Where is the sincere inquirer to look for the solution of the difficulty?

"In this undeniable and well-known state of the case, as far as I can comprehend, there remains, as regards what is ambiguous, mysterious, or, in a word, what is not within the comprehension of the ordinary reader of the Bible, but this alternative—

"Either to recognize an infallible judge in matters of faith:

"Or to grant to all who agree with ourselves in professing themselves Christians, and denying the existence of an infallible authority, the right to judge, as shall seem right to themselves, of all that is dark and incomprehensible; however their judgment may differ from our own, and, this difference notwithstanding, to acknowledge them as brethren in the church.

"But, if we are disposed to adopt the first, then I can see *no farther alternative. There remains for us nothing but straightway to effect a reconciliation with the Catholic Church.*"‡—Pp. 128—30.

It is not a little remarkable, that the wanderings and wild excesses of ultra-protestantism, should have produced upon the reflecting portion of the community the same impressions, both at home and upon the continent,—a settled conviction of the absolute unfitness of the leading principles of the reform, either to form or regulate the creed, whether of an individual, or, still less, of a community. The high-churchmen of Oxford and the confessionists of Germany are alike agreed, that authority is indispensable as a constituent principle in a consistent creed. Whether the Church of England possess such authority, we must for the present, leave to be discussed by the parties themselves. We shall content ourselves with transcribing, from a host of similar authorities, one or two very short passages, which it is impossible to mistake.

"In truth, the Catholic supernaturalism is the *only* consistent scheme.* If a religion contain mysteries—if its path towards faith lie over prodigies, *the system of infallibility is the only possible one.* It is the *only system* recorded in history, which, in the mutual dependence and harmony of its parts, *can be said to deserve the name!*"†—Pp. 133, 134.

It is no part of our present plan to enter into any examination of the special doctrines by which the Catholic Church is distinguished; we shall pass over, therefore, the fifth and sixth chapters, in which an immense host of names and authorities, from every sect and every party, is produced in favor of the doctrines of tradition, the real presence, transubstantiation, purgatory, the invocation of saints, &c. We could not hope to do justice by any selection; and, therefore, shall merely refer the reader to these chapters, as admirable in themselves, and as furnishing a most valuable supplement to those collections of Protestant authorities with which we are already familiar.

We come now to the history of the rise and progress of the Reformation, with the doctrinal divisions and variations of the several sects into which it was split even in its cradle. We feel that it would be impossible to offer even an analysis of these most interesting chapters (VII. VIII.); every authority illustrates some particular point,—every page is full of its own peculiar meaning; the whole is a succinct history of this extraordinary religious revolution in all its phases; and although it be composed of extracts from a great number of authors, exclusively Protestant, yet, so admirable is the skill with which they are selected and arranged, that it presents all the

* Töllner, Unterricht der Symbolischer Büchern, 1796.

† See pp. 607—8, et seq. Wieland, Vermischte Aufsätze.

* Prof. Kähler, Send-schreiben an Prof. Hahn, s. 54.

† Reinhold, über die Kantische Philosophie, s. 197.

rance of a uniform and continuous nar-
:.

r could any history present such claims
the almost implicit confidence of the
r. It does not put forward the one-
views of an enemy of the reform, and a
an of the papacy. It is drawn up by
nds of the very men who were engaged
: work; or, at least, whose interest it
) conceal its defects. Not a single Cath-
riter is cited in the entire range of the
tive; it is a purely Protestant history of
rotestant Reformation. We see its en-
achinery laid bare,—and by those who
well acquainted with its workings; the
es by which its apostles were influenced;
eans which they employed in its propa-
n. Let the reader, when he has learned,
this unquestionable evidence, the human
es and human passions in which it had
e; the rapine and licentiousness which
ced its progress; the anarchy, civil and
us, which it produced wherever its steps
turned; when he has read of the igno-
and uncertainty which marked its earli-
ps; the pride and personal feeling, as in
estion of the blessed eucharist; or the
accident, as in the controversy with
in which its most important doctrinal
es originated; when he has turned, in
g, from the foul and unchristian lan-
in which the holiest questions are dis-
l, and the most exalted personages as-
; the coarse and calumnious devices by
the popular passions were excited;—
ll this before his eyes, and upon the au-
y of the abettors and apologists of the
nation, let him ask himself, whether this
e work of God—whether it be possible
was prompted by his Holy Spirit in its
, or guided by his eternal wisdom in its
progress?

he fiery youths, the princes, are the best
rans of all; they take presents and mo-
rom the cloisters and foundations; the
nde also appropriate the jewels, no
with the good intention of taking care
m.* The great mass of the people
to have embraced the new gospel, solely
for the purpose of shaking off the yoke of discipline, fasting, penance, &c., which popery laid upon them, in order that they might live according to their own inclination, and give free rein to their inordinate passions.*

"To the princes Luther gave monasteries, cloisters, and abbeys; to the priests, wives; to the multitude, freedom; and that was doing a great deal for his cause.† The great were, for the most part, influenced by the church property; the ecclesiastics, by the liberty to marry; the common people, by the hope of being freed from confession and other burdens. In fine, most of them had their private views and interests, although the profession and the love of truth was made to serve as the cloak for all."‡—Pp. 322—4.

Dr. H. has collected a good many specimens of the spirit and temper in which their theological discussions were conducted. But we feel that we should not consult either the instruction or the taste of our readers by transcribing them here. And, indeed, it would be an endless task; for the same spirit distinguished all their controversies. The dispute with Carlstadt, with Zuingli, that with Erasmus—though in a less remarkable degree—with Storch and the Baptists, all teem with the same unworthy spirit; nor do we conceive it possible, that any man rising from the examination of the controversies of that day, in which the holiest opinions of antiquity were upturned, and the wildest novelties substituted in their place,—knowing the spirit in which they were examined,—the ignorance of many, the pride and obstinacy of almost all the combatants, and the unrelenting hate with which each persecuted in the rest that freedom of conscience which all claimed for themselves, we do not think it possible that any man can look, without shuddering, upon this almost irremediable revolution; nor, however strong his prejudices in favor of the reformed religion, shut out from his mind the startling suggestion, that, in this great revolution, there was but little of that calm deliberation which distinguishes prudent councils; that opinions

uther, von beider Gestalt des Sacraments, mberg, 1528.

* Bucer de Regno Christi, l. i. c. 4. p. 24. Basil. ed. 1577.

† Brochmand, Examen Confessionis Augustanæ, *p.* 163.

‡ *Arnold*, Th. 2. Bd. 16. kap. 6. s.

and practices which age had consecrated and authority rendered venerable, were rejected from pique, or condemned without examination; that the majestic work of wise and saintly centuries was torn down in a few troubled years of anarchy and outrage, and the authority of the holiest and wisest men who had enlightened Christianity, rudely pushed aside by an excited multitude, dogmatizing from impulse or passion, rather than conviction; and, in the fury of the hour, shut out from the possibility of calm or rational discussion.

The eighth chapter details the after history of the principal sects into which the leading families of the reform were subdivided; the story of each sometimes told by their own historians, but always from the pen of some one who, like themselves, was an enemy of Catholicity. It is in this portion of the history that the full working of their principles is developed. Hitherto they have appeared in a position, in which they are, more or less, influenced by a common object; hitherto, to adopt the language of Henke, we have seen them in the first phase of revolution. The work of demolition went on with comparative harmony; but now the labor, far more perplexing, of reconstruction commences; and it is here that all, Lutherans, Calvinists, Anglicans, have conspired to furnish the best moral evidence of those Catholic principles which it was their common object to upturn. Scarce had Luther been called to his last and fearful account, when the thin veil of external union, which his despotic rule had flung over the dissensions of his party, was torn into a thousand fragments. The Antinomian controversy furnished the first material of strife; and, in a short time, divided the territory of Lutheranism into two districts—their head-quarters at Meissen and Thuringen—as distinct, and as inveterate in their hostility, as if they had never been united under one ruler. The spirit soon extended over the entire country; and we may judge of the rage of the contending parties, from the report, industriously circulated by the partisans of one opinion, that the devil had carried off Osiander one of the leaders of the opposite party, and torn his body into pieces. So firmly was it believed, that the corpse was publicly exhumed, in order to remove the impression! Nor was it confined to their public relations: it extended even to the intercourse of private life; and Menzel tells* that a party of sacramentarian refugees, consisting of women and children, who sailed from London in the depth of winter, were prohibited to land, under pain of death, successively at the ports of Wismar, Rostock, Lubeck, and Hamburg, simply because their leader had distinguished himself by his writings in the sacramentarian controversy!

The discussions on works, free-will, and a thousand other points, furnished never-failing fuel for this intolerant spirit. In vain did the authorities resort to the Catholic expedient of synods and concordias. Their formularies were disregarded by the dogmatizers whom they sought to silence; and only supplied new material for dissension to that party whose opinions they attempted to embody.

We could not hope to follow them through their after-wanderings; nor do we suppose that, except as illustrating the utter incapacity of any body of men to be their own guides in religion, there can be much interest in the motley history of the Gichtelians and Weigelians, the Ubiquitarians and Syncretists; or even the numerous, and, for a time, triumphant sect of Pietists, though it bears a striking resemblance to an important party of our own time. As each branch fell away from the mouldering stem, it divided into new fragments, each enjoying a short-lived existence, sufficiently protracted to perpetuate the seeds of disunion and strife.

The dissensions of the Calvinistic party form the second section of this important chapter. The author confines himself particularly to those formal divisions which took place in the Low Countries during the early part of the succeeding century. The rule of Calvin was not a whit less arbitrary than that of Luther; nor was it more successful in suppressing the spirit of insubordination, although the banishment of Sebastian Castalio, and the burning of Servetus, held out a fearful warning to those who might venture to think for themselves. To such a pitch did

* Bd. iv. s. 118.

utes on predestination rise, that the
es at Berne prohibited the discussion
r. But it was in the Low Countries
great organic changes in the consti-
Calvinism were brought about. The
to force the Belgic Confession and the
m of Heidelberg upon the people,
the storm which had been gather-
half a century. The Remonstrants,
rotesting party was called, from their
rance against the fifth article, found
leader in Arminius; while the contra-
trants were headed by Francis Go-
name since famous, and identified
e darkest shade of Calvin's gloomy

party underwent many modifications.
question, whether or not God's eternal
f reprobation, precede, in the order of
the fore-knowledge of our common
Adam, they divided themselves into
psarians and sub-lapsarians; and, af-
n attempt, in 1614, to effect reconcil-
r at least mutual toleration, they sub-
into tolerants and non-tolerants. The
John Barneveldt fell a victim in his
irs to the malignant bigotry of this
nd his companion in imprisonment,
rotius, owed his escape from a simi-
o the affectionate and intrepid strata-
his wife. But notwithstanding these
neasures, and the explicit condemna-
the Arminian doctrines in the synod
–notwithstanding the deprivation and
ent of beyond eighty ministers who
to submit*—the opinions still main-
heir hold; and the dissensions of the
ontinued unabated. The question of
rvance of the Sabbath, soon after, ex-
new flame, which blazed with equal
n all these contests the liberty of Pro-
m was utterly forgotten; nor was there
o did not feel the justice of the de-
n by which the celebrated Isaac Papin
his return to Catholic unity: "That
dividual Protestant did wrong in re-
o submit to the decisions of his syn-
whole Protestant party was wrong in
g against the synod of Trent."

* Henke, Th. 3. s. 405. 24.

The variations of Protestantism in England —the total remodelling of the articles and liturgy in 1562—the infusion of Calvinism at and after this period—the division into high and low church—the latitudinarian tendency, to which the names of Tillotson, Burnet, Hoadley, Chillingworth, and Watson, in their respective days, lent their sanction—the origin and increase of Methodism, with its own internal subdivisions—and finally, the motley forms under which dissent has, at all times, maintained its struggle with the Establishment—these form the third section; and the divisions of the Baptists under Joris, Hoffman, Nicholai, and Menno, the fourth; and lastly, as if to show the impossibility of union, no matter how few the articles of belief, a section is given to the dissensions even of the Unitarians; although it might be supposed that they, at least, had narrowed the debatable principles so far, as to render disagreement impossible or indifferent as to the few which remained. Thus, through an immense mass of extorted evidence, which it would be idle to attempt to condense, it is shown—from the first principles of the Protestant creed—from the history of its origin and progress—from the practical working of all the varied forms under which it has been tried by the several sects which have arisen since that period—that nothing approaching, even remotely, to the appearance of unity, ever has been, or ever can be, permanently maintained under its influence.

But it is time to draw to a close; and most willingly, had we not already exceeded our proposed limits, would we translate entire into our pages the concluding chapter, in which are recorded numberless admissions, which candor has wrung even from the enemies of our church, that in her bosom alone is found the true home of the Christian inquirer after truth.

"When we look back upon past ages," says Hurter the Protestant historian of Innocent III., "and behold how the papacy has outlived all other institutions, how it has witnessed the rise and wane of so many states;—itself, amid the endless fluctuations of human things, preserving and asserting the self-same *unchange*able spirit,—can we wonder that

many look to it as that Rock which rears itself unshaken amid the beating surges of time?

"The Catholic faith, if we concede its first axiom, which neither the Lutherans, nor the Reformed, nor even the followers of Socinus denied, *is as consistent and as consecutive as the books of Euclid.* The entire Romish religion is founded on the fact of a supernatural revelation, designed for the whole human race; which, as it embraces all generations, future as well as present, can never be interrupted: otherwise the sublime work, accomplished by a God-man, and sealed by his blood, would be exposed, which is contrary to the hypothesis, to suffer and eventually to perish by the weakness and errors of men. These consequences of the first principles are indisputable; and there is not a single article of Catholic belief which is not justifiable, by the closest deduction, from this principle.*

"We, Protestants as we are, when we take in at one view this wondrous edifice, from its base to its summit, must acknowledge that we have never beheld a system, which, the foundation once laid, is raised upon such certain and secure principles; whose structure displays, in its minutest details, so much art, penetration, and consistency; and whose plan is so proof against the severest criticism of the most profound science!"†—Pages 705, 706.

We have now traced the wanderer through his long and wearisome course,—full, alas! "of much labor and affliction of spirit,"—from the first doubt which crosses his troubled mind, to the full solution of all in the acknowledgment of that divine faith, which, like its heavenly Master, is "yesterday, to-day, and for ever." The zealous author has subjoined, in an appendix, an account of the most distinguished among those who, like himself, have trodden this laborious path, and, like him too, found a rest from their labors in the ancient home of Catholicity. "It is on record," says Mr. Rose,‡ in his most interesting, though appalling work on the state of Protestantism in Germany, "that some sought in the bosom of a church, which, amid all its dreadful corruptions, at least possessed the form and retained the leading doctrines of a true church, the peace which they *sought in vain* amid the endless variations of the Protestant churches of Germany, and their gradual renunciation of every doctrine of Christianity." Nor is the spirit confined to Germany. It is the main-spring, strenuously and sincerely though it be disclaimed, of that remarkable revulsion of feeling and principle which the late publications of the Oxford press display. There is still a clinging, to be sure, to the vague and unsubstantial phantom of high-church authority. But the principle is in truth the same which has guided so many back to the fold of Catholic unity; and a brief trial will decide the justice of its application.

We regard this remarkable religious movement with the deepest interest, and we look forward to the issue with the most assured hope. We cannot but admire the manliness and learning with which its leaders put forward their views in the controversy with their brethren of the establishment: and, although we deplore the acrimony, not to say blindness, with which the holiest tenets of our religion are discussed, yet we have been so long habituated to insult and misrepresentation, that we are content to bear on a little longer, in consideration of the better spirit of inquiry which is, even thus, excited. The progress of truth, however it may be modified by circumstances, or retarded by national or educational prejudice, still, in its general results, is uniform and secure: nor does it require much acquaintance with the polemical history of our own times, to read, in the attempted revival of high-church authority in England, the same principles which guided back to the Catholic Church the steps of Stolberg and Schlegel in Germany; the same dissatisfied consciousness of the insufficiency of early convictions—the same unacknowledged want which individual resources cannot supply—the same unavowed, and probably unfelt, tendency to that unerring authority, which reason and experience alike have taught is the only stay for the weakness, the only guide for the waverings, of the

* Gfrörer, Kritische Geschichte des Urchristenthums. Bd. 1. Pref. p. 15—17.

† Marheineke, Symbolik. 1810.

‡ P. 101. We cite from the first edition: the second is greatly enlarged, and by many degrees more interesting.

human understanding. One* who was well qualified to read the signs of the age, has forewarned his fellow Protestants that their church will lose more of her members. The statistical returns of each succeeding year prove that he has read them aright; and that the time has come for the fufilment of that prediction, which a few years' experience of the anarchy his own labor had brought forth, extorted from the founder of the Reformation himself.† "If the world endure yet much longer, by reason of the contrary expositions of the Bible, it will be necessary, in order to maintain unity of faith, *to have recourse again to the decrees of the councils.*"

* Plank, "On the present position of the Catholic and Protestant Parties," p. 120.

* Luther, lib. i. contra Zuinglium.

From Rutter's Help to Parents.

SUMMARY VIEW OF SACRED HISTORY.

No. 1.

THE best and wisest men of all ages have ever agreed in acknowledging the importance of religion, as the foundation of our present, as well as of our future happiness. The most learned heathens were convinced of this truth; and Cicero tells us, that nature (by which he means the reason of mankind, or the natural dictates of their conscience) leads all men to the belief and acknowledgment of God, and that without religion, consisting chiefly in the fear of God, human society could not long subsist in the world. Socrates, Plato, Seneca, Plutarch, &c. as appears from their writings, bear similar testimony to the necessity of religion, and hesitate not to affirm, that the most dreadful effects of misery and anarchy must inevitably follow, if the knowledge of God and religion were totally banished from the minds of men.

But, although the reason of mankind, when rightly exercised and improved, may attain to some knowledge of God, and of many duties arising from it, and although there is implanted in us a kind of natural sense of right and wrong, of the moral beauty and fitness of things, when not depraved by vicious prejudices and disorderly passions, yet when we consider the deplorable ignorance and wretched state of the Pagan world, how apt men are, when left to themselves, to entertain wrong notions of religion, and how prone to *neglect the most* important duties of it, it must appear a signal instance of God's goodness and compassion, to have given us an *external* revelation, in order to elucidate the great principles of natural religion obscured by prejudices; to direct us in the several parts of our duty; and to enforce the practice of virtue by the most powerful and engaging motives; besides discovering to us certain things of great importance and advantage, which otherwise would have remained concealed from our knowledge.

That God has really given us such a revelation, which exhibits a clear discovery of the great principles and duties of the law of nature, and renders them more obvious and certain to the bulk of mankind;—a revelation which enforces the practice of virtue with the strongest motives, and instructs us in several things of importance, will appear from the following summary view of sacred history, which points out the origin and progress of religion, from the beginning of the world to the coming of Christ, and the establishment of his church.

FIRST AGE.

FROM THE CREATION OF THE WORLD TO THE DELUGE, A PERIOD OF 1656 YEARS.

Creation of the world and of man.—(Gen. i.)

In the beginning and before all ages, from *all eternity*, God existed in himself and by

himself: there was neither heaven, nor earth, nor sea, nor angels, nor men; God alone existed, and he was Father, Son, and Holy Ghost, one only God, but in three distinct persons; a pure Spirit, infinitely happy in himself and infinitely powerful. Being infinitely happy, he had no need of any thing besides himself, and being infinitely powerful, he was able to create out of nothing whatever he pleased. Thus, nothing at first existed but God, Father, Son, and Holy Ghost: all beside, both what we see, and what we do not see, was nothing. God, therefore, by his almighty power, created the world out of nothing, the heavens and the earth, things visible and invisible, spiritual and corporeal substances, angels as well as man. He commanded, and every thing at his word sprung out of nothing: he had but to will, and immediately all was created, and every thing arranged in its proper place; the light, the firmament, the sun, the moon, the stars, land and sea, plants, animals, and last of all, man.

It pleased God to make the world in six days: at the end of the sixth, he created man to his own image and likeness by giving him a soul capable of knowing and loving him. The design of God was to make man eternally happy, provided he applied himself to know, love, and serve his Creator: at the same time, he gave him grace to enable him to do it. The eternal happiness of man was to enjoy God, who created him. Had he not sinned he would never have died, God having determined to preserve him immortal, both as to body and soul.

God rested on the seventh day, that is, he ceased to make any new creature; he blessed this day, and consecrated it to his service, in honor of his repose. This was the origin of the sabbath among the Jews, and of the sunday among Christians.

After producing these creatures, God preserved to them that life which he had given them; and by his providence still preserves it to all living creatures. That wonderful order which we observe in the heavens and on the earth, and which is called the course of nature, was first established by God, and entirely depends upon him, so that he can change it just as he pleases.

The fall of Adam, and the promise of a Saviour.—(Gen. iii.)

The first man was named *Adam*; from whose side God taking a rib, made of it a woman called *Eve*, and gave her to Adam for a companion, that being of the same flesh, they might love each other as one body. Then it was that God instituted marriage between them, and blessing them, he said: *Be fruitful, and multiply, and replenish the earth.* From this marriage spring all mankind. God placed our first parents in Paradise, which was a delightful garden; and to shew that he was their sovereign Lord, he gave them a particular commandment, which was—not to eat of the fruit of a certain tree. God called this tree, *the tree of the knowledge of good and evil.* Man's happiness depended on his being subject to God; and his misery was the certain consequence of disobeying the order of his Creator.

Besides man, God created pure spirits, who are the angels: some of them revolted against God, and for their rebellion were thrown into hell, and are called *devils, demons*, and the *powers of hell.* Those that remained faithful to God are the good angels, who enjoy everlasting happiness in heaven: they are also our guardians and protectors; for they help us to overcome the temptations of the wicked spirits. One of the wicked spirits tempted Eve, and pursuaded her to eat of the forbidden fruit; she not only ate of it herself, but prevailed on Adam to eat of it also. Immediately God pronounced against them the sentence of death: and, by a just judgment, their sin became the sin of all their children, that is, of all mankind; and, in consequence of this sin, the devil acquired greater power over man. Adam was driven out of Paradise, where he might have lived happy, if he had continued in his innocence, and not violated the law which God had given him. By this fall of Adam, sin and death entered into the world; and all his descendants must have been forever miserable, if God had not taken pity on them. In his tender mercy, he immediately promised, *That the seed of the woman should bruise the serpent's head;* that is, that men should be delivered from sin, from death, and from the power of the devil, by Jesus Christ, who should be born of a virgin.

tion of mankind, and the deluge. (Gen. iv.)

nd being children of Adam, are
ıd ignorance, with an inclination
s inclination to evil is called *con-*
hich, more or less, is felt by all
the book of *Genesis*, Moses tells
he children and the descendants of
wo first sons were Cain and Abel.
jealousy, killed his brother Abel,
cked posterity like himself. Not-
the general corruption of man-
as known to, and worshipped by
s, and especially in the family of
Adam's sons, whose children pre-
ar of God, till intermarrying with
race of Cain, they became also
corrupt. Hence, in process of
th was filled with crimes, and the
ecame so general, that God re-
troy all men by an universal de-
ng only Noah, with his family, to
e earth. Noah was a just man
od, and was ordered by him to
, which was a long square vessel,
to contain a couple of each kind
oth birds and beasts. When Noah
ly were shut up in this ark, God,
days and forty nights, caused rain
rrents, accompanied with an over-
e sea, so that the highest mountains
with water, and all mankind were
xcepting eight persons, *viz.* Noah
e, his three sons and their wives;
re in the ark and sailed perfectly
r the protection of Almighty God.
waters had subsided, and the earth
, Noah went out of the ark, a year
l entered it: the first thing he did
t an altar, and to offer sacrifice to
thanksgiving for his deliverance.
y of this deluge is preserved, not
Holy Scriptures, but also among
ions of the world, as we find in
nt histories. The flood happened
d six hundred and fifty-six years
ation of the world.*

SECOND AGE.

FROM THE DELUGE, 1657, TO THE CALL OF ABRAHAM, 2083, A PERIOD OF 426 YEARS.

Ignorance and idolatry spread over the earth; the calling of Abraham, and the covenant God made with him.—(Gen. chap. 8, 9, 10, 12.)

After the deluge, the world was repeopled by the three sons of Noah, Sem, Cham and Japhet. The descendants of Sem settled chiefly in Asia, those of Cham, in Africa, and those of Japhet, in Europe. Such is the origin of all the people of the world, as may be seen more at large in the tenth chapter of Genesis. Families and nations soon multiplied, but, in a short time, mankind again became wicked. In general, they sought only to please themselves, to eat, drink, and indulge their sensual appetites. Instead of adoring God, their Creator, most of them adored the sun, moon, or other visible creatures, which seemed to possess any excellence. This was the beginning of idolatry, which consists of worshipping the creature instead of the Creator. However, the true religion was still preserved in some families, *viz.* in those where fathers were careful to instruct their children, and to tell them what they themselves had learned concerning the creation of the world; the happiness of a virtuous life; the fall of man by sin; the promise of a future Saviour; a judgment to come after this life, when God would render to every one according to his works. The true religion was thus handed down by tradition from father to son; but, lest it should in time become extinct amidst the general corruption of the world, God was pleased to make an alliance with the patriarch Abraham, who was of the race of Sem. He ordered him to quit his relations and country, and to go to the land of Canaan. He promised to make him the father of an innumerable people; to give this people the land of Canaan, and to bless in his seed all the nations of the earth, which meant that from his posterity should be born the Saviour of the world. Abraham believed the promise of God, and God rewarded his faith; he protected him on all

reas this narrative on the minds of
is proper to make them retain the
ose whom God chiefly employed in
the execution of his designs; because experience teaches that the connection of sacred history, depending on these names, is thus more easily preserved in the memory.

occasions, and heaped blessings upon him. He enjoined him *circumcision*, as the seal of this covenant; and gave him a son by his wife Sara, when she had no longer any hopes of having children, being far advanced in years. This only son was called Isaac, and God commanded Abraham to offer him in sacrifice, in order to try his faith and obedience. Abraham was ready to obey; but when on the point of slaying his son, he was prevented by an angel. Isaac was the father of Jacob, otherwise called Israel, who had twelve sons: among these were distinguished Levi, Juda, Joseph and Benjamin. These twelve sons are the twelve patriarchs, fathers of the twelve tribes, which afterwards formed a great people called Israelites, or the people of Israel. They were also called *Hebrews*, and afterwards the Jews. All the saints who lived under the *law of nature*, *viz.* Adam, Abel, Seth, Noah, &c. were likewise called patriarchs. Abraham, Isaac and Jacob lived a simple and laborious life; they kept numerous flocks. God blessed their labors, because they served him; and they were respected by the princes and inhabitants of the country they lived in. These three patriarchs lived in Canaan without having any fixed residence. This country was afterwards called *Judea*, *Palestine*, the *Holy Land*, also the *Land of Promise*, from its being promised to the posterity of Abraham. This promised land was a figure of heaven, which is promised to all faithful Christians, of whom Abraham is styled the father, or pattern.

THIRD AGE.

FROM THE CALLING OF ABRAHAM, AN. 2083, TO THE DELIVERY OF THE HEBREW PEOPLE OUT OF EGYPT, 2513, A PERIOD OF 430 YEARS.

When Abraham came into the land of Canaan, it was inhabited by an idolatrous and very wicked people; the inhabitants of Sodom, where Lot dwelt, were particularly wicked, and had committed such horrible crimes, that God destroyed that city, after he had brought Lot out of it, with his wife and daughters. Fire from heaven fell upon Sodom and Gomorrah, so that these cities and all the neighboring country were burnt to ashes: a striking example of God's just anger and indignation!

When Abraham and Isaac were dead, a great scarcity obliged Jacob to leave the land of Canaan; he retired with his children into Egypt, which was at no great distance. Here was great plenty of provisions, owing to the foresight of Joseph, one of Jacob's sons, and whom he loved most tenderly. Jacob, indeed, supposed this son was dead, and had long bewailed his loss. Meanwhile God had preserved him in a miraculous manner, after he had been sold by his brethren, and carried into Egypt as a slave; for Pharaoh, king of Egypt, had made him chief governor of all his kingdom. Joseph forgave his brethren, who had used him so cruelly, and invited his father Jacob into Egypt, with all his family: thus the Israelites were established in Egypt, and their number increased exceedingly. Jacob, on his death-bed, gave his blessing to all his children, and foretold to each of them the most remarkable things that were to happen to their posterity. Of his twelve sons, Juda was to be the most distinguished: it was from the name of Juda that Palestine was one day to be called Judea, and that the Hebrews were to be called Jews. Jacob, in blessing his son Juda, said that he should command all his brethren, and that the supreme power should remain in his family, till *he* came who was to be sent, and who was therefore to be called the *expectation* and *hope* of nations, that is, the Saviour of the world.

FOURTH AGE.

FROM THE DELIVERY OF THE ISRAELITES OUT OF EGYPT, 2513, TO THE FOUNDATION OF SOLOMON'S TEMPLE, 2992, A PERIOD OF 479 YEARS.

The people of God captive in Egypt, and delivered by Moses.

The family of Jacob, as we just observed, multiplied wonderfully in Egypt, so as to become in a short time a great people: they continued in the faith of their forefathers, Abraham, Isaac and Jacob, and served the true God, whilst the people of Egypt were sunk into idolatry, and worshipped senseless creatures. Meanwhile, another Pharaoh ascended

the throne, and remembered not the services of Joseph. Fearing lest the Israelites might become too powerful, he oppressed them with hard labor, and resolved to destroy all the male children. But God took compassion on his people, and sent Moses, a descendant of Levi, with his brother Aaron, to deliver them. They came to Pharaoh (a name usually given to the kings of Egypt), and in the name of God commanded him to let his people go. Pharaoh refused several times to do this, and Moses, to force him to a compliance, wrought several alarming miracles, which are called the ten plagues of Egypt. The water of the rivers was changed into blood, so that the Egyptians were exceedingly distressed for want of water; an innumerable multitude of frogs filled their houses, and even the king's palace; flies, gnats, and other insects terribly incommoded them, and allowed them no respite: and at each plague, Pharaoh promised to obey; but he performed nothing. After these plagues, God sent a pestilence upon the cattle, ulcers upon the men, a frightful storm of hail, and a most horrible thick darkness for three days. All this was ineffectual; Pharaoh was still hardened. At last God sent an angel, who, in one night, destroyed all the first-born of the Egyptians, from the son of Pharaoh seated on the throne, to the son of the lowest servant employed in the meanest offices. Pharaoh this time, heard the voice of God, and being frightened, pressed the Israelites to go immediately. The same night, the Israelites, by God's appointment, sacrificed a lamb, which they ate in every family, after marking the door-posts of their houses with its blood, as a sign for the destroying angel to pass by them.

Observe, that the word pasch or passover signifies *passage*, *viz.* the passage of the angel by the houses of the Israelites, without hurting them; and God ordered them to make a like sacrifice every year of a paschal lamb, in memory of their deliverance. Observe also, that this deliverance of the Israelites signified, that all mankind should, one day, be delivered from sin and the slavery of the devil, by the blood of Jesus Christ, the true paschal lamb, who came to take away the sins of the world.

The Law; Entrance into the promised land; Josue, David, Solomon.

Having thus delivered the Israelites from their slavery in Egypt, God led them into the land of Canaan, which, as before observed, was called the *promised land*, because promised to their fathers. During this journey, he wrought great miracles in their favor; he caused them to pass dry-shod through the Red Sea, to save them from Pharaoh, who pursued them; for he now repented that he had let them go. But God no longer spared this impious tyrant: he destroyed him and his whole army, as they attempted to follow the Israelites through the Red Sea.

The Israelites being thus miraculously delivered out of the hands of the Egyptians, were conducted by Moses through a great desert. When they arrived at Mount Sinai, God gave them his law, fifty days after the passover, and at the same time displayed the most astonishing signs of his power and majesty. The mountain appeared all on fire, and covered with a thick cloud, from whence issued flashes of lightning and claps of thunder; an awful noise was heard like the sound of trumpets; and in the midst of this dreadful scene, God wrote the ten commandments, commonly called the decalogue, upon two tables of stone. He added a variety of ceremonies and ordinances which the Jews were to observe in the land of Canaan, until the coming of Christ.

As a sign of the alliance or covenant which God made with the Israelites, he ordered Moses to make the *ark*, usually termed the ark of the covenant. This was a chest of precious wood, all covered with gold, and the tables of the law were deposited therein. The ark was kept in the tabernacle: this was a tent made of rich stuffs; and before it, was an altar for the sacrifices: these chiefly consisted in slaying oxen and sheep, and prefigured the great sacrifice which Christ was, one day, to offer on the cross. Aaron, the brother of Moses, and his children, were consecrated priests to offer these sacrifices, and all the rest of the tribe of Levi were appointed to the service of the tabernacle. During forty years the Jews wandered in the desert; but God still protected them, and fed them with a miraculous food,

called *manna*, which fell from the clouds every morning.

The time was come when God had resolved to give the Israelites the land promised to their fathers. Moses, their law-giver, led them to the borders of this land, and Josue, his servant, put them in possession of it by great victories, which God accompanied with great miracles. The Israelites divided Canaan into twelve parts. After the death of Josue, the Israelites were governed by the *judges*, whom God raised from time to time. The prophet Samuel was the last of the judges, and he set up Saul, the first king of the Israelites. After Saul, reigned David, who was the son of Jesse, and of the tribe of Juda. He was a man according to God's own heart, being diligent in observing the law, and zealous that his people should keep it: God delivered him from his enemies, and heaped on him riches and glory. He also promised him, that his posterity should reign forever over his faithful people, which signified that of his race should be born the Messiah, or Christ, the *anointed* of the Lord, the true king of mankind. The capital or chief town of the kingdom of Israel, was Jerusalem, where David had his palace on mount Sion. By divine inspiration, he composed many psalms to sing the praises of God, and the wonders of the Messiah's reign. In the person of Solomon, his son and successor, the royal prophet beheld the figure of the Messiah in his glory, as he himself was a figure of the Messiah in his labors and sufferings.

FIFTH AGE.

FROM THE FOUNDATION OF SOLOMON'S TEMPLE, 2992, TO THE END OF THE JEWISH CAPTIVITY UNDER CYRUS, 3468, A PERIOD OF 476 YEARS, ABOUT 1000 YEARS BEFORE CHRIST.

Solomon builds the temple: the schism of Jeroboam; the captivity of Babylon; prophecies.

Solomon reigned in peace and prosperity, not only over the Israelites, but over several foreign nations. He caused the temple of God to be built in Jerusalem; and this temple and the holy city were the types and figures of the Christian Church, and of heaven. In this temple only could sacrifices be offered, in order to shew, that there is but one God, and one true religion. Solomon was favored with the gift of wisdom; but he afterwards lost it, by abandoning himself to sensual pleasures, which finally corrupted his heart, and drew him into idolatry. To punish him, God permitted his kingdom to be divided under Roboam, his son. Of the twelve tribes, ten revolted and chose for themselves another king, called Jeroboam, of the tribe of Ephraim. Thus, there were two kingdoms formed,—the one called the kingdom of *Israel*, which comprehended the ten revolted tribes; the other called the kingdom of *Juda*, which consisted of the two tribes that remained faithful to Roboam.

The kingdom of Israel subsisted about two hundred and fifty years: Jeroboam was the first king of it. This prince, fearing lest his subjects should return to the obedience of Roboam, king of Juda, if they went to Jerusalem to worship God in the temple, and to offer their sacrifices, set up a new religion in his kingdom. He made two golden calves, in order to be worshipped as the Gods of Israel, and appointed priests to officiate in this new and idolatrous worship. This separation of the ten tribes from the race of David, which God had chosen, is the figure or type of schismatics who separate themselves from the church of God. God sent several prophets to the ten rebel tribes, to turn them from their sins, and to preserve the knowledge of himself among them. One of the most eminent of these prophets was Elias, who prophesied in the time of the wicked king Achab. At last the kingdom of Israel was destroyed, and Samaria, the capital city, was taken by Salmanasar king of Assyria, who carried away the ten tribes, and dispersed them into distant countries, from whence they never returned to settle again as a nation in their own land.

The kingdom of Juda lasted a hundred and thirty years longer than that of Israel. Here the true God was served in the temple of Solomon, and the law of Moses maintained in all its rites and ceremonies. The children of Juda, however, instead of profiting by the chastisements of Israel, often forgot the God of their fathers, and, by their crimes, provoked his just anger and indignation. During all this time, he raised up prophets to oppose the

of his people, and to reclaim them from vil ways: the most illustrious of these saiah and Jeremy, who announced the enings of God, and zealously promoted use of piety and religion. They also d what was to happen in after times, ally the ruin of idolatry, and the most kable circumstances of our Saviour's his- viz. his birth, his sufferings, his death, rnal reign, and the calling of the Gen-

In vain did God threaten to punish the ties of his people; they still neglected to se his anger by repentance. Nabucho- or, therefore, as the prophet Jeremy had ld, invaded their country, took and des- l Jerusalem, burnt the temple and the uary, and led the people captive to Baby- e chief city of his kingdom. This cap- which took place about four hundred renty years after the foundation of the e, was a visitation of divine justice, in- l to punish, but not to destroy the people d. Jeremy foretold that this captivity l last seventy years, and that God would rards visit his people, and bring them into the land of their fathers. At the time, the prophet declared that the city bylon, having served as an instrument in nd of God to chastise his people, should lf feel the terrible effects of the divine ance: that this proud city should be d like Sodom and Gomorrah;* that it d be reduced to the state of a barren t, a retreat for serpents; and that the time d come when not a vestige of it could be l. All these predictions were exactly ful-

SIXTH AGE.

[THE END OF THE BABYLONIAN CAPTIVITY, AN. 3468, TO THE BIRTH OF JESUS RIST, 4000; A PERIOD OF 532 YEARS.

hen the seventy years of captivity were ed, God remembered his ancient mercies, y means of Cyrus king of Persia, brought his scattered people, under the conduct robabel, into the land of their fathers. In lding Jerusalem and the temple, they interrupted by the Samaritans; and this was not finished till forty-nine years afterwards, under the reign of Darius Hystaspes. Some years afterwards, Esdras and Nehemias, by the permission of king Artaxerxes Longimanus, went into Judea, caused the walls of Jerusalem to be rebuilt, and restored order and civil government in that city. From the rebuilding of Jerusalem, in the reign of Darius, to the destruction of that city, which happened after the coming of Jesus Christ, there were seventy weeks of years, that is, four hundred and ninety years, according to the prediction of the prophet Daniel.* The Jews, after their return to their own country, were for some time subject to the kings of Persia, till Alexander the Great overturned the empire of the Persians, and established that of the Greeks. After the death of Alexander, in the thirty-third year of his age, his dominions were divided among his captains. Seleucus Nicanor had Syria, whence the kings of Syria are called the Seleucidæ, and by Daniel, the kings of the *north*; Ptolomeus Lagus had Egypt, and his successors were called the Lagidæ, and by Daniel, the kings of the *south*. Judea being situated between these two kingdoms, had equally to suffer from the one and the other, but especially from Antiochus, who plundered and profaned the temple, and, by the greatest cruelties, endeavored to force the Jews to renounce their religion. God delivered them by the valor of the Maccabees or Asmoneans, under whom they lived for a considerable time; but at last, they fell under the power of the Romans, to whom God gave the empire of the world.

Herod, surnamed the Great, by birth an Idumean, supported by the Romans, wrested the sovereign authority from the Asmoneans, and was declared king of Judea. Thus the sceptre of Juda began to pass into the hands of a stranger; and the seventy weeks, foretold by the prophet Daniel, were hastening to their conclusion. This was the time marked out for the coming of the Messiah. The Jews were so convinced of the fulfilment of the prophecies, that they fully expected the Messiah would very soon make his appearance among them. Of this expectation we have the clearest proofs: for at this period, when any extra-

* Jer. l. 2; li. 11. Is. xiii.

* Dan. ix. 24.

ordinary personage appeared among them, they began to form conjectures, and to institute inquiries among themselves whether he was not the Messiah.* This they had never done in preceding times. At this period also, several impostors, availing themselves of the public expectation, endeavored successively to attract the notice of the people, and each one to represent himself as the deliverer promised to their nation. Such an attempt had never before been made, because as the Jews well knew that the time pointed out by the prophets was not arrived, the pretensions of an impostor would have gained no credit. The firm persuasion of the Jews, at this period, of the speedy coming of the Messiah, was so public and well known, that even the most celebrated profane historians have spoken of it as a certain and undeniable fact.†

SEVENTH AGE.

FROM THE COMING OF JESUS CHRIST AND THE ESTABLISHMENT OF HIS CHURCH, TO THE END OF TIME.

The birth of Jesus Christ; his preaching, his death, his resurrection, and ascension into heaven.

The world had now lasted four thousand years, buried in sin and in the darkness of infidelity. God was known only among the Jews, who were but a small and inconsiderable people, if compared with all the other nations of the universe; and even the greatest part of the Jews lived according to the flesh, that is, they considered nothing but earthly blessings, and the goods or evils of this life. The time being come in which the so long promised Messiah was to appear, God sent his only Son into the world: the eternal Son of God was made man. Of all the great events that had ever happened, this was the greatest. The angel Gabriel was sent to Mary, to announce to her, that she was chosen to be the mother of Christ, and yet to remain always a virgin. She believed; and immediately was accomplished the great mystery of the incarnation; the Son of God, equal to his Father from all eternity, was conceived and made man, in her womb. He was born at Bethlehem; was circumcised, and named *Jesus*, that is to say, *Saviour;* he was adored by the *Magi*, or wise men, who came from the east, conducted by a miraculous star. These eastern princes were the first of the Gentiles or Pagans, who believed in Christ. Jesus passed his youth in silence and labor, being obedient to his mother and St. Joseph, his reputed father; and he wrought with him at his trade, which was that of a carpenter. This is called Christ's *private* life, which is a perfect model for all Christians to imitate. We are next to proceed to his *public* life, when he made himself known to the world. When Jesus was about thirty years old, there appeared in Judea a great prophet, namely, John the Baptist, who exhorted the people to do penance; telling them that the Saviour was come, and was going to appear among them. Such as profited by his preaching, he baptized in the Jordan, and hence was called *the Baptist.*

Jesus came, like others, to be baptized by St. John, who, on this occasion, bore testimony of him, that he was the *Lamb* of God, who came to take away the sins of the world,—the *Messiah*, the Christ, the Saviour who was expected by the patriarchs, and foretold by the prophets. After his baptism, Jesus began to preach the gospel, which word signifies the *good news;* and this good news was no less than the forgiveness of our sins, and the offer of eternal life to all who should believe in him, and live according to the precepts of the new law which he preached. In the history of the life of Jesus Christ, as recorded in the gospel, three things principally claim our attention, viz., the doctrine of Jesus Christ, his miracles, and the holiness of his life. The doctrine he preached was most holy, as tending only to the glory of God, and the good of mankind. He chose twelve apostles, to be, as it were, the foundations of his church, and appointed Peter to be their head. To show that his doctrine was true, and that he spoke

*The word *Messiah* signifies *anointed*, that is, a person appointed to some high station, dignity, or office; because originally among the eastern nations men so appointed (particularly kings, priests, and prophets) were anointed with oil. Hence the word Messiah means the person preordained and appointed by God to be the great deliverer of the Jewish nation, and the Redeemer of all mankind. The word *Christ* means the same thing.

†See Tacitus, Hist. l. 5. Suetonius.

nly in the name of God, he performed a great umber of miracles, which manifested an inaite power and goodness; and he also gave is apostles power to do the same. He cured ll sorts of diseases in a moment, and by speaking a single word: he restored sight to the blind, speech to the dumb, hearing to the deaf: he delivered such as were possessed by the devil, and raised the dead to life. At the same time, Jesus set us an example of every kind of virtue: he was humble of heart, and to inculcate humility, generally forbade his miracles to be published to the world. He was mild and affable: he patiently suffered the inconveniences of poverty, and the importunities of the multitude. In all he did, he sought nothing but the glory of his heavenly Father, whose will he fulfilled in all things; and he often spent the night in prayer, to impress on us the importance of this Christian duty. He was tender and full of compassion for sinners, who wished to be converted; but no less full of zeal against hardened sinners and hypocrites.

It was this zeal that drew upon him the hatred and envy of the Scribes and Pharisees: the Scribes were the doctors or teachers of the law; and the Pharisees were those who pretended to observe the law more exactly than others; but most of them were proud, covetous hypocrites, who deceived the people by an outward show of piety. They resolved to put Jesus to death; and Judas, one of the apostles, agreed to deliver him into their hands for thirty pieces of silver. Jesus was taken, brought before Annas and Caiphas, tried like a criminal, whipped, mocked, and crowned with thorns. Finally, Pontius Pilate, the Roman governor of Judea, condemned him to die, in order to please the Jews, although he knew him to be innocent. Jesus was immediately led to Mount Calvary, and crucified between two thieves. The Jews continued to insult him in the midst of his sufferings; and when he asked for drink, they gave him vinegar and gall. Thus every thing was accomplished that had been written of Christ in the psalms and the prophets. His body was laid in the sepulchre; his holy soul descended into a part of hell called *Limbo*, to deliver the souls of the holy fathers that were detained there; on the third day, he raised himself to life again, glorious and immortal. The same day on which he arose, Christ showed himself to his unbelieving disciples: they see and touch his wounds, and are finally convinced of his resurrection, and ready to lay down their lives in defence of it. For the space of forty days, Christ remained upon earth, often appearing to his apostles, to instruct them more fully in those mysteries which they were to announce to the world. Finally, he sends them to be the founders of Christian churches; and, after promising to be with them and their successors to the end of time, he ascended into heaven in their presence. There he sits at the right hand of God his Father; and all power is given him in heaven and on earth.

The descent of the Holy Ghost, and the establishment of the church.

Fifty days after Easter, that is, on Whitsunday, Jesus Christ sent down the Holy Ghost on his disciples, as he had promised. They were immediately filled with courage and light, and began to preach boldly, that Jesus was risen from the dead; that he was *the Christ*, the long expected Messiah, in whom the prophecies were fulfilled; that remission of sins could only be obtained in his name, and through the merits of his blood. A great number of Jews received the gospel; but a far greater number rejected it, and would not acknowledge Jesus Christ crucified to be the Messiah. The apostles therefore turned to the Gentiles, and dispersed themselves over the earth, in order to preach the gospel throughout the world. They confirmed the truth of their testimony and preaching by miracles, and by shedding their blood. The Emperor Nero, one of the most wicked of men, raised the first general persecution against the Christians, and at Rome, put to death the apostles St. Peter and St. Paul. Soon after this first persecution, the war began against the Jews, who had stirred up the Roman empire against the Christians, and delivered the apostles into the hands of their enemies. The time of vengeance was now come: Jerusalem was utterly destroyed; the temple was consumed by fire; and an innumerable multitude of the Jews perished by the sword. Then they experi-

ence the effect of that impious wish they had uttered against Christ: *Let his blood be upon us and upon our children.** In fact, the vengeance of God visibly pursued them in a most extraordinary manner: such as escaped death by the sword, were sold as slaves and dispersed over the world; and to this day they remain as vagabonds on the face of the earth.—a striking example of God's terrible judgments!

The apostles preached the gospel to the pagan world with wonderful success, and founded a great number of churches, that is, assemblies of the faithful, under the direction of bishops and priests, consecrated by the imposition of hands, and the sacred rite of ordination. St. Peter founded the church of Rome: his original name was *Simon*, but Jesus Christ gave him the name of *Peter* or *rock*, and said, he would build his church upon this rock, and that the gates of hell should not prevail against it. He gave him in charge to *confirm his brethren*, and to *feed his lambs and sheep*, assuring him that he had prayed for him, that his *faith should not fail*. Thus St. Peter was the *first* of the apostles, and as such he is named by the evangelists: he was the visible head of the church, the vicar of Jesus Christ upon earth, and hence the bishops of Rome, as his successors, have always been acknowledged the supreme pastors of the church by divine institution. The apostles, in imitation of their divine master, taught the people by word of mouth: but some of them committed to writing the chief points of the christian doctrine: their books compose the New Testament, which jointly with the Old, form the entire body of the Holy Scriptures, and are called, by way of excellence, the *Bible* or the Book of Books, dictated by the Holy Ghost.

For the space of three hundred years, the church of Christ was cruelly persecuted. The pagans did all in their power to destroy it by calumnies, injuries, confiscations, banishment, death, and every species of cruelty. Hence, there was an innumerable multitude of martyrs or witnesses, who generously shed their blood to bear testimony to the truth of the gospel. Their constancy, and the sanctity of Christians in general, caused the church to multiply prodigiously; and the number of the faithful increased in proportion as they were put to death by the persecutors. Without murmuring, they suffered reproaches and torments, and sought no other revenge but that of converting their persecutors. At last, God gave peace to his church under the emperor Constantine, who publicly embraced the Christian religion in the year 312. Then was seen the accomplishment of the ancient prophecies, that the kings of the earth should become the children and protectors of the church. The church, however, has never been without enemies. From the beginning, there have been some who left her bosom, and separated themselves from her communion, to teach their own new and particular doctrines. These are called *heretics*, that is, proud, self-conceited men, whom Jesus Christ tells us to avoid as ravenous wolves, under sheep's clothing.* All the mysteries of faith have successively been attacked by persons of this description; as the unity of God, the trinity of persons,† the incarnation of the divine Word, the grace of Jesus Christ, the sacraments, the authority of the church, &c. But all the efforts of heretics have only served to strengthen and elucidate the faith by the infallible decisions of the

*Matt. xxvii. 25.

*Matt. vii. 15.

†Of all the ancient heresies, that of Arius seems to have been the most dangerous, and to have occasioned the greatest disturbance to the church. This innovator attacked the divinity of the Son of God, the second person of the Blessed Trinity, who became incarnate for us; and his new doctrine was embraced and followed by a great number of persons, notwithstanding that the apostle St. John had clearly taught the divinity of Jesus Christ, and that the pagans themselves bear witness how the primitive Christians met to sing hymns to Jesus Christ *as to God*. (See Pliny's Letter to the Emperor Trajan, written an. 104.)

The peace which followed Constantine's conversion to Christianity, enabled the church to assemble the first general council of Nice, in which the new doctrine of Arius was publicly condemned, and the Catholic faith authoritatively declared and confirmed. Constantius, the son and successor of Constantine the Great, was an avowed friend of the Arians; and this heresy, for a time, made considerable progress. But in spite of the influence of human favor, and the support of the imperial power, by degrees it dwindled away and died; and such has always been the case with the works of man; whereas the Catholic faith, the work of God, has invariably remained the same in the church, and maintained itself, without the least alteration, to the present time.

h. This church, ever the *pillar and d of truth*, continues still to teach, as she lways done, the same doctrines which the les taught, and to administer the same sacraments which Christ appointed; and, ese means, she brings forth saints (that ersons eminent for sanctity), and pre- s in her bosom the practice of all virtues. n the most corrupt times, God raises up examples of virtue and of the most splendid piety for the edification of his church; whilst he permits her, at the same time to be tried and opposed by various enemies. Amidst the temptations and perils of this life, she awaits the general resurrection, and that awful day, when Jesus Christ shall come down from heaven, in all his majesty, to judge the living and the dead.

THE SISTER OF CHARITY.*

She once was a lady of honor and wealth,
Bright glow'd in her features the roses of health;
Her vesture was blended of silk and of gold,
And her motion shook perfume from every fold;
Joy revell'd around her—love shone at her side,
And gay was her smile as the glance of a bride;
And light was her step in the mirth-sounding hall,
When she heard of the daughters of Vincent de Paul.

She felt in her spirit the summons of grace,
That call'd her to live for the suffering race;
And, heedless of pleasure, of comfort, of home,
Rose quickly, like Mary, and answer'd, "I come."
She put from her person the trappings of pride,
And pass'd from her home with the joy of a bride,
Nor wept at the threshold as onward she moved—
For her heart was on fire in the cause it approved.

Lost ever to fashion—to vanity lost,
That beauty that once was the libertine's toast—
No more in the ball-room that figure we meet,
But gliding at dusk to the wretch's retreat.
Forgot in the halls is that high-sounding name,
For the Sister of Charity blushes at fame:
Forgot are the claims of her riches and birth.
For she barters for heaven the glory of earth.

Those feet that to music could gracefully move,
Now bear her alone on the mission of love;
Those hands that once dangled the perfume and gem,
Are tending the helpless, or lifted for them;
That voice that once echoed the song of the vain,
Now whispers relief to the bosom of pain;
And the hair that was shining with diamond and pearl,
Is wet with the tears of the penitent girl.

* From the English edition of *Gerbet on the Eucharist.*

Her down bed a pallet—her trinket a bead—
  Her lustre one taper, that serves her to read—
Her sculpture, the crucifix nailed by her bed,
  Her paintings, one print of the thorn-crowned head;
Her cushion, the pavement that wearies her knees,
  Her music, the psalm, or the sigh of disease;
The delicate lady lives mortified there,
  And the feast is forsaken for fasting and prayer.

Yet not to the service of heart and of mind,
  Are the cares of that heaven-minded virgin confined:
Like Him whom she loves, to the mansions of grief
  She hastes with the tidings of joy and relief.
She strengthens the weary—she comforts the weak,
  And soft is her voice in the ear of the sick;
Where want and affliction on mortals attend,
  The Sister of Charity there is a friend.

Unshrinking where pestilence scatters his breath,
  Like an angel she moves 'mid the vapors of death;
Where rings the long musket and flashes the sword,
  Unfearing she walks, for she follows her Lord.
How sweetly she bends o'er each plague-tainted face,
  With looks that are lighted with holiest grace;
How kindly she dresses each suffering limb,
  For she sees in the wounded the image of Him.

Behold her, ye worldly!—behold her, ye vain,
  Who shrink from the pathway of virtue and pain;
Who yield up to pleasure your nights and your days,
  Forgetful of service, forgetful of praise.
Ye lazy philosophers, self-seeking men—
  Ye fireside philanthropists, great at the pen,
How stands in the balance your eloquence weighed
  With the life and the deeds of that high-born maid?

LETTERS ON THE INQUISITION.

TRANSLATED FROM THE FRENCH OF COUNT DE MAISTRE, BY REV. JOHN FLETCHER, D.D.

LETTER II.

Illiberality and injustice of the imputations which are so unsparingly cast upon the tribunal, on the alleged score of its supposed cruelties and severity. Torture and burning, at the periods principally alluded to, not more employed *by it*, than they were *then* made use of by all the other civil courts of justice throughout Europe. The accounts of these alleged cruelties have been very greatly exaggerated; when any act of great severity did take place, the clemency of the priesthood regularly interfered to mitigate the punishment.

MONSIEUR LE COMTE,

AFTER the supposition, that the Inquisition is a purely ecclesiastical tribunal, and that priests can condemn men to death,—after this, there needed but one other supposition to complete the absurd phantom of malevolent ignorance, namely, that the Inquisition condemned men for their simple opinions; and that a Jew, for example, was burnt

r no other offence than for being purely and mply a Jew. This, indeed, is an assertion hich has been so often repeated, that multi-ides actually believe the preposterous tale.

Among the least excusable calumniators of he insulted institution, I regret and am sur-rised to find so distinguished a character as Montesquieu. But so it is: we unfortunately ee this great writer, with the boldest intre-idity, pouring out the most virulent language gainst it, on the occasion of a pretended re-onstrance of a pretended Jewess. He even nakes this the subject of a chapter in his 'Esprit des Loix."

Now the fact is, that the very idea of burn-ng a young, innocent girl, and this, too, in ne of the grand capitals of Europe, for no ther offence than that of believing in her own eligion, is something too horrible to be con-eived. The reality of such an act would orm a national crime sufficient to call down he deepest disgrace upon a nation, nay, per-aps, even upon a century. But, happily, the hole tale is a pitiful calumny, disgraceful nly to the writer whose malignant ingenuity nvented it.

How long, then, has it been allowed to ca-umniate nations, and to insult the institutions hich they have thought proper to establish mong themselves? or where is the decency r the justice of attributing to these institu-ions acts of the most atrocious tyranny? and o do this, moreover, not only without the nction of any testimony or proof, but in face f the most notorious evidences to the con-ary. In Spain, and in Portugal equally, as n fact it is the case every where, no one is ver molested who keeps himself quiet. As r the imprudent enthusiast, who dogmatizes nd disturbs the public order of things, he, if ecked in his career, has no one to complain f but himself. There is, no where, in any ation, a well regulated government but what poses restraints or some punishment or her upon the daring attempts to overturn re-gion. No one has any right to demand of e kings of Spain why, or for what reasons, ey have thought proper to ordain such and ch punishments for such and such offences. hey knew best what were the wants and e interests of the nation. They knew the character of their enemies; and they re-strained them in the way which they judged most prudent. The grand and only question —and this, too, incontestable—is this, that, in regard of the offences of which I am speak-ing, no one is ever punished but in virtue of a universal and well known law; according to es-tablished and invariable forms of justice; and by lawfully constituted judges deriving their whole authority from the king, and acting completely under his control. Under these circumstances, then, how ill-founded are all the declamations against the tribunal of the Inquisition; and how little reason has any Spaniard to complain! It is true, *man* justly dislikes to be judged by *man*; because know-ing himself, he knows also of what *man* is ca-pable, when once he is either blinded by his passions or pushed on by prejudice. But, where there is question of *law*, to this men ought to be submissive: they ought not to at-tempt to disturb the public peace. Reason and the instincts of nature admit no better rule, in these points, than the general, enlight-ened, and disinterested will of a *legislature*, substituted, every where, in place of the par-ticular, ignorant, and partial will of *man*.

If, therefore, the laws of Spain, composed and ordained for the peace and security of the whole nation, if these inflict the punishments of exile, imprisonment, or even death itself, against the declared and public enemies of re-ligion, in this case, neither should any one excuse the criminal who has thus called down the punishment upon himself; neither should the criminal himself complain, seeing that he possessed the most simple means of avoiding it, *that of holding his tongue*.

In regard to the Jews in particular, every one knows, or should know, that the Inquisi-tion does not, in reality, punish any of these, save such as *relapse*, that is, such as, having solemnly adopted the Christian religion, re-turn again to Judaism. The laws are, indeed, more or less severe against these, as well as against the preachers of Judaism. But, then, the remedy was easy: the Christian, or the converted Jew, who chose again to Judaize, was always at full liberty to quit the coun-try. They knew, as did also the Jew, who undertook to seduce the Christian, they knew

exposed themselves by remain-
ividual has any right to complain
ich is equally made for all.

ly declaim against the horrors
the tribunals of the Inquisition.
l, against the punishment of tor-
for crimes against religion. All
s of eloquence and indignation.
among the French infidel writers,
against these alleged atrocities.
their declamation gives a patho-
osophy. However, this vanishes
e subject be but calmly consid-
ng to the rules of sober and ci-
e.

isitors, it is true, did ordain the
torture for certain crimes against
nt, then, they did it in virtue of
Spain, and because it was pre-
ll the tribunals of that nation. It
hment adopted anciently by the
eece and Rome: insomuch that
chool of liberty, ordained it even
its own free citizens. Among
ons, all these have employed it
iscover the truth. I am not go-
ine how far all this was either
ise; or whether, in former times,
t as much reason to employ the
f torture, as now, in these days,
y reason to suppress it. Be all
ay, the case is, that, since this
was no more attributable to the
han to every other tribunal, so it
eproach it alone with the impu-
elty. Let the eloquence or the
Protestant animosity describe all
or depict, in every hateful color,
naginary torments inflicted by the
Inquisition, all this, in fact, mat-
The blame or the odium rests, not
itution itself, but with the policy
es who established it. (A)

e, my lord, just remark here that,
the report of the committee of
ot only the inquisitors themselves
l to attend at the infliction of the
the bishop, also, was ordered to
e awful ceremony, although his
usually supplied by his delegate.
Now all this presupposes and
implies in this act of rigor, not only a great deal of attention, but all the charity that is allowed to judges.

And not only this, but, as every decree of any moment, even that of a simple arrest, could on no occasion, be executed without the previous approbation of the supreme council, so it is also certain, that the preliminary sentence, ordaining the application of torture was subject to the same formality. Under these circumstances, it cannot but be owned that this punishment was accompanied, in the tribunals of the Inquisition, with every precaution that the nature of things admitted.

Should the king of Spain think proper to abolish the punishment of torture in his dominions, as has been done in France, England, Sardinia, &c., he would, no doubt, act wisely; and the very first to applaud his conduct would be the inquisitors themselves. But it is unjust and unreasonable to reproach them with a practice, which, until lately, had always and every where prevailed.*

In regard to the punishment of *burning*, this, again, however horrible, was still a universal practice. Without referring to the Roman laws which sanctioned it, we find that all nations pronounced it against such great crimes as violated the most sacred laws of religion. Thus, throughout Europe, it was the custom to burn for sacrilege, parricide and high treason. This latter crime was, according to the principles of criminal jurisprudence then adopted, divided into two parts, *divine and human* high treason. Every great and enormous crime against religion was considered as an act of high treason against God, which, therefore, could not be less severely punished than the offence of high treason against man. And hence the custom of burning heresiarchs and obstinate heretics. The fact is, that, in all ages, there are certain general notions and

* I was conversing, some time ago, with two distinguished Spanish noblemen, whose situation in society afforded them the means of being fully acquainted with the proceedings of the Inquisition. When I came to speak to them about the torture, they both expressly declared to me that they had never heard so much as one word respecting the punishment of torture in any tribunal of the Inquisition. This, at all events, implies, either that the use of this instrument was abolished, or that its application was extremely rare.

ideas which possess and draw men after them; and whose wisdom, or want of wisdom, is never so much as called in question. The reproach, in such cases, should be cast, not upon any individual, but upon the times, and upon mankind in general. (B)

I will not enter, lest I should seem to quit my subject, upon the great question of crimes and punishments. I will not examine whether the punishment of death be just and useful, or not; or whether it be wise to increase the severity of punishments according to the atrocity of crimes; and what ought to be the limits of this awful and terrific right. These are, all of them, questions foreign to that which I am now discussing. To acquit the Inquisition from peculiar reproach or censure, this alone is here sufficient, that its tribunals judged and decided like all other tribunals, every where; that they condemned none to death except such as were notoriously guilty; and that they never acted but as the authorized instruments of the lawful and written will of the sovereign.

It is, however, my opinion that the heresiarch and the propagators of impiety ought very properly to be ranked in the class of great criminals. What deceives us in these points is the unfortunate circumstance of our judging in these matters, under the influence of that indifference, which, in these times, pervades every thing relating to religion; whereas, we ought to take, as the rule and measure of our judgment, the gone-by zeal of olden days, which men, if they like, may call "*fanaticism*," the word making no difference in the thing. The modern sophist, seated at his ease in his cabinet, cares not one jot whether the doctrines of Luther were the cause of the thirty years' frightful war or not. But the legislators of ancient days, knowing well the consequences and miseries which the propagation of heresy is calculated to produce and has produced in society, shaking its very foundations, and deluging its walks, not unfrequently, with blood, knowing this, they deemed it an act of prudence to punish the crime with severity and rigor.

It is true, there is no longer, now, any reason for entertaining the same alarms. And yet, when we reflect that the Inquisition, by its restrictions and authority, would have prevented the French revolution, it is hard to say whether the sovereign, who wholly and without reserve gave up this instrument, would not, in reality, be doing an injury to humanity.

The Abbé De Vayrac is the first French writer, that I know, who has spoken with consistency and wisdom on the subject of the Inquisition.* But, even at that period, in 1731, he despaired, amid the clamors of ignorance and prejudice, of making any favorable impressions in its regard. "I am convinced," he says, "that, if the men who declaim so loudly against the Inquisition, considered only the characters of the persons who compose it, they would speak of it very differently from what they do. But, what is most to be lamented is the fact, that—such are the public prejudices—I do not entertain the slenderest hope of engaging my fellow countrymen to believe that the virtues which particularly characterize the inquisitors, are circumspection, wisdom, justice, and integrity. The man who is punished or reprimanded by this tribunal, must be either a great criminal or a very weak personage."

In fact, whoever candidly considers the quality of its judges, cannot but allow all this. In the first place, nothing can be more upright, more learned, or more incorruptible, than the grand tribunals of Spain. And then, if to this general character, we add that of the Catholic priesthood, it is impossible, even without any appeal to experience, not to feel and be convinced that nothing in the universe can really be more calm and gentle, more impartial and humane, than the tribunal of the Inquisition. (C)

In this tribunal, which is established indeed to strike and alarm the imagination, and which, therefore, in order to produce the designed effect, ought necessarily to be surrounded with certain severe and mysterious forms,—in this tribunal, nevertheless, the religious principle preserves always its leading and unextinguishable character. Even amid the terrors or threats of punishment, it is still merciful and mild. It is because the priest-

* Voyage D'Espagne, et D'Italie.

hood forms a portion of this tribunal, that it ought not,—does not,—resemble any other tribunal. In reality, the very device of its banners, "*Misericordia et Justitia*," is such as is unknown to any other tribunal of the universe. Elsewhere, in every country, *justice alone* is the appendage and prerogative of their tribunals. Mercy is the *exclusive* attribute and property of the *sovereign*. The judges would even be deemed rebels, did they presume *of themselves* to grant pardons:—for this would be arrogating the rights and privileges of the sovereignty. But, let only the priesthood be called in and take place among the judges,—they will do this, upon the express condition alone that the sovereignty shall concede to them their great prerogative, *mercy*. Mercy therefore is thus seated along with justice, and even takes the precedence of it. The accused criminal is at liberty, before this tribunal, to confess his fault, to ask pardon for having committed it, and to submit to certain religious expiations. This done,—behold at once his *crime* changed into a *sin*; and his punishment into an easy and simple penance. He fasts, prays and mortifies himself. Instead of being dragged to punishment, he recites psalms, goes to confession, and hears mass. Thus prepared and exercised, he is absolved; and restored to his family and to society. If the crime be of a very heinous character, and the criminal continue obstinate, if he must be condemned to death, the priest in this case retires; and he appears upon the scaffold only to console the unhappy victim.

It is a singular circumstance, that this distinctive character of the Inquisition has been solemnly acknowledged by one of the ci-devant ministers of the French republic, Mons. Bourgoing, in his "Nouveau Voyage en Espagne." And it is hardly less singular to observe the manner, in which one of the journalists of that period gives an account of the above writer's work. Take, for example, the following extract:

"Where," says the journalist, "is the tribunal in Europe, save that of the Inquisition, that acquits the criminal, provided only that he repents and confesses his repentance? Where is the individual, who maintaining doctrines subversive both of faith and morality, and proclaiming principles destructive of peace and social order,—where is the individual who, notwithstanding these offences, had not been *twice* admonished of his guilt by the members of the Inquisition, before they proceeded to any farther act against him? If, in spite of their advice, he still persists in his irreligious conduct, he is in this case arrested. If he repent, he is set at liberty. Mons. Bourgoing, whose religious opinions are any thing but favorable to religion, speaking of the holy office, says: '*I will own it, in order to pay that homage, which is due to truth,—that the Inquisition might be cited, in these days, as the model of equity.*' This is a singular concession. But, the fact is, M. Bourgoing saw nothing in the tribunal of the Inquisition, save what it really is,—the instrument of the laws for the preservation of peace and order." (D)

In regard to those cruel and frightful forms, so often imputed to this tribunal, it is my misfortune to give little or no credit to them. At all events, I should like to be upon the spot, in order to judge of them properly. Be the case however what it may, if the revolution, which has of late years taken place in the habits and opinions of the public, requires certain mitigations in these points, it is in the power of the monarch to ordain them, and to such alteration the inquisitors would lend themselves most willingly. We know this well: nothing human can be perfect: and there is no institution but what is attended by some abuse or other. You will, I think, do me the justice to believe, that no man is less disposed than myself to justify any useless severities. The religious Inquisition of Spain was, in my opinion not unlike the public Inquisition of Venice, which reigned over the imaginations of the people by the display of certain terrors, composed of little or nothing else than mere fantastic forms and delusions; and which had the happy effect of maintaining order, without shedding one single drop of blood.

It is false, moreover, even in regard of Portugal, that any however slender an accusation, is looked upon as a sufficient reason for casting an accused person into prison,—as it is just equally false, that they deny him the heads and motives of the accusations alleged against him, or the knowledge of his accus-

ers; false again, that they refuse to allow him proper defenders to plead his cause; or that the accusers who calumniated him remain unpunished. I know, indeed, that in Spain, the defenders of the accused prisoners had the freest and most confidential access to them; and that even the judges themselves took particular care to inquire and ascertain, whether or not these men had done their duty in this regard. Again, in relation to Portugal, it is a fact that the tribunal of its Inquisition never pronounces any sentence respecting the temporal punishment. It simply declares, that the criminal is guilty of the crimes imputed to him. It then leaves it to the civil judges to decide, what punishments they may think proper to inflict,—precisely in the same way as it is done in Spain. As for confiscations, these all go to the profit of the king. The diocesan bishops have also the right to take cognizance of any crime, along with the Inquisitors of the tribunal.

Besides all this, I ought, still farther, to observe to you, that, in regard to the more or less severe forms of justice, there has never existed, any where, so much as one enlightened nation, which, from time to time, and for great and urgent motives, has not instituted certain extraordinary tribunals, divested almost wholly of the usual forms of justice. Thus, I will cite to you, as an example, the ancient Prévôtal order of justice of the French. It was the will or whim of the kings of France, that all the great public roads should be every where completely safe for travellers. Every traveller was placed directly under their special protection; and the slenderest attempt upon his person or his safety, was looked upon as a kind of high treason, which the law punished with the utmost severity and with the rapidity of lightning. The poor wretch who had robbed a traveller upon the high road, although it was of but a few livres, was seized by the maréchaussée, delivered over to be judged by the Grand Prévôt and two assessors; and in the course of twenty-four hours broken alive upon the rack; and all this too under the eyes of the parliament, which never interfered in the business, because not allowed to do so.

It is no doubt true, that this jurisprudence was severe. But, then, it was completely at the option of every Frenchman, whether or not to rob upon the high roads. The will of the king was, that the public should travel upon them in perfect security, and even sleep upon them with impunity. Men have each their own peculiar notions and ideas.

From what I have already said, you cannot, my lord, but be sensible how many errors and injustices our modern sophists have placed to the account of the Inquisition. They represent it as a tribunal purely ecclesiastical, whereas I have shown you by the most incontestible authorities that it is nothing of the nature. They boldly assert that the priests in this institution, condemn men to death; and this too even for simple opinions. And I have convinced you that this is false. They maintain that the Inquisition is the artful invention of the popes; whereas, referring to history, you have seen that the institution was conceded by the popes, only at the urgent solicitation of sovereigns; and often with much reluctance, at least, in relation to those inflictions which appeared to them too severe. They have contended, that the Inquisition enslaves the human mind, and that the writers of Spain all disappeared, the instant it was introduced. Whereas, what is the fact? The brightest age of Spanish literature is the very age of Philip the Second, the prince most loudly accused of being the great promoter of the Inquisition: whilst moreover it is likewise true that the writers who have principally distinguished Spain, all printed and published their works with the express permission of the holy office. Mathematics, astronomy, chemistry, all the natural sciences, philology, history, antiquity, &c. all these are fields, in which the human mind may range without control, and without any, the slenderest opposition of the grand inquisitor. It surely is not enslaving the human mind, merely to ordain and require, that a set of profane and impious writers shall not insult religion and revile the dogmas of the state.

NOTES AND ILLUSTRATIONS.

(A)—*The use of torture.*

THE instruments and modes of torture, long employed in this country and inflicted upon the Catholics, were little inferior, in point of cruelty, if at all inferior, to those which the enemies of the Inquisition have imputed to that tribunal. The following were some of them, as described by Mr. Butler, and recently by Mr. Jardine.

The Ordinary Rack. By this, the limbs of the accused were stretched by levers to a length too shocking to mention, beyond the natural measure of the frame.

The Hoop called *The Scavenger's Daughter.* By this the body was placed and bent together, till the head and the feet met.

The Iron Gauntlet, a screw which squeezed the hands, until the bones were completely crushed.

The Needles, which were thrust under the nails of the accused.

The Little Ease. This was a hole so small, that the person confined in it could neither stand, sit, nor lie down straight.

The Dungeon of Rats. "This horrible dungeon," says Mr. Jardine, "was a cell below high-water mark, and totally dark: and as the tide flowed, innumerable rats, which infest the muddy banks of the Thames, were driven through the orifices of the walls into the dungeon. Instances are related, where the flesh has been torn from the arms and legs of prisoners, during sleep, by the well known voracity of these animals."

The Denial and Long Privation of Food. "Anthony Wood," again says Mr. Jardine, "relates that Brian a person of good education, was specially punished for two whole days and nights, by famine, by which he was reduced to such extremities, that he eat the clay out of the walls of his prison, and drank the droppings of the roof." The aforesaid Brian was a priest, who, besides being thus tormented by famine, was moreover tortured by *needles,* cruelly racked, and as cruelly put to death.

Besides the above modes of torture, there were others of a more gentle nature. Thus, Mr. Jardine says: "The *gentler method* of torture, was that of *tying the thumbs together,* and suspending the accused by them to a beam. This," he adds, "was employed by James against Owen, the servant of Garnett."

Such then, as the above, were some of the various instruments and modes of torture, which, during several succeeding reigns, used constantly to be employed against the Catholics; but above all, against the Catholic priesthood. "It is perfectly well known," says Mr. Jardine, "to the student of history, that the use of torture was lavishly employed under the reigns of the Tudors.* But," he adds, "in the long catalogue of the cases of torture, which occurred in the reign of a sovereign whom Protestant historians delight to honor, you will not fail to observe that many instances, and those the most prominent for refinement of cruelty, unquestionably and avowedly arose from Protestant persecution." And then too, as Mr. Butler remarks, what adds to the cruelty and injustice of the aforesaid inflictions, is the circumstance, that they were usually employed, without any legal proof whatsoever of any guilt or offence in the accused, and without so much as any evidence adduced or offered, to criminate them.

(B)—*English laws and practice of burning.*

It was only yesterday, the 9th of George II., that the punishment of burning for witchcraft, conjuration, enchantment and sorcery, was done away. Since the time of the eighth Henry until the above period, the laws of this kingdom against the aforesaid offences were as absurdly cruel as they were often very cruelly executed.

*The same author, though himself a Protestant, honestly remarks, that though the rack was employed in the reign of Mary, there is no record of its having been used towards any of those implicated in Wyatt's plot, nor towards any of the persecuted Protestants; "a circumstance," the Edinburgh Reviewers observe, "we should hardly have expected to find, inasmuch as the prosecution of the spiritual offence was left to the ordinary ecclesiastical courts, aided by Bonner and his commission." "Neither," adds Mr. Jardine, "is there any proof in the records of Mary's reign, of any torture employed towards heretics or concealers of heretics."—*On the Use of Torture.*

"The civil law," says Blackstone, "not only punishes with death the sorcerers, but also those who consult them, imitating in the former the express law of God, 'Thou shalt not suffer a witch to live.' Our own laws have been equally penal, ranking this crime in the same class with heresy, and condemning both to the flames."

"By a statute of James the First, all persons invoking an evil spirit, or consulting, covenating with, entertaining, employing, feeding, or rewarding any evil spirit, or taking up dead bodies from their graves to be used in any witchcraft, sorcery, charm or enchantment; or killing or hurting any person by such infernal arts, should be guilty of felony without benefit of clergy, and suffer death."

"These acts," continues Blackstone, "besides several others equally cruel and absurd, continued in force till lately, to the terror of all ancient females in the kingdom; and many poor wretches were sacrificed thereby, to the prejudice of their neighbors, and their own illusions."

"The statute *De Heretico Comburendo*, ordained, that the diocesan alone, without the intervention of a synod, might convict of heretical tenets; and unless the convict abjured his opinions; or if after abjuration he relapsed, the sheriff was bound *ex officio*, if required by the bishop, to commit the unhappy victim to the flames."

"This writ," adds Blackstone, "remained still in force, till the 29th of Charles the Second. And we have instances of its having been put in execution, in the reigns of Elizabeth and James the First. In the 17th of Elizabeth two Anabaptists, and in the 9th of James two Arians were thus executed."

"By statutes 9 and 10 of William the Third, if any person educated in the Christian religion, or professing the same, shall by writing, printing, teaching, or advised speaking, deny any one of the Persons in the Holy Trinity to be God; or maintain, that there are more Gods than one, he shall undergo the same penalties and incapacities, as are inflicted upon apostacy." "Doubtless," observes Blackstone, commenting upon the above statutes, "the perversion of Christianity, as a national religion, is, abstracted from its own intrinsic truth, of the utmost consequence to the state."

I will only here just remark, that, comparing the above laws with those of the Inquisition, there is nothing more cruel in the latter, than in the former. But let us trace a few instances of the application of our English code.

In the reign of Edward the Sixth, anno 1550, six Anabaptists were condemned to be burnt to death by the pious Archbishop Cranmer. One of them, Knell, was actually thus executed. The others recanted: but, as a sign that they had deserved to be burnt, they were compelled to carry *fugots*. The next year, Von Paris was equally condemned; and suffered at the stake like Knell. But the person whose fate excited chiefly the pity of the public during this reign, was that of the unfortunate Joan Bocher. She was condemned to the flames by Cranmer, for having maintained that Christ was not incarnate of the Virgin, not having taken any of her flesh. Edward, our historians relate, long hesitated ere he would confirm the awful sentence. "But Cranmer," says Hume, "was employed to persuade him into compliance. And Edward overcome by importunity, at last submitted. And the primate finding her obstinate, at last committed her to the flames."

It was the same primate who was equally the chief instrument in bringing, besides Anne Askew, Joan Bocher and Von Paris, several others, both Anabaptists, Catholics, &c., to the stake. Whence, Southey himself says of him: "*Cranmer held the atrocious opinion, that death by fire was the just punishment for heresy.*" Such was the founder and chief apostle of the Church of England. "He had been," says Neal, "a Papist, a Lutheran and a Sacramentarian; and in every change, guilty of inexcusable severities. When he was a Lutheran, he consented to the burning of Lambert and Askew, for those very doctrines, for which himself afterwards suffered."—*Hist. of Puritans.*

(c)—*The High Court of Commissions.*

Let the reader compare the tribunal of the Inquisition with the tribunal of our high court of commission, established by queen Eliza-

beth. The following is the account which Hume gives of this institution: "Any word or writing, which tended towards heresy, schism, or sedition, was punishable by the high commissioners, or any three of them. They alone were judges, what expressions had that tendency. They proceeded not by information, but by rumor, suspicion, or according to their own fancy. They administered an oath, by which the party, cited before them, was bound to answer any question, which should be propounded to him. Whoever refused this oath, though under pretext, that he might thereby be brought to accuse himself, or his dearest friend, was punishable by imprisonment. In short, an inquisitorial tribunal, with all its terrors and iniquities, was erected in the kingdom. Full discretionary powers were bestowed, with regard to inquiry, trial, sentence and penalty inflicted."

Maclain, in his Notes on Mosheim, says, speaking of this high commission court: "It was empowered to make inquiry, not only by legal methods, but also by rack, torture, inquisition, and imprisonment; and the fines and imprisonment to which it condemned persons were limited by no rule, but its own pleasure."—Vol. iv. p. 395.

(D)—*Count Pollnitz's testimony.*

Count Pollnitz, in his entertaining Mémoires, addressing one of his Protestant friends, gives him the following account of the Inquisition. "You are so deeply prejudiced against the holy office, that I must say a few words to you upon the subject, in order, if I can do it, to disabuse you. To candid and impartial persons, this tribunal ought not to appear more formidable than any other court of justice. People tell a thousand tales about it, and particularly the Protestants, which are utterly and notoriously false. Only live quietly; speak of God and the saints, with the respect which is due to them; or at all events, do not insult them: give no public scandal, and you have then nothing at all to fear from the holy office. In reality, is it not the case in every country, that if men talk profanely and act irreligiously, they would be reproved by their consistories, if not punished by the laws? For my part, I own to you, I cannot imagine, in what that barbarity consists, which you Protestants attribute to the Inquisition. On the contrary, it is, in my opinion, the mildest and most lenient tribunal that exist. For, after having spoken, entertained, or committed the most injurious things against religion, provided that I but go and accuse myself of them before the holy office, expressing at the same time my repentance, and owning my errors, behold, the father commissioner, after he has represented to me the greatness of my crime, and exhorted me, for the sake of my salvation, to change my conduct and my opinions, at once absolves me. And where, I ask you, is the Protestant tribunal that would be thus satisfied with the voluntary acknowledgment of a crime? Instead of thus absolving even the penitent criminal, there is no where one, but what would condemn him, if not to death, at all events to prison.

"I was formerly sixteen months in Rome; and during all that time, never did I so much as once hear of a single individual being arrested by the Inquisition. On the contrary, I was witness to acts of clemency in the holy office, such as would, by no means, be shown in the consistory of Geneva."—Vol. iii.

THERE IS A SHADOW ON THE EARTH.

THERE is a shadow on the earth,
A sorrow in its seeming mirth,
A sadness in its smiles,
That over all created things
A mournful melancholy flings,
And closes heavily the wings
The soaring spirit spreads.

Oh often in the gayest hour
The human soul will feel its power
To still the heart's glad strings,
Sinking, ere yet their sound has flown
Into a wailing music tone,
Like to some spirit's low sweet moan,
Unheard save by the soul.

Yes, ev'n the *brightest* life is dark
With shadows that no eye may mark,
Save the All-seeing one;
And many a sorrowing prayer is poured
With earnest tears before the Lord,
From lips that at the festive board
Speak but in happy words.

And it is meet that thus we feel,
Lest earth from heaven our thoughts should steal
And sink to meaner things.
For man was born to dwell *on high*,
Nought will suffice *beneath* the sky
On which his weak soul may rely
For strength to bear it on. V.

MARIA,

OR CONFIDENCE IN GOD ULTIMATELY REWARDED.

Translated from the French.

CHAPTER VII.

Devotedness.—The Deliverance.

"AT my return, I found Anthony very uneasy on account of my prolonged stay at the prison; but when I gave him an account of what had happened, and mentioned to him the plan which I had devised, his anxiety was changed into joy. The consoling hope which I now cherished, gave me new courage; I already imagined all my desires accomplished; and I passed the whole night in examining the best means of restoring my father to liberty.

"Next morning, I waited on Fresco, who set me to work at once in my new occupation. In a few days, I had become acquainted with all the rooms of the prisoners. The attention which I paid to all his remarks seemed to satisfy him, and I was not long in obtaining a knowledge of the names of the many unfortunate beings who were waiting for death in this place of confinement. When Fresco pointed out to me the apartment of Mr. De Surville, a deep sigh escaped me, and I went pale and terrified to my room, threw myself on my bed, and found relief in a flood of tears.

"One evening, not seeing Fresco going the round as usual, I asked his wife if he was indisposed.

"'Alas!' said she, 'Fresco has been quite unfortunate! He went, yesterday, to the neighboring tavern to drink with some of his friends. A dispute arose between him and several persons who were speaking against the republic. Fresco, naturally of a hot temper, wished to arrest them, and conduct them to prison, for the insulting manner in which they spoke of the citizen Robespierre; but their numbers gave them the advantage; they fell upon him, beat him unmercifully, and left him half dead. He was brought home in a sad plight, and the physician whom I called in tells me that he will be obliged to keep his bed for a long time. Now, my boy, you have a chance of being highly serviceable to

us. To-morrow, we will visit the prisoners together; we will take the round at night by turns; and thus the prisoners will be as well watched as before, and Fresco will run no risk of losing his place.'

"O! with what joy I accepted this proposal! . . . I should now see my father! . . . He was soon to be the object of my care! . . . In my enthusiasm, as soon as I was alone, I fell on my knees to thank God for his kindness; I begged of him to bestow on me the strength that I should need, in order not to betray myself in the presence of my father. I leave it to yourselves, my friends, to imagine how interminably long that night appeared to me! . . . At length, the clock struck the hour for the round, and Fresco's wife came to take me with her. We had already passed the first yard, when the noise of a carriage suspended our operations. The echo of the noise made by the heavy knocker at the gate, resounded through the prison vaults, and made me shake with fear. I went, however, without delay, to open the gate, endeavoring in the meantime to overcome my terror. My first impression was that the officers had come to take my father before the judge. I felt some little relief when I [illegible] that the visitor was only an emissary of the committee of public safety, who had come to examine some of the prisoners.

"I took my [illegible] keys and introduced [illegible] [illegible] as he was making [illegible] [illegible]

[illegible]

the calmness and dignity of a man proof against the persecutions of his enemies. He did not disavow his political sentiments; but he repelled, as absolutely false, the accusation that he had conspired against the republican government.

"The emissary, foiled in his attempt to elicit from my father any thing calculated to bring him into serious difficulty, withdrew in a very bad humor; and I heard him mutter in a ferocious tone: 'His obstinacy shall cost him dear.'

"This menace, so full of meaning in the mouth of such a man, redoubled my fears; but I was still obliged to banish, for the moment, all dark presentiments, and to persevere to the end of the round.

"My father no sooner saw himself alone than he recalled the various answers which he had given; when he reflected on the firmness with which he had spoken, he could not help shuddering; he looked upon his death as certain! . . . 'O my son!' he exclaimed, 'my poor Charles! . . what will become of him! . . O God! have pity on him! save him, I beseech thee! . . take him under thy protection, and I shall die content: if I but know that he is happy, I will cheerfully submit to my horrible situation.'

"My father was just finishing these words, when I entered his room with the wife of Fresco, to give him his food. The concluding sentence struck upon my ear as I opened his door. O! who can conceive with what difficulty I restrained myself from rushing to his embrace! Heaven still favored me, and notwithstanding the conflict of my feelings, I yielded not to their impulse. A few scorching tears which fell upon my bosom, lightened for a time the intolerable burden with which I was [illegible].

"[illegible] De Sarville scarcely observed us, so [illegible] was he overpowered by his gloomy [illegible]. Entirely occupied with the thought [illegible] position, he said not a word to us; [illegible] the room before he had at all perceived the presence of his son.

"[illegible] seated himself at table to take [illegible] more substantial food than [illegible] wine, and the [illegible] our little establishment. Tak- [illegible] at the bottom

s,' said he, 'this is some new snare
ay enemies are laying for my credu-
. . At one moment this thought quite
ged him, at another, he fondly in-
he hope of soon embracing his son.
he evening, after having finished my
went to Fresco's room to inquire about
lth. I found him much worse; his
ld not leave him a single instant, and
ed that I should make the round alone.
t suffer my joy, at this new and unex-
mark of confidence, to betray my emo-
nt it would be difficult indeed to de-
my feelings on that occasion. It was
t when I reached my father's apart-
with a trembling hand I gently opened
! . . . The noise which the door made
ng on its hinges, roused him from his

He suddenly called to mind the words
tle note: '*To-night! . . at midnight!*'
gined that his son was coming to re-
m to liberty! . . . 'Cruel mistake!'
aimed with a deep sigh, when he saw
ch of keys hanging from my girdle,
lamp which I held in my hand; 'that
as not intended for me! . . . ah! I
ot hope for so great a happiness!' . . .
en I approached him, he said to me in
ful tone: "It is you, James! . . What
me to my room at this hour! Have

now embraces thee! . . . it is Charles who thus presses you to his bosom! . . . do you not recognise him?' . . . . .

"'You, my son! . . . yes . . . it is he . . . it is indeed Charles! . . . O, my poor son! . . . God could not have conferred a greater favor on me! . . Let me press thee to my heart! . . . We will weep together: tears like these are the greatest solace of the wretched!'

"My father's emotion completely overcame him; he fainted away; and I really feared that our interview would prove fatal to him; but I at length succeeded in calming his feelings; he opened his eyes, and embraced me again! . . .

"After having passed several hours with him, I retired, recommending to him the greatest prudence. 'You shall hear all at a proper time,' said I; 'ask no questions at this critical moment! Take courage . . . not one word more . . . the least noise would prove our ruin . . . farewell till to-morrow.'

"I went softly down stairs, after having satisfied myself that every body was sound asleep, and that our conversation could not have been overheard. The only noise that I could hear proceeded from the room of Fresco, whose wife was encouraging him to patience. . . . How happily this night terminated for me!

Providence, gave me the means of flying with security, when out of the prison walls.

"I went to see Fresco, whose illness had assumed an alarming appearance, leaving little hope of his recovery. I told his wife that I was going to Anthony's shop to purchase provisions.

"The good Anthony, seeing me present myself with a smiling countenance, plainly perceived that I had some agreeable news to communicate. I related to him my fortunate adventure of the previous night, and spoke of the still greater happiness to which I looked forward in restoring my father to liberty! . . . Having listened to my plan, he agreed with me that he should sell our jewels, and with a portion of the money keep a carriage in readiness to carry us without delay to some seaport where we might embark for another country. I ordered him to pay the rent of our shop after our departure, and to quit the country-seat in order to avoid molestation. We decided that, on that very day, at a late hour in the evening, I should be at the gate of the city with my father; that the carriage should meet us there, and transport us far from the scenes of anarchy occasioned by revolutionary excitement.

"I returned to the prison, provided with the articles necessary to disguise my father, and to give him an exterior appearance answering the description in the passport which I had found so apropos. Towards the close of the day, Fresco, who was a little better, sent for me, and thanked me for my kindness. He expressed his satisfaction at the zeal which I had shown for the welfare of the house. His wife also highly praised my conduct, at the same time declaring that she and her husband would not be ungrateful, but that they would be ever mindful of my kindness.

"At last, the clock struck ten! . . I began my round, in order to see whether every body was asleep. When I was certain that I could safely commence my operations, I stole to the room of my father. I enjoined upon him the most profound silence, and we reached, without disturbance, a private staircase leading to a secret door, through which we effected our escape. We got into the carriage which we found waiting for us at the place appointed, and drove off rapidly for Havre, which place we reached without any accident. A kind Providence smiled upon us: we found a vessel in port ready to set sail for Guiana, and engaged our passage.

"The voyage was favorable, and we reached in safety the French colony. Here we lived in peace and quiet; but I perceived my father's health gradually declining. His malady became daily more alarming, notwithstanding my untiring care and attention. An attack of the yellow fever, so fatal in this unhealthy clime, added to his already complicated sufferings, and soon terminated his existence! . . . . I had him buried in a manner suitable to his rank; and on a neat but simple stone placed at the head of his grave, I ordered to be engraved the expression of the grief of his almost distracted son.

"My sorrow, at the death of my father, brought on me a melancholy which I could not overcome. When I felt strong enough to undertake a voyage, I resolved to fly from this place which continually filled my mind with painful recollections, making me more keenly sensible of my irreparable loss. I paid a last visit to his grave, bedewed with tears of filial affection the earth which covered his remains, set sail soon after for France, whither I have come to find in the midst of you some consolation in my anguish!" . . .

Chapter VIII.

Maria.—A Catastrophe.

This touching narrative drew tears from all present. Even Charles himself, during the recital, had more than once yielded to his feelings. All expressed their admiration of his noble devotedness to his father; whilst Anthony was highly extolled for his generous conduct. When the emotion excited by the preceding narrative had subsided, they retired to the parlor where they found several persons who had come to pay a visit to the Dalembert family.

The Abbé Mondray, on a subsequent occasion, alluded to the evasive expressions in Charles' recital of his father's sufferings; and concluded his remarks by telling them that no

difficulty, no loss, no trial to which we may be exposed, can ever justify a violation of the truth; that the sudden seizure of Mr. De Surville had undoubtedly thrown him off his guard; but that he could not think Anthony's deliberate assertion that Charles was his son, that he had another son in the army, and the rest, could be quite as easily excused. This little rebuke was kindly received by all concerned, as all knew full well the sincere interest which the abbé took in their welfare.

The abbé, after having spent a few days more in the company of his friends, spoke of returning home. Ernestina's father had some business to transact in Rosny. Charles and his wife desired to accompany them, but were prevented by an unexpected circumstance. Madam De Surville had been slightly indisposed for several weeks, but without complaining. The physician was consulted, and declared that it would be imprudent for her to undertake the journey. Charles would not leave Ernestina, and his uncle and Mr. Mondray went without them.

At his arrival in Rosny, Mr. Dalembert set up to sale several lots of ground at a distance from his dwelling. He gave orders to his notary to sell his dwelling also, that he might reside with his beloved children. He was forced, however, to remain separated from them a considerable time, in consequence of a severe attack of the gout which detained him several months at Auteuil.

Charles in the meantime remained with Ernestina. His kind attention mitigated her sufferings. He was at length obliged to go to Paris to make some necessary purchases, when he was informed that Mr. Dalembert had already set out to rejoin his family.

Mr. De Surville, in crossing the Tuileries, met one of his college companions, who was now a secretary to the minister of war. Mr. Dulac was acquainted with all the misfortunes of his former classmate; but Charles was not aware of his friend's excellent marriage, and of the high consideration which he enjoyed at court. Mr. De Surville, who was anxious to return home, had not time to hear from his friend the history of his rapid elevation to his present important post; he invited him to come with Madam Dulac to his residence in the country. The invitation was cheerfully accepted, and the two friends separated soon to meet again.

Charles spoke to Ernestina of Mr. Dulac and his wife, at the same time mentioning their intended visit.

Madam De Surville was much pleased with Madam Dulac at their very first interview. Her ladylike deportment, her polished education, her mild and amiable disposition, and above all her sincere piety, won the affection of Ernestina, who invited her to come frequently to the chateau.

Mr. Dalembert had now returned, after a considerable absence. A few months after his arrival, Ernestina had the happiness to see herself a mother; she gave birth to a daughter; and Charles, not less overjoyed than his wife, requested Madam Dulac to stand sponsor for the child. This lady acceded to their wishes; their daughter was baptized by the Abbé Mondray and received the name of Maria.

The friendship of Ernestina and Madam Dulac became more and more intimate; the same inclinations, the same habits, the same religious belief united these two excellent ladies, who passed their whole time in helping the unfortunate. This new friend went almost every day to the chateau, and never failed to testify her regard for Ernestina and her daughter.

Madam De Surville soon regained sufficient strength to repair to the church, where, at the foot of the altar, she thanked Heaven for her happy delivery. Notwithstanding her delicate constitution, and the remonstrances of her friends, she resolved to nurse her child herself. "God," she said, "never abandoned me; why would you have me cease to confide in his protection?"

Nothing remarkable happened at the chateau during the infancy of Maria. This amiable child grew finely, and was the picture of health; but her mother began to feel the effects of her imprudence in nursing her daughter. She wasted away, and suffered so much pain, that her physician thought her breast affected, and urged Charles to travel with his wife, as the only means of restoring her to health. Mr. De Surville, ever ready

to make any sacrifice for the welfare of his wife and daughter, concluded, after consulting the doctor, to take Ernestina and Maria to the springs in Germany.

Mr. Dalembert and Anthony undertook the administration of Mr. De Surville's affairs, and Charles, Ernestina, Maria and Gertrude set out without delay for Lyons. In this city our travellers passed several days, after which they directed their course to Geneva. Here Mr. De Surville engaged a room which commanded a view of the magnificent lake near the city. Parties of pleasure on the lake, and also on horseback through the delightful and picturesque valley, seemed, after a month's residence in Geneva, favorable to Ernestina's health. Charles had resumed his former gaiety; being no longer disturbed by any painful apprehension, he communicated to all around him the cheerfulness which he himself experienced.

Madam De Surville had in fact greatly improved; nor did she omit any opportunity of thanking her husband for his promptness in undertaking this journey in order to restore her debilitated constitution. Maria also felt the beneficial effects of the climate; she was blooming and healthy, and already began to amuse the family by her innocent little ways. Her mother, who was sincerely pious, taught her to join her little hands every morning and evening, and to raise them towards heaven, in token of submission and gratitude.

Previously to their departure from Switzerland, Mr. De Surville bought a beautiful gold cross ornamented with valuable stones, and put it on his daughter's neck. A rich enamelled chain to which the cross was attached, added greatly to its brilliancy; and this little present, which proved the good taste of the father, was highly gratifying to his charming daughter.

After having visited a part of Italy, the happy family set out for Toeplitz, where Madam De Surville intended to use the mineral waters so celebrated for their salutary effect on invalids. But a frightful accident prevented them from reaching their destination: they were at some distance from Prague, when the night became so dark that the postillion could scarcely see the road; in going down a steep hill, the horses became unmanageable, and overturned the carriage near a deep ravine.

Some hours after, the Baroness De Polzen who was returning from Vienna, seeing the vehicle broken to pieces, ordered her attendants to stop. By the light of the lanterns of her carriage, she perceived from the dress and appearance of the travellers, that they were persons of distinction. As there was no house near the spot, the unfortunate family had received no assistance. The baroness thought them dead; and ordered her procurator to hasten to the nearest village and inform the public authorities of the accident which had happened.

The pale rays of the moon had dispelled the shades of night; and the baroness saw something strange at a little distance from the place in which she was standing. She told Warner to examine what it might be. Going to a hawthorn bush, he discovered a young child, which he carried to Madam De Polzen.

The baroness was struck by the beauty of the child, its rich dress, and the costly ornament about its neck; and, under the impression that it was now an orphan, placed it in her carriage, and urged upon Warner the greatest discretion in speaking of what she had done with regard to the child. "God," she said, "has placed it under my protection, and I am bound to take care of it; this is a duty dictated by humanity, a duty which I shall faithfully discharge."

Warner informed the authorities of the village, and hastened back to the baroness, who immediately resumed her journey, and drove off rapidly.

The authorities of the village repaired to the place, as soon as they received the information. They drew up a statement in which they mentioned the death of Mr. De Surville and the postillion. The physician who had been called, discovered signs of life in Ernestina and Gertrude. He bled them both, and had them conveyed with the utmost care to his house, where they received every attention.

For several days, the physician entertained no hope of their recovery; but his persever-

ance was at length crowned with success, and in a month the two patients were nearly restored. Madam De Surville's terrible loss had been concealed from her, for fear of a relapse; but as soon as she regained her reason, she called for her husband! . . . her daughter! . . . The physician, who was desirous to use every precaution in communicating to her this awful visitation, was at a loss how to make known to her the full extent of her misfortune. When the explanation took place, poor Ernestina was seized with convulsions, which again made the physician have serious fears for her life. A violent fever deprived her of her reason; and, in her delirium, she continually cried out: "Charles! . . . Maria! . . . my dear father! . . . I shall never see you again!" . . .

The ninth day, the doctor found her better, and allowed her to take some light food. Her strength gradually returned, and she became at length more resigned to her terrible loss.

When she was able to walk about, she inquired every where after her child; but all her efforts to find Maria proved fruitless. Unwilling to remain any longer in a country which incessantly revived her affliction, she summoned her little remaining strength, and took leave of the physician by whom she had been so kindly assisted. Before her departure, she deposited with the curate of the village, who had visited her frequently, a considerable sum of money to be distributed among the poor of the parish. She also left her address with the physician, in case he should discover any traces of Maria.

Gertrude, who was now in perfect health, was delighted at the thought of returning to Anthony, who as yet knew nothing of the sad catastrophe. Madam De Surville had the body of her husband embalmed and removed to Auteuil.

On their arrival at the chateau, Mr. Dalembert, at the sight of his daughter in mourning, too soon learned the fatal event, which overwhelmed him with grief. He acquainted the Abbé Mondray with the details of the frightful occurrence. The good curate shuddered when he received the awful news. He lost no time in administering to the afflicted widow and father the consolation of a friend who sympathized in their sufferings and their sorrows.

Some days after, the pastor of Mosny informed his friends that a letter had arrived which called him into Germany to settle an estate which had been bequeathed to him. "Perhaps," said he, "I will be obliged to remain separated from you longer than I would wish, if I am necessarily detained by those who dispute my right to the inheritance; but be assured that when my business is settled, nothing shall prevent me from returning to you as soon as possible."

Chapter IX.

A second Mother.—Maria under the name of Clotilda.

Whilst the inmates of the chateau at Auteuil were consigning to the tomb the remains of Mr. De Surville, the Baroness De Polzen reached Leutmeritz, a small city of Bohemia, where she resided on a beautiful estate. This lady, whose husband fell in the battle of Austerlitz, had retired from the world, to enjoy, at her delightful country-seat, that solitude so congenial with her character. She thanked Heaven for having placed under her care a child for whom she daily felt a growing attachment. Naturally of a loving disposition, this excellent lady stood in need of some one on whom she might bestow her affection; hence, the little orphan whom she had found became more and more dear to her, and she resolved to become a second mother to the child.

Madam De Polzen had a son, who, having no inclination for the military profession for which he had been educated, left his parents as soon as he had finished his studies. He was fond of travelling. After having made the tour of Europe several times, he went to reside in Rio Janeiro with an uncle who had an office in one of the banks of that city, and who placed entire confidence in his nephew.

In a very important business which he had to transact in India, he appointed his nephew his representative. Fifteen days after the departure of the vessel, news was brought by an English captain that it had foundered at sea. When this sad account was fully confirmed,

uncle was forced, notwithstanding his repugnance, to impart the unwelcome tidings to his sister.

The baroness was inconsolable at the reception of this afflicting news. In sighs and tears alone could her maternal tenderness find relief; and the violence of her feelings contributed to impair her constitution already seriously affected by the death of her husband. But in the discharge of the obligation which heaven had imposed on her, by confiding to her the care of a poor orphan, she had the satisfaction to find that her kindness towards her little protégée had won for her the sincere affection of the child, which proved, by its caresses and every other mark of attachment, its sincere gratitude to its kind benefactress.

The baroness was the first teacher of the little orphan; at a later period, the ecclesiastic who had been lately established at Leutmeritz took charge of her education. Under his care, the interesting child improved rapidly, and her advancement in learning and in piety amply rewarded him for all his trouble.

Madam De Polzen, not knowing the real name of Maria, gave her that of Clotilda. The happy disposition of the little orphan gave her a relish for study. She soon acquired a knowledge of geography and history, and in a short time became familiar with the French language. Her private teachers, under whom she finished her education, praised her talents highly. Clotilda preferred drawing to music, and, for that reason, applied more earnestly to the former art. Her first essay was a portrait of her benefactress, which she intended to present to her on her feast-day. When the happy moment arrived, the friends of the baroness, who had assembled at her house, were struck with the perfect resemblance of the miniature. The baroness accepted the offering with marks of the liveliest emotion.

Clotilda was at length old enough to make her first communion; Madam De Polzen mentioned the subject to the worthy ecclesiastic who had hitherto been the director of the amiable child. The curate of Leutmeritz, after having instructed her, admitted her to the holy table; and the baroness was edified at the tender piety with which she received the blessed sacrament. The union of so many virtues in Clotilda, elicited the admiration of her second mother, who delighted in speaking of the exalted piety of her adopted child.

Warner enjoyed the full confidence of the baroness, and was in the highest degree jealous of Clotilda when he beheld her the object of that lady's affection. He looked upon the orphan as an obstacle to his ambitious projects, and omitted no opportunity of injuring her character, taking care at the same time to conceal his deadly aversion.

Madam De Polzen, whose health had gradually sunk under the weight of her sorrows, was under the impression that she was shortly to bid adieu to this world; whilst under the influence of these feelings, the future prospects of Clotilda caused her great anxiety. One day, finding herself more indisposed than usual, she sent for her procurator, and said to him with the deepest emotion: "Warner, Divine Providence placed under my protection the young orphan whom I have raised. I am fully aware that my present illness may at any moment terminate my frail existence; it becomes of course my duty to make some provision for Clotilda: if, before my departure from this life, I should not be able to find her a husband worthy of such virtue, I confide her to your protection. Promise me to watch over her,—to be her friend and her support. You will have to protect her against her enemies, who will be numerous, when my relatives discover the disposition which I have made in her favor."

Warner, who was an adept in flattery, promised every thing with the best grace imaginable; he was careful, whilst insinuating that she was doing a great deal for an unknown orphan, to conceal the feelings of resentment which the kindness of the baroness for Clotilda excited in his bosom.

Madam De Polzen, who daily received from her protégée marks of the sincerest affection, entertained for her a maternal attachment, which roused the jealousy of her relatives. They were careful to conceal their envy from the baroness—who, not suspecting evil in others, was but little aware of the storm gathering around Clotilda.

The doctor soon discovered that the malady

of the baroness would prove fatal; nor did she suffer herself to be deceived with regard to her situation, but resolved to make her will without delay.

To prolong her life as far as possible, her physician advised her to travel, during a part of the mild season, in the south. His advice was followed; Clotilda and her benefactress, accompanied by Suzette, their chamber-maid, set out for Florence, where they spent the summer.

Madam De Polzen stopped at the house of one of her relations, who received her and Clotilda with every demonstration of kindness. At this residence, our travellers found every thing calculated to render agreeable their stay under the beautiful sky of Italy.

The baroness had derived some benefit from this journey; but, on her way home, and at a short distance from Leutmeritz, she was suddenly taken very ill. Unable to go farther, she was obliged to stop at an inn. Clotilda, finding her own efforts unavailing, wrote to the physician, acquainting him with the circumstances. When the news of Madam De Polzen reached the ears of her servants, they all started in haste, to accompany the physician to the inn. They placed the baroness in a litter, and carried her gently to her dwelling. All her servants, seeing her so pale and infirm, observed a mournful silence. No one spoke to her of her afflicting situation; but she could read in their sad countenances the sorrow which they in vain endeavored to conceal. "You do not recognize me," said she—"Alas! I am much changed!. . . . I know full well that my disease is beyond the reach of remedies; but God has been pleased to allow me to reach home, that I might die in the midst of you; He has enabled me to receive a last proof of your friendship, before calling me to himself."

These words of the baroness thrilled the hearts of all present. Even Warner appeared much affected; but it was not the fear of losing an excellent mistress that preyed upon the mind of this victim of jealousy and cupidity. The physician, who found Madame de Polzen worse every day, thought it his duty to acquaint the curate of Leutmeritz, her confessor, with her alarming situation. He moreover urged him to induce the baroness to make her last will without further delay, intimating at the same time, the necessity of introducing the subject with the greatest prudence, as the least excitement might prove fatal.

The good pastor, who felt a lively interest in the welfare of Clotilda, did not forget to speak to the baroness in behalf of the orphan whom she had adopted. "Allow me, madam," said he, "without any intention of alarming you, to suggest the propriety of arranging your temporal concerns, in order to avoid being surprised by any sudden accident. Would it not also be well to make some provision for your adopted child?"

—"You are right, my dear abbé; and I thank you for reminding me of this obligation, as I requested you to do; I will settle every thing to-morrow."

In fact, the following day, she wrote her will, and sent it sealed to the curate of Leutmeritz. The baroness, who now began to feel a difficulty in speaking, saw clearly that she could not bear up against her malady much longer. Clotilda had her bed placed near that of her protectress; she frequently embraced her and encouraged her to bear her sufferings with patience. Madam de Polzen would take nothing except from the hand of her adopted child, and she was frequently moved to tears by the assiduous attention of the young orphan whom she thanked for her devotedness to her during her illness.

The baroness still lingered several weeks. One morning, after having received the Holy Viaticum, she called Clotilda who was praying before a crucifix. Holding her by the hand, she said to her in the presence of the curate and the physician: "My child! . . . I feel that my last hour is approaching! . . . . Forget not her who watched over thy infant years. I leave you under the protection of this respectable ecclesiastic, who will enable you to find consolation in the solacing truths of Christianity. . . . Embrace me, Clotilda! . . . This is perhaps the last embrace that you will receive from one who felt honored in holding the place of your mother!.. Farewell, my child! . . . My strength is exhausted! . . . forget not, beloved Clotilda, that Warner will be your ———." Here her voice faltered, and she expired in the arms of

almost distracted orphan, who still pressed her to her bosom, in spite of the entreaties of those present; it required the voice of her director to remove her from the afflicting scene. The inmates of the house, with the exception of Warner who withdrew when the baroness breathed her last, took Clotilda to her own room. Her alarming situation gave the doctor serious apprehensions for her life, and during her illness, which lasted a considerable time, he permitted no one to visit her but the abbé and Suzette.

Chapter X.

The Accusation.—The Forged Will.

Notwithstanding all the attention of the physician, Clotilda remained feeble for a long time, and recovered her health but slowly. But Heaven enabled her at length to conquer her disease in order to subject her to new trials.

She repaired every day in her mourning dress to pray at the monument which she had ordered to be erected in the chapel to the memory of her benefactress. Whilst the inconsolable orphan was daily deploring the loss of her second mother, Warner was busied in communicating to the relations of the baroness all the information that he possessed respecting the will which she had left in the hands of the curate of Leutmeritz. Those selfish people, at this unexpected news, set out immediately to go and take possession of an inheritance to which they had always looked forward with full confidence. Their conduct plainly showed that they were far more interested in the legacies left by their relative, than grieved at her death.

All the heirs assembled, the abbé laid on the table the last will of the Baroness De Polzen. Clotilda at first refused to hear it read, but in obedience to the solicitations of the curate, she placed herself in a corner of the room, that she might be less observed by the relatives who were already disputing about the fortune of her benefactress, and who were very far from sharing in her sorrow.

The notary, after having broken the seal, read aloud, as follows:

"I bequeath to each of my servants six hundred livres;

"To the virtuous and charitable curate of Leutmeritz ten thousand livres, to continue the works of charity which I used to perform among the poor of his parish;

"To Warner, my procurator, I leave fifteen thousand livres as a reward for past services."

Whilst the notary was continuing to read the names of persons who were to receive small legacies, the relatives of the baroness feigned great sorrow on seeing that Clotilda had been overlooked; some of them went so far as to console her with the promise that they would take measures to repair the injustice of the baroness; but these marks of kindness were soon succeeded by conduct of a very different nature, when they heard the notary read these words: "I appoint Clotilda sole heir of my possessions; I leave to her my estate as it will be found at the moment of my death; I request her to execute this my last will, under the direction of the curate of Leutmeritz, whom I appoint her guardian during her minority."

The orphan, utterly astounded, trembled in every limb; she reclined upon the abbé's arm, and was led by him to her chamber amidst the angry looks of the disappointed relatives who remained in the room with Warner. They consulted him on the possibility of disputing the will, which, they pretended, was made in a moment of folly.

"The will," replied Warner, "is entirely in the hand-writing of the baroness, and drawn up in due form; you cannot question its validity. To suppose it *false*, would be very rash; besides, I hope you have too much respect for her who wrote it, to entertain such a thought. . . ." These words of Warner embarrassed them considerably, and they retired to discuss the matter together.

Poor Clotilda, still a prey to her grief, received with pleasure the felicitations of all the servants of the house, who expressed, in the frankest manner possible, the happiness they should enjoy in continuing to serve so kind a mistress. Warner also presented himself to pay his respects, and asked with all humility, whether he might hope to retain his place.

"I shall change nothing," said Clotilda, "that my benefactress has done; I will keep

every one of you in my service. I hope, Warner, that you will not betray my confidence. I rely on your probity."

Having promised her an inviolable fidelity, and confirmed his promise by an oath, the perfidious procurator left her room, but not without throwing out some vague hints that the heirs intended to dispute the will. "But be not uneasy, Miss," he added; "I will baffle all their intrigues. . . . ."

Clotilda went every morning to the chapel to recommend to God the soul of her good friend. Although freed from anxiety, by her conversation with Warner, she mentioned to her director the law-suit which was to be brought against her. The curate, not acquainted with the vile artifices to which some men can resort, told his protégée to banish all fear respecting this mad attempt. He could not prevail on himself to hint to Clotilda how little confidence he placed in the protestations of her procurator, whom he was far from considering an honest man. The suspicions of the abbé were but too soon realized; and the sequel will show how injudicious the baroness had been in the choice of a procurator.

Warner, who had received from the disinherited family an offer of one hundred thousand francs, if he should succeed in annulling the will, consulted one of his friends as dishonest as himself, on the means of appropriating to themselves a part of the inheritance.

After having deliberated for some time on their project, they concluded that their best plan would be to accuse the innocent Clotilda of forgery! . . . To make sure of their victim, Warner produced several pieces of writing which Clotilda had been in the habit of presenting to Madam De Polzen every year on her feast-day. The poor orphan, who had taken lessons from no one but the baroness, imitated her hand-writing exactly; the resemblance was so striking, that these wicked men found it easy to sustain their accusation. This odious and diabolical means they therefore adopted, as the only one by which they might obtain the reward offered by the relatives of the baroness.

Warner, thinking himself slighted in the will, had resolved to strain every nerve in satisfying his thirst for gold. He waited on the disinherited relations and communicated his important discovery. They offered to co-operate with him in bringing [illegible] ble plot to a successful issue; and, notwithstanding the rigor of the law, which condemned to capital punishment any one convicted of such a crime, the suit was brought before the court.

Clotilda, unconscious of these infernal machinations, felt perfectly secure, relying implicitly on the solemn assurance of her procurator. Always at home with Suzette, except when she went to the chapel, she was far from suspecting that she was on the point of being cited before the judges on a charge of forgery.

Early one morning, the abbé entered her room, appearing much embarrassed. A visit from him at so unusual an hour, and his pale looks announced some unfavorable tidings. Seeing him trembling and out of breath, she requested an explanation. "I come, my poor child," said he, "to inform you that the will of the baroness has been pronounced a forgery! . . . The persons appointed to examine it, have decided, after comparing the hand-writing with yours, that you were the writer."

—"I . . . I the writer! . . What a horrible calumny! . . . Certainly you do not suspect me; this would make me wretched indeed. . . . . I guilty of such a crime! . . No . . my conscience is pure. . . I solemnly assert, before God, that I am innocent! . . ." As she said these words, in that tone which truth alone can assume, and which cannot be imitated, she sobbed violently; in a few moments she staggered and fell senseless on the floor.

The good curate, persuaded of her innocence, raised her, and promised never to abandon her. "You have powerful enemies," he said; "but be not disheartened; God will not permit them to succeed; place your confidence in Him; if he sends you a severe trial, his object is to prove your virtue. Think of religion, my beloved child, and you will be strong; her salutary counsels will enable you to bear up against your sufferings."

The jury who swore to the forgery, had been bribed by Warner; and he to avoid witnessing the arrest of Clotilda, found a pretext to ab-

[illegible] several days. During this [illegible], the man who had undertaken the suit, prosecuted it vigorously, and succeeded in bringing the unhappy Clotilda to trial.

The doom of this young lady seemed inevitable, and Heaven alone could avert the storm which threatened soon to burst upon her in all its fury.

The abbé, who was the protector of Clotilda, soon ascertained, by the reports circulated through the village, that she was to be arrested. He, in consequence, took every precaution to assist his protégeé to fly from danger. At the close of the day, he told her what she had to expect, and urged her to fly, as her life was no longer in safety. Having helped her to make a small bundle of what was absolutely necessary, he pointed out to her the road to his sister's residence. She then asked his blessing, bade him adieu, and set out in the middle of the night for the asylum which had been so kindly offered.

The fears of the pastor of Leutmeritz were soon realized. At day-break, the police officers went to arrest Clotilda. They soon discovered her flight, and this circumstance was construed into another proof of her guilt. Sentence of death was at once pronounced against her; but, under the impression that the criminal could not long elude the search made for her, the court decided that the heirs should not take possession of the property until after her arrest.

Clotilda, but little accustomed to fatigue, was unable to proceed far without stopping to rest. Forced to take by-paths, in order to avoid molestation, she turned into a small wood at a distance from the main road, in order to take a little repose. She found among the bushes a little mound covered with grass; here she slept soundly till sun-rise. After having thanked God for this refreshing slumber, she continued her journey. Animated with fresh courage, she hoped to be able to reach her destination before night; but, by missing her road, she wandered very far from the village of Aussig, which she so ardently desired to reach.

Before the end of this day, which had been very warm, she began to feel hungry. In her hurry, she had forgotten to ask of her director some money to pay her expenses. Destitute of every resource, she resolved to ask hospitality at the first farm-house on her way; she still walked a considerable distance, when she came to a small cottage where she hoped to find relief. Seeing an old man and his wife seated on a stone before the door, she went up to them, and begged a morsel of bread. Poor child! little did she expect a repulse! They unfeelingly bade her be gone. She persisted in her demand, protesting that she had eaten nothing the whole day! . . . Seeing the tears starting in her eyes, the farmer, moved to pity, led her into his yard, and gave her a bowl of milk with a piece of rye bread, which her cruel appetite rendered exceedingly palatable.

As she was finishing her hasty meal, two police officers entered, and asked permission to rest a while. At the sight of those men, the young orphan gave herself up for lost . . . She had not the power to stand . . . nor was it long before she perceived the drift of the conversation between the officers and the farmer. . . . "That girl gives us a deal of trouble," said one. "We have been in pursuit of her since yesterday, and so far, not a trace of her have we discovered; who knows even whether we shall after all succeed in our attempt? We should be glad though to receive the reward which has been offered. A shepherd, whom we met, told us, it is true, that she had stopped to rest in the wood; but she could not have remained there very long, for we examined the wood in every direction."

Clotilda heard all this, and scarcely ventured to breathe; the fear of betraying herself rivetted her to the spot; and she felt unable to move a limb until the men in pursuit of her had retired.

Our interesting traveller was offering a fervent prayer to draw down upon herself the protection of Heaven, when the farmer and his wife, not suspecting her in the least, went to see whether she had fallen asleep. She testified her gratitude to them for their kind assistance, and requested them to point out to her the shortest way to Aussig, where she was to find relief.

"It is very late my child," said the old man, "for one as young as you to run the risk of starting alone, without a guide, through paths with which you are not acquainted, and which are so far from the high road."

—"What you say is very true, sir; but as I have already experienced your kindness, I should be unwilling to be a burden to you by passing the night in your cottage."

"Poor child!" said the farmer to his wife; "her situation really seems hard; could we not make her a bed of straw in the barn?"

"No, no," said the old woman in an angry tone; "we have given this straggler something to eat, we can do nothing more; to let her sleep in the barn would be imprudent; she might hurt our character. Besides, she can reach Aussig in two hours, and may be there before night."

Clotilda bore all these humiliations with patience, and taking her little bundle under her arm, sat out immediately, without murmuring against that woman who had harbored against her the most unjust suspicions. Before she had walked three miles her strength again failed her, and she could not proceed. Seeing a small thicket, she went to pass the night near the bushes. At a spot in which several roads met, and which she discovered, notwithstanding the darkness, she seated herself at the foot of a cross erected near the deep trench which bordered the public road.

Alone in this unknown place, with all the horrors of her situation rising before her, she wept bitterly. "See," she exclaimed, "to what a state I am reduced by the baseness and avarice of the wicked! . . . Men who know my innocence have conspired to bring me to a cruel, an ignominious death! . . . My God! when wilt thou put an end to my afflictions! . . Why dost thou not stretch forth thy helping hand and prove my innocence? . . . But thy designs are impenetrable, and I bow with submission to thy severest dispensations, for thou alone canst know what is best for thy servant, and most conducive to her real happiness." . . The virtuous orphan then wiped away her tears, and began to think how uneasy the curate would be to find that she had not yet reached his sister's residence.

When her feelings were a little calmed, she embraced the cross at the foot of which she intended to repose. Raising her eyes she perceived certain characters traced on one of the arms of the cross; but she could not decipher them on account of the darkness. "Perhaps," said she, "it is a sign giving the direction to the village to which I am going! . . . Ah! why does not the moon come to my assistance, at least I might ascertain whether I have taken a wrong road again!" . . Then kneeling down, she fervently implored the divine protection. After her prayer, she made a pillow of her little bundle, covered herself with her shawl, and sought in sleep some relief after her great fatigue. She awoke as the birds commenced their morning song; and after giving her first thoughts to God, her heart was filled with joy in seeing her hope realized. The words which she could not read the previous evening were, in fact, a direction to the village of Aussig. Full of courage, and much refreshed by the long rest which she had taken, she resumed her journey with the hope of soon arriving at the village. In her eagerness she quite forgot the recommendation of the curate to avoid the high road as much as possible. From the top of a high hill she perceived a steeple which she thought must be that of the village that she was seeking. Yielding to her feelings, she began to run at full speed, until covered with dust, and completely exhausted, she sunk lifeless at the door of the first house that she reached in the village. In this state she was discovered by a goat-herd who was passing on his way to the fields; seeing the unfortunate orphan apparently without life, he knocked at the door and called for assistance. An aged lady presented herself. Clotilda, who had been revived by the coolness of the ground, raised her eyes, and thus addressed the lady: "Take pity on me, madam; excessive fatigue prevented me from going further; allow me to repose for a little while on this step." After a few moments she again spoke to the lady, saying: "would you have the kindness to inform me whether this is the village of Aussig, and to direct me to the dwelling of the sister of the curate of Leutmeritz?"

—"This is the house, Miss," said the charitable lady who had helped Clotilda to rise; "lean on my arm, and come in." Are you not perhaps, my brother's protégée, whom I have been expecting for several days, and whom he has recommended to me in a very particular manner?"

—"I am [illegible], madam; my name is Clotilda: I am an unfortunate orphan, a victim to the jealousy and avarice of my enemies."

—"I know your misfortunes: my brother has given me your history, no doubt with the intention of interesting me in your behalf, but he had no need of exciting my sympathy. The candor of your countenance, your refined manners, your looks, which bespeak your innocence, are more than sufficient to move me to lend the assistance that you require. . . . And does not God command us to help the unfortunate? How can I better please him than by mitigating your sufferings?"

Clotilda, who saw in the generous conduct of this lady the invisible protection of the Most High, interiorly thanked him for having given her so charitable a protector. Her feelings found vent in a flood of tears, while she expressed to her new benefactress her sincere gratitude for her generous hospitality.

The fatigue which Clotilda had suffered, the fears and anxieties that she had experienced in her painful circumstances, had produced an agitation which brought on a dangerous fever. The kind sister of the curate had a bed prepared for her, and extended to her all the little attentions that her inventive charity could suggest.

The very next day, Clotilda was much better, and again testified her gratitude to the benefactress whom God had provided for her at the very moment in which she seemed destined to drain the cup of affliction to the very dregs.

—"Take courage, Miss," said the lady; "in my house you shall be treated as my daughter; sheltered from the attacks of your enemies, you shall stand in need of nothing; seeing no one, you have no reason to fear discovery. The walk in my garden I find sufficient for my amusement; I never go out, except to church, which is but a few steps from here, and to which you may go without being perceived."

—"What kindness!" exclaimed Clotilda; "how shall I ever be able to repay your generosity! Be assured, at least, madam, that my heart will never forget my dear benefactress."

From the Young People's Book.

DRESS AND ADDRESS.

A TRUE STORY.

BY NATHAN SARGENT.

[The following plain and unvarnished tale appears to have been written by our respected correspondent, with a view to rebuke a species of impertinence which is altogether too prevalent in our schools, where the children of persons in affluent circumstances are mingled with those of parents possessing but moderate means of support. We perfectly coincide in the opinion that the distinctions of fortune should never be recognized in the school; but that on the contrary, the palm of eminence in these sacred retreats of learning should only be awarded to superior moral and intellectual merit.]

"MOTHER," said Emily Churchill, as she came home from school, one day in the month of December, 1834, "I wish you would take me from school, or send me to another."

"Why, my dear child, I am surprised to hear you say so. I thought you were fond of your teacher, Mrs. Amenull?"

"And so I am; I love her dearly, she is so kind and amiable."

"Why then do you wish to leave the school?"

"Because I am so unhappy there."

"Why are you unhappy? You get your lessons well, stand at the head of your class, have the approbation of your teacher, and I know you are learning fast. I should think you would be very happy, and very unwilling to leave the school. Tell me the reason why you are unhappy!"

"I do not like to tell you mother; I know I ought not to be so, and I will try not to be any more, and say nothing about it."

"But I wish you to tell me, my dear; I do

not think you unreasonable; there must be some cause for your complaint. Tell me what it is."

"You will think me very foolish, I am afraid, mother, but indeed I cannot help feeling so."

"Perhaps I may think you foolish, but I must insist on knowing the cause of your feelings."

"You know Arabella Goldfinch, Elizabeth Manners, Eliza Ann Pardow, and several other girls whose parents are very wealthy and live in great style, are in the same class with me."

"Yes, I have heard you speak of it before; but what has that to do with the matter?"

"Their parents are very rich and dress them very elegantly."

"Yes, but I hope you do not make yourself unhappy because you cannot vie with them in fine clothes. You are well dressed—quite as well as we can afford to dress you, and your clothes, my daughter, are much more expensive than those I wore when I went to school, although my parents were in better circumstances than we are. I hope you are not so silly as to wish to wear clothes which we cannot afford, because other girls dress better than yourself."

"No, no, mother, you misunderstand me; I do not wish so; I know you do all you can for me, and more than I ought to expect; but these girls endeavor to make fun of my dress, and ridicule me because I wear the same frocks so often, and because I, also, wear leather shoes. They jeer at me, and ask me how many dresses I have, what they cost, and wonder if the shoes I wear are not very expensive? So, too, with my bonnet, shawl, and every thing I wear. I know I ought not to mind them, but I cannot help feeling very uncomfortable when they thus try to ridicule me, and especially when so many of my school-mates join in the laugh they raise against me. I cannot help crying, and wish I could get away from them."

"I do not at all wonder at your feelings, my dear child; few can stand the ridicule of others unmoved, where, as in the present case, it is without cause; and to a sensitive mind, it is like the application of vinegar to a fresh wound. Your clothes, though not so rich and costly as those worn by the girls who thus attempt to ridicule you, are as good as our circumstances will permit us to give you, and they are good enough for any one to wear at school, no matter how rich her parents may be. To dress as those girls do is, I think, great folly, and much more deserving of reproach than to dress as you do. I regret that you are thus circumstanced, and liable to have your feelings hurt daily, but cannot help it. The school is a good one, and you are learning fast, and we cannot think of taking you away. You must fortify yourself against the ridicule of the girls you speak of, by recollecting that the dress is really of very little consequence; that it is the *mind* and the *disposition*, which, after all, constitute the real worth of a woman. Suppose you were to dress up a monkey in silks and laces and jewelry, and send it to school every day in a carriage, with a footman to let down the steps and open the door; would it be any thing but a monkey still? After all, the girls who ridicule your dress are more to be pitied than yourself, and are much less deserving of blame than their mothers. They are taught, if not by precept, at least by example, at home, that one's importance depends entirely upon wealth, dress and furniture; and that the only merit one can have is money. I presume they care very little for their books, and scarcely ever know their lessons, when they come to recite."

"That is the case, mother; they say they will not study; and that they have not time to do so at home, they have to go out so much, and have so much company."

"Poor girls, I pity them. Suppose, my dear Emily, that their parents should by some chance lose their property and become poor; (and the wealthiest are liable to lose all in this country, 'as riches take unto themselves wings, and fly away,' often when least expected;) what would they do? How they would then regret that they had neglected the opportunities they are now throwing away, of obtaining an education which might enable them to secure a handsome support, and save themselves the mortification of being a burden to their parents or friends. Depend upon it, Emily, those who thus throw away the advantages which good fortune gives

thus, will one day look back upon their folly with regret and sorrow. A full purse may make amends with some for an empty mind; but what compensation or consolation has such a mind when the contents of the purse are gone? None whatever. We are endeavoring to give you a good education, because we have little else to give you, and because it is an investment that is more secure than real estate, and is always sure to yield a good interest. Money may be stolen, property burned up, and bank stock become valueless; but a good education is permanent; it can be neither stolen by robbers, destroyed by fire, nor wasted by the frauds of others. If you should be poor, it will be a bank upon which you can always draw for a handsome support, and should you be so fortunate as to have wealth, it will be to you a never-failing fountain of rational enjoyment, and enable you to look upon the fripperies of fashion with that contempt which they deserve. Continue then, my child, as you have heretofore done, to devote yourself to your studies, and pay as little regard to the ill-natured and unkind remarks of your school-mates as you can. Remember that we have all to bear our crosses, and we should do so without murmuring or repining at our lot. It may be the best thing for you that you have thus to suffer; it may teach you humility, and cause you to respect the feelings of others, should you ever enjoy the sunshine of prosperity. I do not expect you to disregard entirely the ridicule of your school-mates, but I hope you will strive not to let it affect you—to raise yourself above it; and the best way to do so is to think of other and more important things."

"I will try to do so, mother; I know it is foolish to be affected by it, and I will not be, any more."

Since this conversation took place, nearly seven years have rolled around: and what changes in the condition of individuals and families have they not made,—what lessons of morality have they not taught! Thousands who then rolled in wealth, real or fancied; who lived in a style of splendor better befitting princes than plain republican citizens; who gave expensive parties, sported carriages and blooded bays, and dashed away for some weeks every season at Saratoga, the Falls, or Virginia Springs; or, perhaps, scattered their money, as though it was dross, over the continent of Europe, are now gone like the leafy honors of the forest before the driving blast of winter. The places that knew them in the fashionable circles of our cities, shall know them no more forever. And when some old fashionable acquaintance condescends to ask where they are, "Echo answers where?"

Emily, who was then in her thirteenth year, is now a happy wife and mother. With wealth enough to command all the rational enjoyments of society; with a cultivated mind and an amiable disposition; and above all, having been taught in the school of adversity, lessons of humility, she is the pride of her husband, the mild but admired star of her circle of acquaintance, and the object of love to the poor. With some of her school-mates she has exchanged positions; but she remembers not their jibes at her dress. She only remembers that they have been unfortunate, and are therefore entitled to her sympathy; and though her house and furniture are better than they can now afford, she does not consider that circumstance any reason why she should drop their acquaintance and pass them in the street as though they were strangers. It may be presumed that both sometimes think of their school-days; but to which the recollection gives the greatest pleasure, we leave our young readers to decide, hoping they will follow the example of the one whose conduct they most approve.

THE TEMPTATION IN THE WILDERNESS.

BY BERNARD BARTON, ESQ.

Not in the noise, the tumult, and the crowd,
  Did the arch-tempter spread his snares for Thee:
There he might hope to catch the vain, the proud,
  The selfish;—all who bend the willing knee
To pageants which the world hath deified,
Seeking from such their pleasure and their pride.

But Thou, who, even in thy tarriance here,
  Didst bear about thee tokens of the high
And holy influence of thy primal sphere,
  Stamping thy manhood with Divinity!
Who, in the world, wert still not of it—thou,
He could not hope, unto its spells wouldst bow.

Therefore he sought and found thee in the gloom
  Of the vast wilderness, perchance employed
In meditating on man's hapless doom;
  Who but for sin had still in peace enjoyed
The bliss of Eden, ere the serpent's thrall
Had wrought our earliest parents' fatal fall.

But vain the tempter's power and art. Though spent
  With long, lone fasting in that desert drear,
Thou, in thy Deity omnipotent,
  As man—from human crimes and follies clear,
Wert still *temptation-proof*, from frailty free:
  He left—and angels ministered to thee!

Oh! then, as Eden, when by sin defiled,
  Was paradise no more, thy presence made
A brief Elysium in the desert wild,
  And more than sunshine pierced its matted shade;
Its darkest depths by heavenly hosts were trod,
And the rude wilderness confessed its God!

From L'Union Catholique.

FORM OF GOVERNMENT IN THE PAPAL STATES.

BY ALBERT DU BOYS.

THE actual government of the papal states is not absolute, either in its formation or its mode of exercise. Its formation is by the elective process: its exercise is, in a great measure, confided to committees, which form, as it were, so many separate councils of state, and act executively or judicially in those matters which belong to their respective depart-

ments. Many of these committees were established by Sixtus V., a pope who, notwithstanding the haughty and stern character which most historians have attributed to him, was desirous of being surrounded by auxiliaries who possessed, at least, the authority of counsellors. Governments purely despotic have not this feature. The power of these committees, or congregations, could not fail to extend itself, or to become more circumscribed, in proportion to the degree of tolerance that characterized the sovereign. Their multiplied arrangements must necessarily have imparted to the machinery of government a slowness of movement which is unknown in countries that are ruled by individual and absolute will.

At Rome the supreme power is vested in the pope, who is assisted by the cardinals, distributed among the special committees, or assembled in consistory, that is, in general meeting, for the consideration of very important matters regarding the Roman states, or the Christian world. His two principal ministers are the cardinal secretary of state and the cardinal camerlengo of the holy church. The former is the representative of the sovereign in his relations both with foreign courts and with his subjects. Negotiations are conducted by him, and he treats with the ambassadors of other governments. The functions also of secretary of war devolve upon him; in fine, his department embraces all those branches of the home government which have reference to public order, the police, and the preservation of health.

The cardinal camerlengo ranks as the highest dignitary of state after the sovereign pontiff; not that he enjoys a greater power than the secretary of state, but his office is permanent, and he becomes head of the government during the interval between the death of the pope and the meeting of the conclave.* He is president of the apostolic chamber, and in this capacity he has the supervision of all matters of purveyance, navigation, the mint, and the public roads. The affairs of the treasury and those relating to manufactures come also under his jurisdiction. The cardinal secretary of state and the cardinal camerlengo act in immediate conjunction with the sovereign pontiff.

The apostolic chamber, to which I have alluded, is one of the most important congregations of the papal government. We may consider it both as an administrative and judicial tribunal. It consists of twelve prelates, called clerks of the chamber, of the treasurer general, the auditor general, and some other officers of an inferior rank, has the decision of all questions that may arise between the state and those who are accountable to it; and watches over the interests of the exchequer. The members of this body divide among themselves the various departments of the administration; they superintend the prefectures or deputations that have the management of affairs, and which consist of prelates, though more frequently of persons selected from the Roman nobility. These prefectures unite the judicial power of civil and criminal courts with an administrative authority.

The principal secondary branches of the administration are:

1. That of the *annona*, which has the superintendence of supplies and inspection of bakers, public granaries, &c. It consists of a clerk of the chamber, as president, an assessor, and four lay deputies; but of late years it has lost most of its importance since the abolition of the restraints upon commerce.

2. That *della grascia* has the charge of all supplies except grain, and for the reason just assigned, has a very limited authority:

3. The *Presidenza delle ripe* and *acque interne*, which is charged with the regulation of the police along the banks of the Tiber, the provision of fuel, the inspection of the forests that bound this river to the distance of twelve miles, and the care of the aqueducts in the city of Rome:

4. The *Presidenza delle strade*, whose province is to keep in order the roads, and the streets of Rome, and to levy the taxes by which these expenses are defrayed. Four laymen are attached to it, who are called *maestri dè strade*:

Lastly, the government of the prisons, the superintendence of the archives, which com-

* During the session of the conclave, the affairs of the nation are governed by the cardinals alternately, under the name of CAPI D'ORDINE. Three hold the reins of government one day, and the *next, three others succeed them.*

prises the inspection of the acts of notaries and of the record of mortgages. The charge of agricultural matters, and of the mint, is confided to deputations, each of which has for its presiding officer a clerk of the apostolic chamber.

From this body springs the authority of the treasurer general, who has the immediate supervision of the finances. This officer is commonly a prelate of the first rank, whose authority comprehends the imposition and levy of taxes, the administration of the public property, and of all establishments that are supported by the state. He is under the jurisdiction, rather honorary than real, of the cardinal camerlengo. The office of treasurer general was conferred some years ago upon a prelate of great merit, Mgr. Tosti, who after his elevation to the cardinalship, and to a station among the princes of the church, has still continued to preside over the exchequer. It would seem that the fiscal department is now, more than ever, practically independent of the camerlengo. The treasurer general has, also, under his superintendence the sea-ports, the Pontin marshes, the prisons, the Monte di pietà, the charitable institutions, and a part of the roads. He acts conjointly with the sovereign, and possesses, together with the secretary of state, a vast influence upon the general course of the administration.

Another congregation, less important than that of the apostolic chamber, is known under the name of the *Sagra consulta*, and is placed under the jurisdiction of the secretary of state. The sagra consulta, considered in respect to its administrative acts, is charged with the maintenance of order throughout the papal dominions, the city of Rome, and its district, excepted. The military police are subject to its authority. It provides for the expenses and regulates the police of the prisons, and watches over the interior administration of the towns. In fine, this body, in cases of disturbance, but more particularly in those of contagious diseases, adopts such measures as are necessary for the preservation of public order and safety.

The secretary of state presides over another congregation, which consists of a prelate with the title of *assessor*, and of several veteran soldiers, and conducts the department of war. Under the authority of the same functionary is the governor of Rome, who is a prelate of the first rank, and is charged with the police regulations of the capital. This magistrate, who has relations also with the cardinal camerlengo, is permitted to act in immediate conjunction with the pope. The authority of the governor is very extensive, and is much feared by the people. He is president of a tribunal which can impose the heaviest penalties, without being restricted to the observance of a solemn form, except in cases of condemnation to capital punishment. He possesses an unlimited administrative power, and is authorized to employ such discretionary measures as he may deem necessary for the welfare of the city and of the district under his jurisdiction. The office of governor is, for him who has held it, a passport to the dignity of cardinal.

In addition to the governmental agents just enumerated, but independent of them, three important congregations have been established. The first is that *Del Governo*, which consists of several cardinals, one of whom is prefect, and a great number of *ponenti* or referendaries. This body looks to the economical administration of the towns, and has moreover confided to it the remarkable charge of protecting the rights of the boroughs against the invasions of the general government. This singular patronage which it exercises is a kind of reminiscence of the ancient tribunal.

The second congregation, independent of the ministry, is the *Economica*, which consists of the cardinal camerlengo as president—several of the other cardinals, the governor of Rome, the treasurer, and a secretary who is a prelate of the apostolical chamber. The province of this committee is to superintend the management of the state finances, to examine all questions relating to the imposition and levy of taxes, and to revise the budget in *tabella de prevenzione*, &c.

A third congregation, known by the name of *Acque*, and composed of several cardinals and a prelate who is secretary, is charged with the regulation of matters regarding the waters and aqueducts that are without the limits of the Roman capital, and also with the administration of the taxes that are levied upon these

waters. It has also the superintendence of the roads not situated in the *Agro Romano.*

Having enumerated the sources of the administrative movement, we shall now briefly explain the manner in which it communicates itself to the different parts of the state. By a statute passed on the 6th of July, 1816, the papal dominions are divided into twenty provinces called *legations* and *delegations*, not including the commissariship of Loretto. The most important, that is, the legations, are governed by cardinals who correspond with the secretary of state. The affairs of the others are managed by delegates of the *sagra consulta*, who take the advice of committees appointed by the pope for five years, and composed of four laymen. The delegations are divided into districts, each of which has a head or governor, selected from among the prelates, and sometimes among the members of the bar.

As to the towns, the same organization does not exist in them as at Rome. In this city the ancient senate is supposed to be represented by one magistrate, who is styled *senator*, and is generally one of the principal lords of the country. He is assisted by three members of the Roman nobility, who hold their office for six months, under the name of conservators. The functions of the senator are very limited, being reduced to a certain inspection of the markets, and a very circumscribed jurisdiction in criminal and civil cases. He presides at all public celebrations and ceremonies, and gives the signal on the race-course. There existed formerly in each quarter of the city a chief constable called *caporione*, and the union of the caporioni formed an inferior body of police. But, for some years, their real authority has been exercised by a local president, assisted by a vice president and some other officers. The president is elected among the most distinguished proprietors of the district that is placed under his vigilance.

According to the ancient laws of the Roman states, the provincial towns enjoy a real municipal government. A council consisting of forty-eight members in the chief cities, of thirty-six in places of minor extent, of twenty-four in the boroughs, and of eighteen in villages of less than a thousand inhabitants, deliberates upon all public matters, determines the receipts and expenditures, and has cognizance of the accounts. The members of these councils are named originally by the sovereign, and vacancies are filled by the councils themselves from every class of society. A magistracy consisting at present of a gonfalonier and six elders, all named by the delegate from a list of candidates presented by the council, administers the judicial affairs of the town, under the supervision of the governor, and the patronage of the *buon governo*. The gonfaloniers correspond with the governors and delegates, and their functions, though performed gratuitously, obtain for them certain immunities.

Thus in the Roman dominions, there are municipal institutions which make an equal distribution of political liberty, and extend it to the smallest divisions of the state; a form of government, which, however disdainfully looked upon by some writers, undoubtedly possesses many advantages. It might be said perhaps that it is objectionable on account of the tardiness which it causes in the decisions of public questions, but the delay, after all, is not equal to that which is witnessed under representative governments. Moreover, in the inferior administration of affairs, the arrangements at Rome are such as to effect a speedy transaction of business, while local rights are not sacrificed to the necessity of expediting public matters.

This first outline of the papal government, though very unlike the satirical sketch that Mr. Beyle has given of it in his works, is not on that account, we presume, less faithful in the delineation.

From the Annales de Philos. Chretienne.

CELTIC TRADITIONS OF WESTERN EUROPE.

No. 2.

ANCIENT RELIGION OF IRELAND. DRUIDISM. CABIRISM.

IRELAND having been peopled, as we have shown, by a race compounded of Celts and Phenicians, it is easy to account for the varied nature and the occasionally opposite characters of its primitive worship.

"The religion the Celts brought with them to this island, was the same, we may take for granted, with that which their kindred tribes introduced into Spain, Britain and Gaul. That corruption of the primitive modes of adoration into which the Canaanites early lapsed, by converting into idols the rude stones and pillars set up by their fathers but as sacred memorials, and transferring to inanimate symbols of the Deity the veneration due only to himself, this most ancient superstition of which the annals of human faith bear record, is still traceable in the old traditions and monuments of Ireland. The sacred grove and well, the circle of erect stones surrounding either the altar or the judgment-seat, the unhewn pillars, adored, as symbols of the sun, by the Phenicians,—the sacred heaps or Carnes, dedicated to the same primitive worship, the tomb-altars called Cromlech, supposed to have been places as well of sepulture as of sacrifice, and lastly those horrible rites in which children were the burnt-offerings, which the Jewish idolaters perpetrated in a place called from thence the *Valley of shrieking*,* while in Ireland the scene of these frightful immolations bore the name of *Magh-Sleacth*,† or the place of slaughter; of all these known and acknowledged features of the ancient Celtic worship, of that superstition which spread wherever the first races of men dispersed themselves, there remain to this day undoubted traces and testimonies, not only in the traditions and records of Ireland, but in those speaking monuments of antiquity which are still scattered over her hills and plains.

"Combined with this old and primitive system of idolatry is to be found also a number of rites and usages, belonging evidently to much later and less simple modes of worship. There may be traced indeed in the religious remains of the Irish, the marks of three distinct stages of superstition, namely, that first rude ritual which their Celtic progenitors brought with them from the east; next the introduction of images somewhat approaching the human shape; and thirdly, those monuments of a more refined system of fire-worship which still embellish this country. While some of their rites and names of deities are traceable directly to the Phenicians, there are other religious customs which seem to have been derived, through the means of this people, from Persia.* The mixed nature indeed of the creed of the ancient Irish, seems to be intimated in their mode of designating their own priesthood, to whom they applied as well the Persian as the Celtic denominations; calling them indifferently either Magi or Druids. Thus, those Magi described in the lives of St. Patrick, as warning the king against the consequences of the new faith, are in the ancient hymn of Fiech, on the same subject, denominated Druids."†

But the name of *sacred isle*, by which Ireland was known in all antiquity, and which stamps upon it a highly religious character, furnishes the most conclusive evidence, that a portion of its early worship was brought from the East. "That there existed an island devoted to religious rites in these regions, has been intimated by almost all the Greek writers who have treated of them; and the position, in every instance assigned to it, answers perfectly to that of Ireland. By Plutarch it is stated,‡ that an envoy despatched by the Emperor

* Jeremiah, vii. 31, 32

† Magh-Sleacth, so called from an idol of the Irish named Crom-Cruach, a stone capped with gold, about which stood twelve other rough stones.

* Borlase, b. 2. ch. 23.

† Hist. of Ireland, p. 25, 26. ‡ In Numa.

Claudius to explore the British isles, found on an island, in the neighborhood of Britain, an order of Magi accounted holy by the people; and in another work of the same writer,* some fabulous wonders are related of an island lying to the west of Britain, the inhabitants of which were a holy race, while at the same time, a connexion between them and Carthage is indistinctly intimated. Diodorus Siculus also gives an account, on the authority of some ancient writers, of an island situated, as he says, over against Gaul; and which, from its position and size, the rites of sun-worship practised by its people, their round temple, their study of the heavens, and the skill of their musicians on the harp, might sufficiently warrant the assumption that Ireland was the island so characterized, did not the too fanciful coloring of the whole description rather disqualify it for the purposes of sober testimony, and incline us to rank this Hyperborean island of the historian along with his isle of Panchœa, and other such fabulous marvels. At the same time, nothing is more probable than that the vague, glimmering knowledge which the Greeks caught up occasionally from Phenician merchants, respecting the sun-worship and science of the *sacred island Ierne*, should have furnished the writers referred to by Diodorus with the ground work of their fanciful tale. The size attributed to the island, which is described as not less than Sicily, is among the many coincidences with Ireland not the least striking; and with respect to its position and name, we find, that so late as the time of the poet Claudian, the Scoti or Irish were represented as in the immediate neighborhood of the Hyperborean seas.

"But the fragment of antiquity the most valuable for the light it throws upon this point, is that extracted from an ancient geographer, by Strabo, in which we are told of an island near Britain, where sacrifices were offered to Ceres and Proserpine, in the same manner as at Samothrace.† From time immemorial, the small isle of Samothrace, in the Ægean, was a favorite seat of idolatrous worship and resort; and on its shores the Cabiric mysteries had been established by the Phenicians. These rites were dedicated to the deities who presided over navigation;* and it was usual for mariners to stop at this island on their way to distant seas, and offer up a prayer at its shrines for propitious winds and skies. From the words of the geographer quoted by Strabo, combined with all the other evidence adduced, it may be inferred that Ireland had become the Samothrace, as it were, of the western seas; that thither the ancient Cabiric Gods had been wafted by the early colonizers of that region;† and that, as the mariner used on his departure from the Mediterranean, to breathe a prayer in the sacred island of the east, so in the seas beyond the pillars he found another sacred island, where to the same tutelary deities of the deep his vows and thanks were offered on his safe arrival."

Worship of the sun and moon.—"The great object of Phenician adoration, the sun, was, under the same name of Baal or Bel, the chief deity of the Irish. From the very title of Beel-Samen, or Lord of heaven, by which the Phenicians, with out-stretched hands, invoked their god, was preserved in the pagan worship of Ireland; and the festival of *samhin* or heaven, the great Cabiric divinity, (honored under the same name at Samothrace,) marked one of the four divisions of the Irish year. That the worship of the sun formed a part of the pagan system which St. Patrick found established on his arrival, appears from the following passage of his Confession. 'That sun which we behold rises daily, at the command of God, for our use. Yet will it never reign, nor will its splendor endure; and all those who adore it, will descend wretchedly into punishment. But we believe and adore the true sun, Christ.' Even to our own days the names of places, those significant memorials by which a whole history is sometimes conveyed in a single word, retain vestiges of the ancient superstition of the land; and such names as Knoc-greine and Tuam-greine, *hills of the sun*, still point out the high places and cairns, where ages since, the solar rites were solemnized. It will be found, in general, that names formed

* De Fac. in orb. Lunæ. † Lib. iv.

* See Dupuis, *Orig. de tous les Cultes*, and Keating, p. 87.

† That the Atlantian or Cabiric superstition prevailed in Ireland, there cannot be a doubt. Faber on *Cabiric mysteries*, vol. 2.

from the word *grian*, which still in the Irish as in the old Celtic language, signifies the sun, and from which evidently the epithet Grynœus, applied to Apollo, was derived, marked such places as were once devoted to the solar worship. Thus Cairne-Grainey or the *sun's heap*, Granny's bed, corrupted from Grian-beacht, the *sun's circle*, &c. From the same associations, a point of land in the neighborhood of Wexford is called Grenor, or the *place of the sun's fire*; and the ancient town of Granard, where there existed in the fifth century a sacred well of the Druids, and where also St. Patrick is said to have overturned an altar of the sun, and erected a church in its place, was so named from being a site of the ancient Irish worship. On like grounds, the appellation of Grange is supposed to have been given to that curious cavern near Drogheda, which from the manner of its construction, as well as from the pyramidal obelisk found in its recesses, is thought to have been consecrated, like the caves of the Mithraic worship, to the sun.* Among various other monuments of solar worship through Ireland, may be noticed the remains of a *cromlech* or tomb-altar near Cloyne, which bore originally the name of Carig-Croith or the *sun's rock*.

"Wherever the sun has been made an object of adoration, the moon has naturally shared in the worship; and accordingly, in Ireland this luminary was adored under the sacred name of *Re*. While some of their mountains too, appear to have been dedicated to the sun, we meet with Slieve-Mis in the county of Antrim, signifying *mountains of the moon*. Those golden ornaments in the shape of a crescent, which have been found frequently in the Irish bogs, are supposed to have been connected with this lunar worship, and to have been borne by the Druids in those religious ceremonies which took place on the first quarter of the moon's age."

Worship of fire, water, &c.—"The worship of fire, once common to all the religions of the world, constituted also a part of the old Irish superstitions; and the inextinguishable fire of St. Bridget was but a transfer, to Christian shrines and votaries, of a rite connected through long ages with the religious feelings of the people. Annually, at the time of the vernal equinox, the great festival of La Baal-tinne or the *day of the Baal-fire*, was celebrated;* and through every district of Ireland it was strictly ordered that, on that night, all fires should be extinguished; nor were any, under pain of death, to be again lighted, till the pile of sacrifices in the palace of Tara was kindled. Among the Persians the same ceremony, according to Hyde, still prevails; after their festival of the 24th of April, their domestic fires are every where extinguished, nor would any good believer rekindle them but by a taper lighted at the dwelling of the priest. A similar relic of oriental paganism exists also in Jerusalem, where annually, at the time of Easter, a sacred fire is supposed to descend into the holy sepulchre, and of the tapers lighted at its flame, a considerable traffic is made by the priests.† To this day the custom of making bonfires on the first night of May prevails throughout Ireland; the change of the period of the festival from the vernal equinox to the commencement of May having been made soon after the introduction of Christianity, in order to guard against its interference with the holy season of lent.

"With the worship of fire that of water was usually joined by the Gentiles; and we find, in like manner, particular fountains and wells were held sacred among the Irish. Even that heresy, or at least variety of opinion which is known to have prevailed among the easterns on this subject, existed also in Ireland; as we are told, in the tripartite life of St. Patrick, of a certain Magus or Druid who regarded water alone as an object of reverence, considering fire to be an evil genius. Hence, by his own wish, it is added, he was buried under a stone in a certain well in Mayo, which had been long venerated by the people under the name of the king of the waters. In another history of St. Patrick it is mentioned, as the motive of this holy man for visiting Slane, that he had heard of a fountain there which the Magi

* Faber on *Cabiric mysteries*.

* To this day the annual rent which the farmers pay to their landlords in the mouth of May, is called by them Cios-na-Baaltinne, or *the rent of Baal's fire*.

† Mr. Moore here alludes to the imposture practised by the Greek schismatic priests.

honored, and made offerings to it as a god. Even in our own times the Irish are described by one well versed in their antiquities, as being in the habit of visiting fountains or wells, more particularly such as are in the neighborhood of old blasted oak or an upright unhewn stone, and hanging rags upon the branches of the trees. When asked their reason for this practice, the answer of the oldest among them is generally, we are told, to the effect that their ancestors did the same, and that it was designed as a preventive against the sorceries of the Druids. There is scarcely a people throughout the east, among whom this primitive practice of hanging pieces torn from their garments upon the branches of particular trees, has not been found to prevail. The wild olive of Africa* and the sacred tree of the Hindus, bear usually strung upon them this simple sort of offering, and more than one observant traveller in the East has been reminded, by this singular custom, of Ireland.†

"The veneration of particular groves and trees was another of those natural abuses of worship into which a great mass of mankind in the first ages lapsed; and, as happens in all such corruptions of religion, a practice innocent and even holy in its origin, soon degenerated into a system of the darkest superstition. It was in a grove planted by himself that Abraham 'called on the everlasting God,' and Gideon's offering under the oak was approved by the same heavenly voice, which yet doomed the groves of Baal that stood in the neighborhood to destruction.‡ In the reign of Ahab, the period when idolatry was in its most flourishing state, we find that, besides the priests of Baal, or the sun, there existed also a distinct order of priesthood, who from the peculiar worship they presided over, were called prophets of the groves.§ In the religious system of the Celts is found a combination of both those forms of superstition, and there exist in Ireland to this day in the old traditions and names of places, full as many and striking vestiges of the worship of trees as of that of the sun. Though at present so scantily clothed with wood, one of the earliest vernacular names of this country, Fiodha Inis or the *woody island*, proves that the materials for tree worship were not in former ages wanting on her shores. The name of the Vodii, an ancient tribe inhabiting the southern coast of the county of Cork, signifies dwellers in a woody country, and Youghall, formerly Ochill, is said to have been similarly derived. It appears that in general the old names of places, whether hills or plains, are found to be words implying forests, groves or trees. The poet Spencer has commemorated the Ireland of his day as abounding in shade and foliage, and we collect from Stanihurst that the natives had been accused of living savagely in the dark depths of their forests. It is indeed alleged by competent authority, to have been made evident from an examination of the soil, that at no very remote period the country must have been abundantly wooded.*

The oak, the statue of the Celtic Jove, was here, as in all other countries, selected for peculiar consecration; and the *Plain of oaks*, the Tree of the Field of adoration under which the Daleassian chiefs were inaugurated, and the sacred oak of Kildare show how early and long this particular branch of the primitive worship prevailed.†

Human sacrifices.—Crom-cruach, the Moloch of the Irish.—"It is but too certain that the sacrifice of human victims formed a part of the pagan worship in Ireland, as it did in every country where the solar god Baal was adored. On the eve of the feast of Samhin, all those whom, in the month of March preceding, the Druids had condemned to death from their tribunal on mount Usneach, were in pursuance of this solemn sentence burned between two fires. In general, however, as regarded both human creatures and brutes, the ceremony of passing them between two fires appears to have been intended, not to affect life, but merely as a mode of periodical purification.‡ Thus in an old account of the Irish rites it

* The Argali. See Keating's *Travels*, and vol. 2 of Sir W. Ousley's interesting travels through Persia.

† History of Ireland by Moore, page 23.

‡ Gen. xxi. 33; Judges vi. 23.

§ 1 Kings xviii. 19.

* Arthur Young's *Tour in Ireland*.

† *Magh-Adhair*. ‡ Dupuis, tom. 3, p. 740.

is said: 'The Druids lighted up two blazing fires, and having performed incantations over them, compelled the herds of cattle to pass through them, according to a yearly custom.' But it cannot be denied, that to a late period some of the most horrible features of the old Canaanite superstition continued to darken and disgrace the annals of the Irish; for, like the Israelite idolaters, not only did they 'burn incense in the high places, and on the hills, and under every green tree,' but also the denounced crime of Manasseh and Ahaz, in 'causing their children to pass through the fire,' was but too faithfully acted over in pagan Ireland. A plain situated in the district at present called the county of Leitrim, to which they gave the name of *Magh-Sleacth*, or field of slaughter, was the great scene, as has already been stated, of these horrors of primeval superstition; for there on the night of Samhin, the same dreadful tribute which the Carthagenians are known to have paid to Saturn, in sacrificing to him their first-born children, was by the Irish offered up to their chief idol Crom-Cruach.* This frightful image, whose head was of gold, stood surrounded by twelve lesser idols representing, it is most probable, the signs of the zodiac, the connexion of sun-worship with astronomy having been, in all countries, a natural consequence of that creed."

* This image was destroyed by St. Patrick. "In commemoration," says O'Flagherty, "of this memorable annihilation of idolatry, I believe the last sunday in summer is by a solemn custom dedicated throughout Ireland, and commonly called Domnach Cromcruach, that is, the sunday of the black crom; I suppose on account of the horrid and deformed appearance of this diabolical spectre."—*Ogygia*, part 3, ch. 22.

MISCELLANY AND NEWS.

CURIOSITIES OF THE CHURCH ESTABLISHMENT IN GREAT BRITAIN.*

Income of the clergy.—The cost of the Established Churches of England and Ireland is, according to *Mr. Coventry's Treatise on the Revenue of the* LAW *Established Church*, £8,856,000 a year, and their followers number 6,400,000 persons. The Dissenters in England and Ireland number 17,600,000 people, who pay their religious instructors £1,024,000 per annum. The whole Christian world (England, Scotland, and Ireland excepted), which contains 188,728,000 people, pay to their clergy altogether but £8,852,000 a year; so that the clergy of all descriptions in Great Britain and Ireland, with a population of about 25,000,000 *are actually paid more than that of the whole Christian world besides*, by the sum of £1,980,000 per annum! The revenues of the English bishops are variously stated, but the following list will be found pretty accurate, though we are aware it has been denied, with, however, very little truth; for when we recollect that many of these cormorant dignitaries have died worth (in real and personal property) from *a quarter to three quarters of a million*, the statement cannot be far beyond the mark.

* From a pamphlet published by a Protestant operative of Bath, England.

		Livings
Archbishop of Canterbury,	£41,100	176
Archbishop of York,	26,000	80
Bishop of Durham,	61,000	80
Bishop of London,	30,000	95
Bishop of Litchfield and Coventry and dean of Durham,	12,600	48
Bishop of St. Asaph,	2,000	90
Bishop of Bath and Wells,	7,330	27
Bishop of Chester,	4,700	30
Bishop of Chichester, also rector of St. Giles',	6,770	36
Bishop of Ely,	21,340	180
Bishop of Lincoln and dean of St. Paul's,	15,530	36
Bishop of Norwich,	8,370	40
Bishop of Oxford,	3,500	11
Canon of Wells and prebendary of Durham, together,	5,400	16
Bishop of Salisbury and chancellor of order of the garter!	14,420	40

	Livings	
Bishop of Carlisle,	£5,300	34
Bishop of Worcester and rector of Hartlebury,	9,600	20
Bishop of Winchester,	28,730	70
Bishop of Hereford,	7,680	35
Bishop of Exeter,	6,500	48
Bishop of St. David's, prebend of Durham,	6,260	100
Bishop of Bangor,	1,310	80
Bishop of Bristol, rector of Berwick, master of Trinity college, Cambridge,	4,470	14
Bishop of Rochester,	5,400	21
Bishop of Peterborough,	4,140	13
Bishop of Gloucester,	3,200	25
Bishop of Landaff (the poorest see in the hierarchy),	1,540	16
Bishop of Sodor and Man (no return of the revenue).		

In addition to the above, there are sixty-two archdeaconries, the values of which vary in amount, but average £800 a year each. And in addition to these enormous incomes, £100,000 have been annually voted by Parliament towards the support of the *poor clergy* of this *rich church*. Many of the deaneries, as those of Westminster, Windsor, St. Paul's, Salisbury, Lincoln, Exeter, and Wells, produce incomes varying from £1,500 to £12,000 a year.

The population of Ireland is 9,879,715, of whom 7,965,396 are Roman Catholics, and 1,916,317 belong to different Protestant sects. There are of the Established Church, 4 archbishops, 18 bishops, 300 dignitaries, and about 1,200 parochial incumbents. The incomes of the bishops vary from 3,300 to 12,500 pounds per annum.

Disposal of ecclesiastical property.—Some time back, seventy-nine livings were announced for sale in a London paper, all in one advertisement; some of them very unique, as the following:

"FOR SALE, THE NEXT PRESENTATION TO A RECTORY. The dwelling very superior; the glebe excellent; the duty very light; situate in a good sporting county—two packs of hounds in the neighborhood! Age of the present incumbent 79."

The sinecure livings in Ireland are numerous, and are frequently offered for sale. The following was inserted some time since in a London paper:

"SINECURE LIVING IN IRELAND FOR SALE. Value £450 a year. There is no church—no duty—and the visitations need not be attended. Inquire of ——, No. —, Red Lion square."

The manuscript sermons of deceased clergymen, as it appears from the subjoined advertisement, are disposed of in the same way:

"HOLY ORDERS. Any gentleman at present in or about taking holy orders, may purchase from the author's widow a lot of original SERMONS, of a chaste, classic style, on subjects both doctrinal and practical, and such as are enjoined by the forms of our church, and of strictly orthodox sentiments, fit either for a town or country audience, having received the approbation of both. Apply personally or by letter, post-paid, to Mrs. Howell, Berner's street, Oxford street."—*The Times.*

Protestantism and Romanism contrasted.—In the French Chamber of Deputies, sitting Feb. 15th, 1832, the vote of 1,365,000 francs to the archbishops and bishops of France, was reduced to 880,000 f.: thus saving 480,000 f. The archbishop of Paris now receives 25,000 f. instead of 50,000 f. or £1,041 sterling, or 5,000 dollars. Thirteen archbishops receive each, 15,000 f., or nearly 3,000 dollars. Sixty-six bishops receive each 10,000 f., or nearly 2,000 dollars. Thus the archbishop of Paris, thirteen other archbishops and sixty-six bishops in France receive in all £36,652, or less than the one archbishop of Canterbury in England.

PUBLIC EDUCATION IN FRANCE.

From a report which Mr. Villemain, minister of public instruction in France, addressed to Louis Philippe on the 1st of Nov., 1841, we gather that in 1840 there were public schools in 33,099 municipalities, and that 4,196 towns had, as yet, no public schools. The principal cause of the deficiency in the last mentioned places was the want of instructors, an evil that was gradually diminishing. Since the year 1833, two thousand five hundred additional teachers have been annually engaged for the office of public instruction. Of the schools above mentioned, 28,018 are Catholic, 677 are Protestant, 31 for Jews, and 2,059 are of a mixed character.

The total number of persons employed in the primary schools, is 62,859; of whom 38,368 are laymen, 2,136 are members of male religious communities; 11,984 are lay tutoresses, and 10,371 are instructresses belonging to religious houses.

The minister observes that, however important may be the improvement that has been effected in the physical department of public instruction, it is only of secondary moment, compared with the religious and moral melioration of the schools; and it is consoling, amid the general tendency of modern society to cultivate only the material and physical order of things, to hear it declared by a minister of public education, that the *voice of religion and morality should predominate* in the schools. *Ann.*

OFFICIAL STATISTICS OF CHINA.*

Mr. Pauthier has recently translated a Chinese work of an official character, which will put an end to the controversy that has so long existed in reference to the population, extent, and revenue of the celestial empire. The question is decided by the Chinese themselves, in the eleventh book of the *Great collection of administration-acts of the reigning dynasty*, which contains the census of the inhabitants, the surveys of the country and the assessment of taxes. This information is particularly interesting at this moment, on account of the events that are transpiring in the East. The date of the work from which Mr. Pauthier has collected it, is posterior to 1812.

The population of the 18 provinces, not including the eight districts of Pekin, which comprise what is called the city of the Tartars, amounts to 361,693,179. Beyond the frontiers there is a population, the census of which is taken by the enumeration of chimneys or families, and it amounts to 193,823 families subject to the Chinese power.

The survey of lands comprises only such as are under cultivation, and presents an aggregate of 7,915,252 *kings*. There are however two measures of this name, one equivalent to about six acres and a half, the other containing nearly forty-eight acres, and the documents furnish no index for discriminating the calculations in which the former measure was used, from those in which the latter was adopted. But if we take a middle term between the two, the amount of cultivated land in China in 1812, would be 349,186 square miles, which is about one third of the surface of the country, geographically measured.

The taxes are estimated at 49,268,211 dollars in silver coin, and 72,045 dollars in copper; to which must be added the revenue in grain and hay, that cannot be rated lower than $12,000,000, which would make the whole income of the government exceed $61,000,000. This estimate may appear low for a population of 361,000,000; but it must be observed that, in addition to this regular tax, a multitude of other imposts are paid to the government in skins and produce of various kinds, and also the duties levied upon foreign merchandise. To form a correct idea of the relative amount of the taxes just mentioned, we should take into consideration likewise the different means by which a despotic government may palliate the extent of its exactions; we should examine the value of the services which the Chinese government renders to the people for the money paid into the treasury; we should know how the different branches of the judicial and administrative departments are conducted, what protection is extended to the persons and property of individuals, &c.: and after all, the estimate we have exhibited could be compared only with the real estate tax in Europe.

The following are the official statements of Mr. Pauthier, and those of Balbi who for some years has been considered an authority on this subject:

	Population.	Revenue.
Balbi,	170,000,000	$196,000,000
Pauthier,	361,693,179	61,000,000

* From the Annales de Philos. Chret.

FOREIGN INTELLIGENCE.

MADRAS.—From a letter of Dr. Carew, late coadjutor of the vicar apostolic of Madras, to the Society for the propagation of the faith, we learn that when he arrived in that country in 1837, there were only three priests to serve the mission, a tract of 36,000 square miles.

Now there are fifteen. By the zeal and piety of a distinguished widow lady, a convent of the Visitation has been established at Madras, which has a school for the poor and a female orphan asylum attached to it. There is also an orphan asylum for boys. From the month of April, 1840, to the fall of 1841, sixty-four converts were received into the church, one half of whom were pagans. *Ami.*

TONG-KING.—The last number of the *Annals of the Propagation of the Faith* contains a letter from Dr. Retord, vicar apostolic of Western Tong-King, in which he relates the incidents of his journey to Macao, for the purpose of receiving the episcopal consecration. The sentiments which it breathes, are worthy of those illustrious champions of the faith who laid the foundations of religion. It concludes with the following lines: "As I cannot be consecrated at Macao, there being no bishop there at the present time, I will go as far as Manilla, that I may immediately pass on to my cherished but unfortunate mission. To enter upon it now would be exceedingly dangerous, and it might easily happen that, after having received the mitre, I may receive a stroke of the sword which will carry off the mitre and my head with it. I have been advised to return to France, and have been assured that all the expenses of the voyage would be defrayed by my friends. My country is indeed dear to me, and it would afford me much pleasure to see it again; but how can I permit the two hundred thousand Christians scattered over my district, to perish? How can I suffer the flambeau of faith, which it has cost others so much toil and fatigue to kindle, to be extinguished by my pusillanimity? Is the pastor to leave his flock, when the roaring lion is gasping to devour it? Does it become a soldier to abandon his post, because the sword of the enemy is glittering before him? No, never; were all the armies of the tyrant stationed on the road to prevent my entrance into China, I will obey the order which tells me to go thither. The walls of my Jerusalem have fallen, and, like another Nehemias, I must go to restore them or to bury myself under their ruins. Sufferings and tribulations await me; I see them accumulating at a distance like so many dark and smoke-covered mountains; but thanks to God, I fear them not; my only desire is to finish my apostolic course, and fulfil the ministry which the Lord Jesus has confided to me."

CAPE OF GOOD HOPE.—The want of priests is very sensibly felt in this colony. The vicar apostolic, the Rt. Rev. Dr. Griffiths, is assisted by only four clergymen. Two or three churches have been commenced; free schools have been opened, and other wants supplied, chiefly with the aid of the contributions furnished by the association for the propagation of the faith. The principal congregations are at Cape Town, Graham's Town, Fort Beaufort, and Port Elizabeth.

PROTESTANT BISHOP OF JERUSALEM.—"The Rev. Michael Solomon Alexander, bish- of England and Ireland in Jerusalem, and suite, are expected to embark at Woolwich dock-yard on Tuesday next, and sail immediately after for their destination. The original intention of the Rev. divine to embark at Portsmouth has been altered, in consequence of the daily expected confinement of his lady, who, with her family of six daughters, the eldest not above thirteen years of age, will have ample accommodation on board the steam-frigate Devastation, and avoid the fatigue of travelling by railway to Portsmouth."—*Times, Nov.* 22.

The jurisdiction of the new bishop will extend over Syria, Chaldea, Egypt and Abyssinnia. "It is worthy of note," says the *Ami de la Religion*, "that at the moment when Protestantism is visibly on the decline in Europe, it is seeking to establish itself in Asia."

ENGLAND.—On Sunday last the Rev. Mr. Sibthorp, and two other persons, who have lately apostatised from the established church, were ordained at the Roman Catholic chapel at Gracedieu, Leicestershire, by the vicar apostolic, and the former afterwards preached two sermons.—*Nottingham Journal.*

PERSIA.—A Nestorian Archbishop, irritated at the progress made by the French orientalist, Eugene Bore, and the Lazarists who travel with him in that country, has excited a portion of the people against the Catholics, and some acts of violence have been the consequence. In the absence of a French agent, M. Bore has appealed for support to the Rus-

sian consul, and obtained signal reparations. The Archbishop has been changed.—*L'Union Catholique.*

British Guiana.—The Right Rev. Dr. Clancy, in a letter to the editor of the London Tablet, states that he arrived in Demerara on the 5th of October last, after a passage of forty-two days from Dublin. The presentation nuns have opened two schools in the colony, for the education of females of all creeds and countries. His excellency Governor Light visited the nuns on their arrival, and requested to be personally introduced. He welcomed them to the colony, and assured them that every protection and assistance in his power should be extended to them. Dr. Clancy is assisted by eleven priests, one of whom was lately ordained.

New South Wales.—When the Rt. Rev. Dr. Polding, Catholic bishop of Australia, landed at Sydney in the year 1835, he had but six clergymen, while there are now twenty-eight in the colony. The Sisters of Charity, who recently founded a house at Paramatta, attend the female convicts in the prison, and such is the reformation effected that sixty of these hitherto reckless creatures communicate every week. A second convent of the Sisters of Charity is being established at Sydney, and nine chapels are building in the same diocess. Dr. Polding says that last year 250 dissenters conformed to the Catholic church.

[*Australasian Chronicle.*

DOMESTIC INTELLIGENCE.

Archdiocess of Baltimore.—The Most Rev. Dr. Eccleston has issued a circular to the clergy of his diocess, dated January 20th, from which we take the following extract. "The regulations of the ensuing Lent will be the same as last year. The use of flesh-meat, accordingly, will be allowed at any time on Sundays, and at one meal on Mondays, Tuesdays and Thursdays, with the exception of the first four days, and all Holy Week, including Palm Sunday. A new edition of the larger and smaller catechisms prepared for the use of this diocess, has been lately published. These catechisms will be the only ones allowed for public instruction in my diocess, after the 20th of next month. They are sold by Mr. Jonathan Mullan at the Cathedral."

On the 29th of January, feast of St. Francis of Sales, founder of the order of the Visitation, the Most Rev. Archbishop officiated pontifically in the chapel of the Visitation convent, at Georgetown, D. C. After the high mass he gave the papal benediction. On the following day, he presided at the ceremony in which two ladies of that institution, Sister Mary Sabina Roach of Alexandria, D. C., and Sister M. Alice Lindsey of Ireland, made their religious profession.

February 2d, Feast of the Purification of the Blessed Virgin Mary, the usual solemn ceremony took place in the chapel of St. Mary's Seminary, Baltimore. The Most Rev. Dr. Eccleston celebrated high mass pontifically, and then delivered an affecting address to the clergy present, on the sanctity and dignity of the ecclesiastical state, after which they proceeded to renew at the foot of the altar their clerical engagements, pronouncing in Latin those words of the Psalmist: "The Lord is the portion of my inheritance and of my cup: it is thou that wilt restore my inheritance to me." Several of the parochial clergy of the city and others from a distance, united in this imposing and interesting ceremony.

February 3d, Sister Mary Regis Conry made her religious profession at the convent of the Visitation, Baltimore.

Diocess of Richmond.—On the feast of the circumcision, January 1st, the Rt. Rev. Dr. Whelan held an ordination in the Cathedral of Richmond, the first ceremony of the kind that was ever witnessed in that city. On the day mentioned Mr. Hewitt was ordained subdeacon, and Mr. Fox promoted to minor orders after having received the tonsure. The following day Mr. Hewitt was promoted to the order of deaconship, and on the feast of the Epiphany, he was elevated to the priesthood. "The sanctuary of the cathedral," says our correspondent, "is now filled every Sunday with eleven candidates for the ministry, nine of whom are students of divinity." We are requested to state that the diocesan seminary has its complement of students at present, which will prevent any further admissions for the ensuing twelve

months. On Sunday, the 23d January, a new Catholic church was dedicated to the worship of God at Petersburg. The Right Rev. Dr. Whelan officiated, and Rev. James Ryder preached on the occasion.

Boston.—A petition in favor of remuneration to the convent sufferers, is now in the hands of one of our Boston representatives, and will probably be presented in the early part of next week. The signatures are those of our Protestant fellow citizens, whose minds are superior to the bigotry of the day, and who desire that justice may be done an outraged community of Christians.—*Boston Pilot, Jan.* 23.

School question.—The following extracts from the message of Governor Seward, exhibit at once the evils in reference to public education which are complained of by the Catholics of New York, and the iniquitous system from which they proceed.

"It will be shown you, in the proper report, that twenty thousand children in the city of New York of suitable age, are not at all instructed in any of the public schools, while the whole number, in the residue of the state, not taught in common schools does not exceed nine thousand. What had been regarded as individual, occasional and accidental prejudices, have proved to be opinions pervading a large mass, including at least one religious communion equally with all others entitled to civil tolerance—opinions cherished through a period of sixteen years, and ripened into a permanent conscientious distrust of the impartiality of the education given in the public schools. This distrust has been rendered still deeper and more alienating, by a subversion of precious civil rights of those whose consciences are thus offended.

"In the public school system of the city, one hundred persons are trustees and directors, and by continued consent of the Common Council, are the dispensers of an annual average sum of $35,000, received from the common school fund of the state, and a sum equal to $95,000 derived from an undiscriminating tax upon the real and personal estates of the city. They build school houses chiefly with public funds, they appoint and remove teachers, fix their compensation, and prescribe the moral, intellectual, and religious instruction which one eighth of the rising generation of the state shall be required to receive. Their powers, more effective and far-reaching than are exercised by the municipality of the city, are not derived from the community whose children are educated and whose property is taxed, nor even from the state, which is so great an almoner, and whose welfare is so deeply concerned, but from an incorporated and perpetual association, which grants upon pecuniary subscription the privileges even of life membership, and yet holds in fee simple the public school edifices, valued at eight hundred thousand dollars.

"Lest there might be too much responsibility, even to the association, that body can elect only one half of the trustees, and those thus elected appoint their fifty associates."

Mormonism.—It is stated that the Mormons are making a location in the very heart of Philadelphia—having taken a room in the Assembly buildings, which they are about to fit up for their mummery. It is strange how readily men lend themselves to the most ridiculous impostures, but now-a-days "vive la bagetelle" means "long life to King Humbug." *Boston Pilot.*

OBITUARY.

The bishop of Hermopolis, better known as the Abbe Fraysinous, died on the 12th December last, at St. Genics, in the 78th year of his age.

On the 19th November, at Rome, the Very Rev. Peter Kenny, S. J. He was among the first of those who established the order of Jesuits in Ireland. With the late and present pope his virtues and acquirements made him a deserved favorite, and he did much for literature and religion, before he was called to share the crown of the righteous.—*Tablet.*

On the 6th of January, Rev. John Beschter, S. J., near Abbot's Town, Pa. The deceased was for many years a zealous missionary in different congregations of Pennsylvania and Maryland, before he was obliged by his bodily infirmities to retire from the active duties of the ministry. His amiable disposition and engaging manners won for him universal esteem.

At the convent of the Visitation, Kaskaskia, Ill., on the 26th of December, Sister Mary De Chantal (Brawner), from the vicinity of Emmitsburg, Md.

At New Orleans, on the 10th of January, Sister Mary Jane (Walsh), member of the community of the Sisters of Charity near Emmitsburg, aged 29 years. She was a native of Ireland, but for many years a resident of Washington, and lately of New Orleans.

THE

RELIGIOUS CABINET.

March, 1842.

From the Annales de Philos. Chretienne.

THE PRESENT AND FUTURE OF THE CATHOLIC CHURCH.*

Present state of the public mind.—The Christian alarmed at the attacks made against the Church by the materialists and pantheists.—Glance at the infidelity of the present age.—Confidence of the faithful revived by the unexpected support which the Church has derived from science, the arts, history, philology, etc.—Special eulogy of France.— Conclusion. Grounds of hope.

YOU have confided to me a most honorable task, noble princes, and illustrious members of the academy, in selecting me to terminate a course which was opened at the commencement of this year, by the enlightened co-operation of that eminent dignitary of the church whose countryman I have the honor to be;† and I should deem it a violation of propriety, were I to depart on this occasion from the path marked out to me by the distinguished orator, under whose auspices we commenced our academic year. Methinks it will be faithfully following up the views of the illustrious cardinal, to resume and present, in one general review, the different discourses that have been delivered in our assemblies, by those whose eloquence has ever been guided by the noble desire of defending the Roman pontificate, and of repelling the assaults of its daring calumniators.

What more extensive field could be presented to me? What more useful topic for dissertation could be selected, than to study the destinies which, in his infinite wisdom, the Supreme Disposer of events prepares for his Church; and to look into the hidden mysteries of futurity for the fate of that centre of Catholic unity,

"Which contains within its bosom the lords of the world
And the martyrs of God,"* . . . . .

and "over which," as the great Leo observes, "God permitted the clouds of error to spread themselves, at first so densely, and so favorably for dissemination to the remotest shores, only that, in the end, the bright rays of eternal truth should find there the same facility for universal diffusion."†

It is not my object to treat of those vain chimeras, which have been used for some time past to alarm nations that, imagining themselves still insecure from the dangers that have beset them, are the more easily terrified and the more disposed to give ready belief to every ill-omened bearer of disastrous intelligence. Nor do I design to speak of popular

* A dissertation read before the *Academy of the Catholic Religion*, at Rome, on the 17th of Sept., 1840, by the Most Rev. Ignatius Cadolini, archbishop of Edessa, and secretary of the Propaganda.

† His Eminence Cardinal Bianchi.

* Manzoni.

† Sermo in Nat. Apost. cap. iii.

beliefs, or of those celebrated prophecies which, by the illusions and efforts of the credulous, are made to wear the semblance of revelations. Neither would I have the inconsiderate temerity to open that mysterious volume *written within and without by the hand of God*,* and whose secrets are so far removed from our discovery by the will of heaven. My sole design is to exhibit, under its real aspect, the actual state of the Church and of Christendom at large, and to mention as briefly as the subject will permit, whatever may be for her a source of alarm, or rather what may justly awaken in us the joys and pleasures of hope.

In the present age, which opened under auspices so unfavorable, which is always anxiously longing for scenes of revolution, and which at a future day will be reverted to as an object of extraordinary interest, it has been imagined, by some who were too easily alarmed, by others who indulged in impious hope, that Catholicity and with it truth, the immovable pillar which upholds the edifice of the Church, were on the verge of utter ruin, or at least about to lose their strength and stability; and that religion, become an object of contempt, would soon be reduced to seek refuge, as in former times, in the depths of gloomy catacombs and secret caves. In fact, these fears and expectations in reference to coming events, are not altogether the offspring of timid and imaginative minds. To discover the basis of them, we have only to look around us, to *search Jerusalem with the lamp* of faith,† and to *penetrate the wall*‡ which conceals its hidden disorders.

That the hatred of religion is the great cause of the revolutions which have agitated Europe for more than half a century, is a fact but too clearly attested by the evidence of existing things, and by the lamentable experience which we have so dearly purchased. The fatal contest long since planned by the lying wisdom of pitiful sophists, those modern Enceladi who have had the audacity to declare war against the eternal God and against his Christ, has continued to the present day, and far from appearing likely to cease, it seems to acquire fresh vigor and to be carried on with a still more determined spirit. Peace is indeed sounded in our ears; for by a complete misapplication of the term, this word is is employed to express the temporary suspension of those awful struggles, by which the fretted soil of Europe, from east to west, has been imbrued with human blood; but what is that peace but a perpetual warfare more or less openly conducted under every possible form against the Church of God! Was there not a cry of peace also when nations, united by the bonds of a hypocritical amity, were contending against each other on the waters of Navarin, or under the walls of Antwerp? Where shall we look for the reality of that peace which has been so confidently proclaimed, when, from Italy to Spain, the sword is drawn between foreigners or natives, and stains the earth with fratricidal duels?

Truly deplorable are the consequences of that deceitful calm which offers so treacherous a security! While under the freezing sky of Scythia, one of the most flourishing portions of Christianity is violently wrested from the bosom of the afflicted Church, and the same hand of usurpation, ever grasping at additional plunder, is holding all Sarmatia under its power, in the south, another tempest is spreading far and wide its desolating blasts. Spain and Portugal daily witness, within their borders, the ruin of the most venerable religious institutions, and the destruction of those august monuments which attest the ancient piety of their inhabitants, such devoted children and once such powerful champions of the faith. Equally great are the sufferings and persecutions to which the church of Switzerland is subjected; equally terrible are the conflicts sustained by the numerous population which Catholicism recognizes throughout the vast dominions of the Prussian monarch; and would to heaven that only princes of a heterodox creed were engaged in invading the rights of the priesthood, and endeavoring to subvert the entire economy of the Church, by the tyranny which they wish to exercise over the consciences of the clergy, on the one hand, and on the other, by the blind obedience which they unjustifiably ex-

* Apocal. v. 1. † Sophon. cap. i. v. 12.
‡ Ezech. cap. viii. v. 8.

act from the faithful! If we traverse the sea, what shall we there behold? Alas! the rugged cliffs of Libanus, which for so many ages offered a secure and peaceful retreat to the Christian, flying from the oppression of barbarous despots in the East, can no longer screen him from the fury of his enemies, who with the torch and the sword spare neither the temples of religion nor the asylums of piety, penetrating into the most sequestered spots, and immolating the virgins that dwell there, on the very altar of the immaculate Lamb!

But there are other fruits, still more to be dreaded than the desolation we have just described, which germinate and ripen under influences equally deplorable. In Germany, for instance, the spiritualism, or to speak more accurately, the pantheism of the philosopher of Konigsberg, diffusing itself more and more widely by the aid which it receives from the works of Fichte, Schelling, Goethe, Lessing, Hegel, Eichorn, Bauer, Herder, Nicander and Schleirmacher, not to mention a host of other writers, is perhaps more destructive than the sensualism of Voltaire, now fallen into contempt. This system, owing to its negations, its allegories, its fables, its natural interpretations, its abstractions, has already reached the apogee of impiety. The work of Strauss, in which the divine Author of our faith is represented as an imaginary personage of the mythological era, is, we think, a faithful and vivid illustration of the philosophy and theology of the German school; and that the Reformation, so called, might be less astounded in finding itself the promoter of Arianism, nay more, the parent of atheism and absolute infidelity, behold, writers spring up on every side, emulating the ravings of Strauss, such as professor De Bohlen,* Doctor Watke,† Hoffacher,‡ Lengerke,§ whose incredible audacity, encouraged by the hope of overthrowing the foundations of religion, goes so far as to compare the true and living God, the terrible Jehovah, to the adulterous Jupiter of paganism.‖

* *Genesis histor. and crit. interpreted.*
† *Religion of the Old Test.* and *Bib. Theol.*
‡ *The Secret of God.*
§ *Book of Daniel.* ‖ Watke, *Bib. Theol.*

It is well known that the philosophy of Kant has given birth to *hermesianism*, the doctrines and biblical interpretations of which so clearly betray its pernicious tendency, while at the same time they are a justification of its parentage and name. The advocates of this doctrine are no longer satisfied with the attempt to harmonize and accord the patriarchal, Israelitic, Christian and Mahometan theologies; they are even endeavoring to discover the same fraternal relation among the various codes of faith which divide the professors of Christianity. As to the success which has attended the efforts of the Hermesians, in blinding and seducing the minds of so many individuals, it is unnecessary to dwell upon it at this moment.

The progress of impiety, however, has not been confined within the limits of Germany. While upon the borders of the Thames, the Socinian and latitudinarian doctrines, welcomed and encouraged by members of the Anglican episcopacy,* were unhappily multiplying their conquests, the more ancient extravagances of Spinosa, revived by German idealism, invaded the soil of France. The metaphysical, moral and historic sciences have experienced a similar corruption. The true God has been banished from their teachings; in place of his authority they have substituted the idea of human civilization, a system which has given a name to the *Humanitarians*, those senseless visionaries who believe with Condorcet in the progressive perfection of the world. Poetry has not escaped the general contagion. What Goethe in Germany and Byron in England had already accomplished towards its degradation, in presenting the pestilential venom of pantheism under the seductive charms of a brilliant versification, Lamartine has of late effected in France. In the same country a new system of eclecticism has been broached by Cousin, who has adopted the teachings of Kant and Hegel, and who, whatever may be his errors on other points, is certainly to be commended for the vigorous attack which he has made upon the degrading sensualistic doctrines. This eclecticism has proved to be as pantheistic in its character as

* The bishops of Durham and Norwich.

that, which from the eastern Vedas and the Pythagorean, Timean and Elean schools passed over to Alexandria, or rather was revived in this city, confounding itself with the principles of the Hellenists and Neo-Platonics, to the serious detriment of the Christian faith. Jouffroy who overthrows every notion of truth and error, and subjects the human understanding to the laws of an uncontrollable fate; Damiron another apologist of error, who confounds the works of the Deity with the Deity himself; Michelet who pronounces the Divinity to be a mere varying idea of nations, and looks upon history as the record of those struggles which are made by man, in his continual advancement towards liberty his chief end, from which, however, a blind fatality is incessantly tending to remove him; L'Herminier who has come forth with his *national philosophy*, a monstrous hypothesis compounded of the most heterogeneous elements, and miserably borrowed by this modern Prometheus, not from the blazing light of heaven, but from the dark systems of rationalism and pantheism; Guizot who, notwithstanding the moderation and wisdom of many of his doctrines, is compelled by an unhappy confusion of error and truth, of God and man, to defend propositions which are repugnant to his better feelings; Leroux the first champion of a perpetually and indefinitely progressive religion; Fourier, and to conclude, Lamennais, that once illustrious vindicator of Catholic truth, but now the pitiable disciple of error; all these writers seem to have invoked the testimony of past ages, of history and tradition, only to combat more effectually and to subvert the authority of the Church.

Italy, that has undergone every revolution without the slightest improvement in her condition, borrowing alternately from France and Germany the moral epidemics that infected those countries, is far from having escaped the universal contagion. At one time we have seen her paying homage to the sensualistic doctrines, which would annihilate that emanation from the mind of God, the intellect of man; at another, attaching herself to the German school, she has imbibed the poisonous principles inculcated by the criticism and rationalism of Kant.

Unfortunately, the disorders that we have enumerated are not the only wounds which the church, that most tender parent, has received from ungrateful and parricidal children. Without adverting to those infidel geologists who, from their ruinous theories relative to the antiquity of the globe and the non-existence of human fossils before the deluge, have impiously concluded that they had exposed the errors of the book of Genesis, and demonstrated the postdiluvian origin of the human race; how painful, how dishonorable to France must have been the irreligious testament of Broussais, the most extravagant atheist of the present age! What other object, than to realize the dismal anticipations of that evil genius, can the adepts of phrenology propose to themselves, in attempting to place their rhapsodies on a level with science, and to discover in the protuberances of the skull the origin of those atrocious crimes, which are continually on the increase and pervade unhappy Europe from one extremity to the other? I will not allude to the impostures of animal magnetism, or to those ridiculous wonders which have revived the so long forgotten arts of the ancient magicians; a system of jugglery by which the dark illusions of infernal agency are made to rival the prodigies of a truly miraculous power: nor shall I speak of the laborious activity which distinguishes the thousand conflicting sects of the children of error, the Biblicists, Methodists, Unitarians, and dissenters of every class, who with a much more enterprising zeal than is to be witnessed among the children of light, expend annually upwards of $9,000,000, for the propagation of their heterodox opinions in the remotest sections of the globe. But who can refrain from shedding the tear of bitterness, in beholding the corruption that has infused itself into the systems of education, and the instruction which is imparted to the youthful mind, become a species of deadly poison concealed under the treacherous appearances of benevolence?

While our lyceums and academies send forth a generation vitiated by the skeptic and pantheistic doctrines, which are taught with impunity by their professors, men who, to use

the language of the prophet,* "for a handful of barley or a piece of bread" deceive the unfortunate beings that give credit to their falsehood, a school of a still more lamentable description is open to the multitude. I refer to the licenticusness of the drama, in which the most shameless effrontery, mingled with the intoxication of the foulest orgies, the ever faithful attendants of the popular movements of our age, has thrown aside even that hypocritical reserve under which it was at first concealed. Shall I add to this picture the open profanation of the day consecrated to the worship of God; the honors paid to the impure remains of the Voltaires and the Rousseaus, whose sacrilegious apotheosis has become once more the *abomination of the temple*, from which the Holy of holies was expelled; the emblems of pagan idolatry elevated on the public squares, exhibited in the streets and in all civic decorations, occupying the place which the grateful piety of our forefathers had reserved for the honor of Christian heroes, who by the folly of man are put aside, to make room for the innumerable divinities of Olympus, even when the mariner calls for a protector to guide him over the boisterous ocean? Alas! he no longer ventures upon the deep under the tutelary guidance of the true God, but under the auspices of a Venus, a Pallas, a Juno, or some other deity of the same class. Shall we advert to the frightful multiplication of the most enormous crimes, the mania for the commission of suicide, that deluge of immoral publications, which, compiled from the most infectious materials, serve only to quicken the pace of disorder, and completely frustrate every hope that is awakened by the power of remorse? But enough: our mind turns with horror from the contemplation of this picture, so terrific yet so true, and we admit that it affords a justification, in many respects, of the sad anticipations and bitter laments of those, who unwilling, as I before observed, to acknowledge the blessings of the present age, refuse to term it a peaceful epoch, and apply to it these words of Jeremiah: *Peace, peace, and there was no peace.*† The fruits of the past are the basis of their gloomy predictions in reference to the future, and with the apostle they can recognize no certain and lasting repose except in him who is the God of love and of peace; *for* HE *is our peace;** without him the most ingenious and the most learned theories of *universal peace* are so many rhapsodies almost as fanciful as the Abbé De St. Pierre's celebrated utopiæ, which are adapted, it is said, to the silence of the tomb, but are altogether inapplicable to the society of the living.

Let us now cast our eyes upon a more cheering scene. Spreading our sails to the winds, let us hasten away from those dangerous coasts where the bark of Peter seems to be on the point of foundering, amid the rocks and shoals which have caused so many shipwrecks, and endeavor, though perpetually tossed upon a tempestuous sea, to follow the course marked out by the light of heaven, which will dissipate the darkness of the night and of the storm, and will eventually display to us the triumph of divine mercy.

If the word of Him who is *the author and finisher of our faith*, could pass away unfulfilled, long since would the beaten vessel of the Church have been swallowed up in the waves, despite the will of that Supreme Ruler who commands and directs the tempest. But never will the immutable promises of God disappoint our hopes; never will his heavenly and invincible power withdraw from us its assistance; never will the assaults of hell prevail against us, even should the perils by which we are surrounded be as terrific as they are represented. The sequel of my remarks will prove that this confidence is not unfounded.

The deadly war against the Church, which was originated by Wicliff and John Huss, openly declared by the pretended reformers of the sixteenth century, and then concealed under the most treacherously seductive appearances by the artful disciples of Jansenius, burst forth with renewed and awful violence, receiving its first impulse from the mendacity of those envenomed writers who abounded in the past age, and whose iniquitous efforts ter-

* Ezek. xviii. 19. † Jer. viii. 11. * Ephes. xi. 14.

minated in scenes of blood and fearful persecution. All the trials through which this century has passed, were prepared for it by the one that went before. But the Almighty, whose tender solicitude wisely regulates the course of human events, makes use of the people and their rulers for the accomplishment of his designs, and, in whatever way his providence may manifest itself, whether he bless them with prosperity or afflict them with adversity, they become unwittingly the instruments of his will, and co-operate in the wonderful triumphs of that cross, whose power is magnified in proportion to the combats it has to sustain. Scarcely a quarter of a century since, we witnessed a glorious victory of the Church, when all the nations of Europe rose in arms, as if at a common signal, and restored to his sorrowing flock that humble pontiff, whose invincible constancy alone created the power by which the haughtiest of rulers was overthrown.

We have not become wiser by passing through these protracted sufferings, and the seeds of former corruption are again scattered amongst us. The press, encouraged by the licentiousness of the public mind, has recommenced that irreligious war which could not be arrested by the conflicts of hostile armies. But the past may serve as an index to the future, and leads us to hope that the renewed efforts to which the genius of evil has aroused his followers, will tend only to effect and consolidate the triumphs of virtue and of truth. We are no longer wrapped in the gloomy mists which foreboded the disasters of the past century; a real and a brilliant light is breaking upon us from every side, and chasing far away the darkness by which we have been surrounded. All that the hand of impiety laid in ruins a short time since, is now in the course of reconstruction, and the fabric which irreligion in its folly reared with so much labor, is in its turn on the verge of destruction. France, which at the close of the eighteenth century overthrew the temples of the living God, is engaged in rebuilding them in a style of surpassing beauty and magnificence. In the most populous district of her capital stands that splendid edifice, which has been dedicated under the invocation of Magdalen, and for the decoration of which the arts seem to have exhausted their resources. On the frontispiece of the building is represented the image of our Saviour, with the inscription of that menacing sentence, *Wo to the wicked!* which faces a part of the city, where formerly torrents of blood were shed by the emissaries of infernal power. The religious orders and particularly the pious institutions for women against which the first revolution aimed its most deadly blows, are, by a more than human influence, daily becoming more numerous and more flourishing, though they have not been recognized by any legal enactments. The extreme of evil has produced a reaction in favor of the good cause, and the majesty of God, once disregarded and contemned, has found among the generous and noble-minded a host of efficient advocates, whose erudition, courage, faith and virtuous emulation have raised an immovable bulwark for the defence of religion and its sacred rights. In vain did the dishevelled Furies come forth, in obedience to the summons that called them from their darksome recesses, to enact the scenes of late political revolution; phantoms of error, they have vanished with the velocity of lightning. What now remains of Saint Simonism, of the Templars, of the French Church, of the partisans of Lamennais? Scarcely do we hear the mention of their humiliating names. The vile doctrines of sensualism which enervated genius, stifled the best feelings of the heart, proscribed all that was estimable, showed its contempt for good taste and real learning, and subsequently was an object of ridicule and scorn, is now exclusively the sad inheritance of vulgar minds, or of men enslaved to the most degrading passions.

If, while philosophy and religion are on the ascendant, there are occasional evidences of a skeptic mind, the will of Broussais, for instance, to which we have already alluded, they are, to borrow an expression, from the Medical Review of Dr. Cayol, but "a desperate avowal of impotent weakness." Physiology is, what it ought to be, invested with a moral and religious tone, and with the aid of such men as Berard, Alibert, Foville and others, affords a triumphant refutation of the sophisms of Cabanis, of Broussais' impious

ıles, and of Gall's extravagant phrenol-
cranioscopy.
y who treat of psychology, restore to
at dignity and immortal distinction, of
sophistry has attempted to deprive him.
doctrine, it is true, has still to contend
t the pantheism of the eclectists and
ılists; but the struggle against the mon-
absurdity of these systems, which have
o skilfully unmasked by Maret, cannot
ong duration or uncertain in its issue.
t will be brought to a speedy termina-
re have reason to infer from the opin-
xpressed by Cousin himself and Guizot,
ho have acquired considerable renown
eir philosophic attainments, and who
ıly proclaim the necessity of religious
ion, by a departure from which Europe
lunged into the frightful vortex of every

heck has also been given to those as-
ners, who exerted their utmost efforts to
the fabulous calculations of the Indian
, according to which the old world has
d twenty millions of years; Bentley,
ce and Delambre, unexceptionable wit-
on these points, having proved incon-
ly that these tables can scarcely be re-
to a period as far back as the second
y of the Christian era.
labors of modern geologists are the
ph of biblical truth, inasmuch as they
wledge a sudden and entire submersion
earth to have taken place, at an epoch
ore remote from us than five thousand
; by assenting, moreover, to the cos-
ıy and chronology of Moses, and admit-
thanks to the numerous discoveries that
ade of human remains, that the family
lam, having fallen into a state of corrup-
were overwhelmed and destroyed in the
ing waters of the deluge.
researches of philology prove to us the
on origin of languages, and the indis-
le unity of the human species. The
se, Indian and Armenian books are ex-
d, and the primitive traditions of the
with which they are replete, become
more manifest, and derive an additional
ity from the interpretations which we
s of the Egyptian hieroglyphics.

History, advocating falsehood with sacrilegious effrontery and glorying in blasphemous assertions, had ceased to be a witness of events, to join in the universal rebellion against all that was true, upright and holy. But in her turn she has resolved to abandon this shameful course, to collect her information from authentic sources; and through the agency of her Mœhlers, her Guizots, and so many other equally illustrious men, she has wiped away the foul reproaches that had been cast upon the middle ages, and triumphantly vindicated that period of the Christian era. She has inflicted a just censure upon the strange paradoxes of Rossetti; and by the attractive works of Ozanam and Zinelli she has replaced the crown of glory upon the head of our immortal poet,* who soars aloft with eagle flight and in a strain of singular versification, to defend the purity and wisdom of his religious and philosophical doctrines.

On the monuments of antiquity, archeology has recognized the deeply graven memorials of God and of his chosen people. The fine arts are following in the same felicitous career, and, as if ashamed of their past immorality, they begin to look up to heaven for the inspiration which had elevated them to an almost superhuman rank. At the latest exhibition of paintings that took place at Paris, it was observed with pleasure that by far the greater number of pieces were of a religious character. We have therefore every reason to believe that faith and science, united by a holy bond, will ere long render to each other the most important services. Such is the object of the labor and solicitude of men who are celebrated for their piety and learning, and whose works and periodical writings, multiplied by Catholic associations, such as that recently established at Nancy,† tend most powerfully to accomplish this noble end.

However encouraging the many grounds of confidence to which we have alluded, there are others still more capable of confirming our hopes for the future. To the barren proselytism of error, God in his munificent dispensations has opposed the wonderful fecun-

* Dante. † The *Societe Foi et Lumieres.*

dity of that admirable *Association for the propagation of the faith*, which the *Leopoldine Society of Vienna* emulates with a zeal beyond all praise. It is from France also, where all the virtues of the Christian priesthood are displayed in their pristine splendor, and where the funds for the support of our missions throughout the world are mainly collected, it is from France that those numerous and intrepid bands of missionaries go forth, to diffuse the light of the gospel, penetrating with heroic ardor into the most remote and most forbidding regions of Asia and the Oceanica. Neither in China, nor in the neighboring countries that are subject to it, can the sword of their barbarous persecutors abate their zeal. The harvest increases in proportion to the blood that waters it, and episcopal districts multiply and extend themselves on every side, to bear testimony to the truth of religion. In the east, where Mahometanism is on the point of extinction, we behold a prospect which gives hope of the most wonderful and flattering results. The inhabitants of Birmah and Caria long for the happy tidings of peace, and receive it with transports of joy. Abyssinia has thrown open her gates to us, and the warlike nations of the Galla crave assistance from the Catholic clergy, who are preparing to dispense among them the blessings of the gospel. In a word, when we behold the innumerable inventions which multiply the relations of proximity and seem to diminish the distance between the two poles, we are tempted to assert that these improvements in the physical world are suggested to man, only for the purpose of facilitating, on the wings of industry, the distribution of spiritual and heavenly gifts among the various nations of the earth. In the United States of America the conquests of faith are still more glorious and extensive. In those regions Catholicism advances with an incredible rapidity, thanks to the energetic zeal of a flourishing hierarchy, and the favorable disposition of the inhabitants, who are eager to acquaint themselves with the tenets of our Church, and occasionally hear them proclaimed in their political halls, and even from the pulpits of Protestant temples. With respect to England, I shall merely observe that, according to the *Catholic Directory* published at London for the year 1840, the number of Catholics in England, which in 1760 did not exceed 60,000, is now upwards of 1,500,000. From a calculation recently and carefully made by a Protestant writer,* and inserted in the third volume of the *Annales de Philosophie Chrétienne*, it appears that the dissenters, who in 1766 formed nearly one half of the population in Ireland, do not constitute at the present day the seventh part of the inhabitants, while the number of Catholics has been quadrupled. The kingdom of Batavia, once the focus and stronghold of Calvinism, contains at this moment as many Catholics as Protestants. On another side the Belgic church, less shackled by the civil power, governed by worthy prelates, and sustained by her *Catholic University*, resists the venomous teachings of the sophist with pure and incorruptible doctrines, which promise the most happy and the most abundant fruits.

The basis of the prosperity to which I have just adverted, is the more firm as the pontifical power is daily acquiring additional strength and a more extensive influence. The fate of the Church, I should rather have said, the fate of the whole human family, has always been dark and gloomy when the authority of the Holy See appeared to be on the decline; while, on the contrary, nations have invariably been prosperous and happy when the spiritual dominion of the Lateran was universally acknowledged.

Jansenism, condemned to eternal infamy by the august pontiff who authorized the public veneration of Liguori, the most powerful opponent of that heresy; the sudden disappearance of the Lamennaisian doctrines, after their condemnation by the successor of Peter; Hermesianism prostrated, if not completely annihilated, by the oracles which resounded from the Vatican; those mighty rulers, who undertook the destruction of the faith, arrested in their bold career by the influence of that voice, which they would fain reduce to perpetual silence, because they are aware of its efficacy in animating the courage and confidence of the faithful, and inspiring them with heroic constancy under the trials and persecu-

* Actual condition and riches of the Anglican clergy.

tions which they have to sustain; do not all these facts afford an unquestionable evidence that the vast power, wielded by the vicar of Christ on earth, has been manifested to mankind from a heavenly source, to teach us that incessant misfortunes are the portion of those who have severed themselves from the Chair of unity, and that it is only in communion with this holy see that we can find any comfort and relief in our sufferings?

Allow me, my respected colleagues, to present to you the congratulations which are eminently due to you, for having so largely co-operated in the production of these fortunate results, by the profound erudition which you have displayed in refuting the base calumnies uttered against the Roman pontificate, and in exhibiting with becoming splendor the magnificent benefits which it has conferred upon mankind. Your eloquent voices have repeatedly proclaimed in these halls what is unanimously admitted at the present day by the most gifted minds, that the papal authority has invariably encouraged all works of peace, beneficence and charity, and by its influence extended their operations. Who put an end to barbarism, who abolished the slave-trade, who civilized the Christian world, who gave life and development to the sciences, to liberal studies and the fine arts? The Roman pontiff. What a startling contrast between the age of Luther (whose disciples are now demolishing with contemptuous hand the edifice erected by their unworthy parent,) and the career of those illustrious pontiffs who have been so much censured and calumniated, St. Gregory the Great, the not less distinguished and immortal Gregory VII., and the magnanimous and intrepid Innocent III., whom (particularly the two last mentioned) Protestant historians, such as Voigt and Hurter, have represented as the protectors of humanity, as the guardian angels and regenerators of the age in which they lived! We will mention also the defence of Boniface VIII. by Wiseman, which will soon be augmented and enriched with a dissertation on law; the life of Sylvester II. by Hock; the apologetical work of a French writer, on the temporal power of the popes in the middle ages; the remarkable testimonies in favor of the papal authority, recently furnished by the most celebrated Protestant writers, as Ancillon, Stark, Coquerel (not to name others of a more ancient date), and by innumerable Catholic authors who are not less distinguished for the splendor of their talents than for the depth of their learning; lastly, we will say one word of the Oxford theologians, who are reduced to the necessity of approaching nearer to that ancient faith which has come down to us in its original purity, and of turning towards the fold of the Catholic Church, the depository of revealed truth. Are not all these indications more than sufficient to attest the existence of that spirit which, as we have said, is universally manifested in favor of Catholicity, that royal structure whose walls are cemented with the blood of martyrs? Heaven grant that this Church, always victorious over the severest trials, over every effort of injustice, over all the fiercest storms and persecutions, may never cease to render abortive the assaults of her enemies, however numerous and powerful. Here we have the successor of Peter, *the oracle of faith, the depositary of evangelical doctrine, the father and teacher of the faithful, the universal head of the entire church of Christ,** and the unfailing centre of that unity which distinguishes the immutable religion of the Son of God from the discordant sects of error. From the guardian lips of him, who has been chosen to watch over the safety of our ever threatened Jerusalem, must go forth, according to the words of the prophet, the law and ordinances of the Most High, whose authority should meet with no resistance. 'Tis his voice that guards us against the venomous pastures of Idumea, and leads us securely amid the hills of Gilead and the streams of Siloe. Let the thunder of that voice be now heard afar, to chase away from the chosen vineyard of the Lord, those ravenous and infernal monsters who are seeking to lay it waste: the sound of that voice will immediately put to flight those turbulent spirits, who call right wrong, *prophesy falsehood*, and *impiously blaspheme what they know not.* It will soon disperse those proud and aspiring giants who war against heaven by endeav-

* Concil. Floreut.

oring to split the Church and to subvert the authority of its chief pastors; and no sooner will its mandates go forth, than the audacious Elymases who oppose the ministry of the word, and the criminal Philetuses who corrupt the faith by their hypocritical zeal, will disappear from the scene of their destructive efforts. Meanwhile it is our part to offer up with one accord the most fervent aspirations, to that God who reigns above with supreme dominion over the universe, that the mystic bark, now guided by the most skilful of pilots, the venerable Gregory, may b vored with prosperous winds, and cleavi peaceful progress the threatening waves o ocean, may weather triumphantly the st that are gathering around her; also to that the spotless spouse, which he has t under his guardian care, may see her wa ing children return to her affectionate braces, and like a fruitful vine bedecked i beautiful freshness of its numerous bran may glorify the Eternal and give thank her happy fecundity.

From Rutter's Help to Parents.

SUMMARY VIEW OF SACRED HISTORY.

No. 2.

Divinity of the Catholic religion: the Catholic Church the true church of Christ.

FROM the preceding narrative of events, it will be easy to deduce a clear and luminous proof of the truth and divine origin of the Christian religion, and of its perpetual duration amidst all the convulsions and revolutions which have so often changed the state of the world. To be convinced of this, we need only to take a review of some of the leading facts mentioned above; facts of public notoriety, and which cannot be called in question.

It is certain that, about eighteen hundred years ago, Jesus Christ, the founder of this holy religion was born, lived, and died, in Judea, a country of small extent, and generally despised by other nations.

It is certain that, at the same period of time, the rest of the world was deeply immersed in the superstitions of idolatry, and that the God of Israel was not adored, nor even known by the nations of the earth.

It is certain that, at the same period of time, the Jews had a collection of very ancient books, which they venerated as divine; in which was foretold the coming of the Messiah; who was to be born in Judea, and by whom the knowledge and worship of the of Israel were to be extended to all th tions of the earth. It is also quite ce that such was the belief of the Jews, and confidently relying on their Holy Script they fully expected the Messiah about time.*

Jesus came, and declared himself to b Messiah promised in the Scriptures.†

To demonstrate that he was really so, pendently of other proofs which he g give, it was requisite that, after living in erty, and dying upon a cross, he shoul himself and the operation of his power, s the worship of the God of Israel ov nations.

This he promised to do, and this pr he executed in a most extraordinary ma He chose a few disciples from the lowest of the people, commanded them to preac gospel to the whole world, declared th

* The accomplishment of these two st and extraordinary facts (the coming of the siah, and his being known and adored by tions), which had been so distinctly foret sufficient to demonstrate the divinity and a tiety of the Scriptures; to say nothing of particular proofs which might be deduced them, and which are omitted for the sake of ity. See St. Austin, De Civitate Dei. li. l

† John iv. 26.

their undertaking to make him be acknowledged as the only true God, the God of the Jews, they would meet with great resistance, and have to conquer the opposition of all nations; but, while he foretold that they should suffer persecutions, he promised to assist their endeavors, and finally to crown them with success.

The charge which he gave is immediately executed. The apostles preach every where the gospel, and every where great numbers are quickly induced to adore the God of Israel, and Jesus his Son, nailed to a cross.

Now, let us imagine what would be the result, if at the present day, twelve men of the lowest class, without education, or the assistance of worldly power, should attempt to introduce a new form of worship in all parts of the world, by inviting men to worship as God, a man who had been executed on a gibbet. Unquestionably, we should be authorized to regard such an enterprise as vain, foolish, and impossible.

The enterprise of the apostles was not attended with less difficulty. The world, at that time, was not less sagacious, nor more liable to be duped, than at present. The refinements of luxury, extreme magnificence in the variety of public amusements, a love of sumptuous feasts and of all kinds of delicacies generally prevailed in the Roman provinces, accompanied with unbridled licentiousness and corruption of manners. The cultivation of literature was in high repute; schools of philosophy were very numerous, and that system of philosophy was most fashionable, which least of all accorded with the doctrine and morality of the gospel. Nevertheless, twelve poor fishermen, placing all their confidence in the command and invisible assistance of their crucified Master, execute an enterprise not less humanly impossible than it would be, at the present day, for twelve fishermen who should attempt to accomplish a similar revolution in the world.

After the coming of the Messiah, the ancient sacrifices were to cease; the Jewish nation was to be dispersed, and the temple demolished to the very foundations. Jesus Christ had foretold that all this should be accomplished, before that generation he was addressing had passed away. The apostles, it is obvious, had not the power or means to demolish the temple of Jerusalem, or to disperse the Jews. Before that generation passes away, the Romans come and besiege Jerusalem; they destroy the temple, and make a dreadful havoc and dispersion of the Jews.*

Jesus had said that there should not remain one stone upon another. The emperor Julian, who had renounced Christianity for the idolatrous worship of paganism, aware of this prophecy of our Lord, conceived the design of falsifying it, and with this view attempted to rebuild the temple; an enterprise apparently not difficult for an emperor to execute, since he had all the power and resources of the empire at command. But his project was defeated by a miraculous interposition of Divine Providence: tremendous balls of fire burst from the foundations, consumed some of the workmen, and rendered the place inaccessible to the rest.†

Let us make a few reflections on these extraordinary events. The conversion of the Gentiles, who, by a few poor fishermen, were brought to acknowledge the God of the Jews, was a work humanly impossible. Jesus Christ commands it; he declares it shall take place,

* We have a most authentic, exact, and circumstantial account of the siege and destruction of Jerusalem, written by Josephus, a Jewish and contemporary historian; and the description he has given of this terrible calamity so perfectly corresponds with our Saviour's prophecy, that one would have thought, had we not known the contrary, that it had been written by a Christian, on purpose to illustrate that prediction.

† In no profane history do we find any fact more certain or better attested than this. It is related, in terms of absolute certainty, by Ammianus Marcellinus, a historian of unquestionable authority; for he was a man of learning, a friend of Julian, and, like him, a pagan, who lived at the very time, and was near at hand. It is also related by St. Gregory Nazianzen, in an oration against Julian, composed that very year; by St. John Chrysostom; by St. Ambrose, who speaks of it as a well known fact, in a letter to the emperor Theodosius. Julian himself, speaking of the ruins of the temple, acknowledges that he had wished to rebuild it. The Jewish writers who lived near this period make mention of this attempt, and attribute the failure of it to the sins of their own nation. See Butler's *Lives of the Saints* (Life of St. Cyril), or Dr. Warburton's *Julian*, where he shows that this miraculous event is established by all the power of human testimony, and that the church hath borne witness to it by a full, consistent, and contemporary evidence.

and the work is done. Jesus Christ foretells the dispersion of the Jews; and the Jews are dispersed: he foretells that not a stone shall remain upon a stone of the temple of Jerusalem, and the temple is destroyed. An emperor exerts his utmost power to rebuild it, and globes of fire, rushing from the foundations, frustrate his vain attempt.

The Scriptures which the Jews possessed before the birth of Jesus Christ, and which they have so religiously preserved ever since, pointed out these marks of the Messiah, and all these marks are applicable to Jesus Christ, and to him alone. By him and in him have all these prophecies been fulfilled; and to fulfil them he wrought, by the sole power of his word, such things as were humanly impossible. Can we desire a more convincing proof to demonstrate that he is truly the Messiah promised in the sacred writings of the Jews? that it is he in whom all nations were to be blessed, that is, called to the knowledge and worship of the God of Israel, whose majesty, through him, was to fill the whole earth? The all-powerful efficacy of the word of Jesus Christ, which manifested itself by a fact so striking and so glorious in the reign of Julian, affords a convincing proof in favor of the Christian religion, at that time so widely spread by the ministry of the apostles and their successors, and leaves no room to doubt but that it did then retain all the characteristics of a divine institution; an institution which God willed, which he ordained, which he supported, preserved, and protected by so special and visible an interposition of his providence.

This divine religion of Jesus Christ, therefore, subsisted in the Catholic Church in the days of Julian, such as he himself had established it, and such as the ministry of the apostles and their successors has since propagated it to our days. It was not in the sect of Arius, nor was it ever found in any other newly formed sect. The very names of these new sects, such as Arianism, Lutheranism, Calvinism, &c., point out their authors, and proclaim the spurious origin of such as adhere to them, and, after a variety of changes, they decline and finally disappear.

Now, this Church every where known by the name of *catholic*, instituted by Jesus Christ and supported by his divine power, as displayed in the miraculous events in the time of Julian, is the same church which has ever since the time of Julian visibly subsisted, without interruption, without alteration, retaining the same name, the same doctrine, and the same marks and characteristics of truth. For the rule of her faith is immutable; she professes not to say or teach any thing but what she has received: whereas heresy, which commences by innovation, continues to innovate, and, by so doing, does not change its nature.

It is a fact of public notoriety, that this Church has always been called *catholic*; that the long and uninterrupted continuance of the same name for so many ages, denotes the continuance of the same existing church; that no sect could ever obtain, like her, the name of *catholic*, and that this appellation of catholic has, by general consent, been constantly given to that church alone, which has ever been known, and acknowledged to be spread over all parts of the world; which could never be accused of separating from any more ancient body; and from which all other societies have separated themselves, so as to carry on their very face the character of their novelty.

The doctrine is the same. This Church retains the same creeds, viz., that of the apostles and that of the council of Nice; the same sacraments, the same sacrifice, the same order of priesthood, distinguishing the clergy from the laity, and successively conveyed down, from age to age, by means of a sacred rite, such as we find it practised by the apostles, and especially by St. Paul with respect to Timothy. The dispensation of the sacred mysteries, the ministry of the word, the power of remitting or retaining sins, authority to decide controversies in matters of faith, the primacy of the Roman pontiff, the distinction of the hierarchy into different orders of bishops, priests, deacons, &c., the invocation of saints, and a respect for relics and holy pictures, and, finally, prayer for the dead: all these points were believed as articles of faith in the age of Julian, and have always been maintained as such by the Catholic Church to the present day, without the least alteration.

It must also be observed that most of these doctrines, though rejected now by Protestants, are and always have been held by the ancient sects that separated from the Catholic Church in the fifth and following centuries.

Perpetual duration of the religion of Jesus Christ.

The essential characters of the religion of Jesus Christ are permanent in the Church: she is now, as she always was, from the beginning, *one*, *holy*, *catholic*, and *apostolical*. The Church of Christ is *one* by the unity of her doctrine, and by the union of all the particular churches with the see of Peter. This unity of doctrine is an essential mark of the true Church of Christ. As the church is the guardian and depository of Christ's doctrine, it follows that, as his doctrine is one and unchangeable, his Church must also be one and unchangeable. He consigned his doctrine to his apostles and their successors, that they might preach it all over the earth and till the end of the world. In the time of Julian, God was pleased to show, by splendid miracles, the truth of his promise, that the gates of hell should not prevail against his Church: and, in virtue of this promise, the doctrine which he originally left to his Church must be preserved in that church inviolate and unchanged. In fact, there is no article of faith, believed at present, which was not believed as such in the age of Julian; nor was there any believed in the time of Julian, which is not equally believed, at present, as of divine faith. The church is *holy*, because united to Jesus Christ, her head, who is the source of all sanctity, and who guides and governs her by his *Holy Spirit*; she is holy in her doctrine, which teaches a holy life, and in many of her children, who, in all ages, have been eminent for their virtues and exemplary piety. The Church of Christ is *catholic*, that is to say, *universal*, in respect both of time and place. In the time of Julian, and long before, this church was spread over the east and west, in every part, and beyond the limits of the Roman empire, and to this day she extends over all parts of the world. The Catholic Church is not confined to those countries and nations which so justly glory in professing her faith, and following her public worship; she also exists in unbelieving nations, and there brings forth children to God. Catholics are to be found in all the provinces of the Turkish empire, in Asia and Africa, in the East and West Indies, and in the most interior and remote parts of America, and they are all united in the profession of the same faith, and the participation of the same sacraments. The church of Christ is *apostolical*, because built on the foundation of the apostles,* and the depository of the doctrines they taught. Hence she invariably subsists from age to age, by a continual succession of pastors, without any interruption; and this succession is shown with the greatest evidence in the bishops of Rome, a list of whom St. Irenæus brings down from St. Peter to Eleutherius; St. Optatus brings it to Siricius; St. Augustine brings it to Anastasius, and declares that his inviolable attachment to the church was particularly founded on this uninterrupted succession of the sovereign pontiffs from St. Peter, to whom Christ committed the charge of his flock: this list all ecclesiastical writers extend to Gregory XVI., who at present presides as chief pastor in the chair of St. Peter, as his predecessors had successively done in their respective times.

From all these characters of the Church of Christ, there results another in her favor, not less brilliant than the former, and that is her perpetual *visibility*: for it was the will of God that his church should be *visible* to all, like a city placed on the top of the mountain,† that all nations might flow into it, and that persons of every description, whether learned or unlearned, might know and distinguish the true faith from all false religions, which lead to perdition.‡

Claims of the Catholic Church to exclusive attachment, from the security to be found in her communion alone.

From the assemblage of all the above mentioned striking characters, there results in favor of the Catholic Church a proof of credibility so strong and convincing, as ought abundantly to satisfy every Catholic of the truth of his religion, and that his certitude on this point is

* Ephes. chap. ii.
† Is. ii. 2. ‡ Micheas iv. 1, 2; Matt. v. 14.

greater than he possesses upon any subject relating to human affairs. The Catholic knows that the doctrine which he receives from his pastor does not come from himself, that it is the same doctrine which is taught in all the Catholic churches of the world, united under one visible head; he knows that the pastors of all these churches have themselves received it from their predecessors, and that these pastors have regularly succeeded one another from the times of the apostles; consequently, besides all the other characteristic signs of truth mentioned above, the Catholic has on his side the authority of all the churches of the Catholic world, united under one visible head, and teaching the same doctrine which the apostles have transmitted to them by a constant and uninterrupted succession of pastors. Unquestionably, there is not in human affairs any greater authority, or better calculated to produce conviction in points held as certain and indubitable by all the world.

On the other hand, if we take a view of all other religions, we find that, instead of uniting all the essential characters of the true religion, they have certain marks of falsehood, and contain evidently within themselves a principle of destruction; and hence all sectarists have the strongest grounds to suspect and doubt the truth of their religion. For instance, to pass over the many false religions adopted by pagans, Mahometans, and the modern Jews, I would ask Luther and Calvin, and the authors of the other modern sects, whether they did not *innovate* in the doctrine which they had received from the Catholic Church, and imbibed, as it were, with their mothers' milk? They most unquestionably rejected many articles of Christian doctrine, universally received and taught in the church at the beginning of the Reformation. If these articles had been errors, as is pretended, the assistance of the Holy Ghost would have been wanting to the church; the gates of hell would have prevailed against her; and the faithful would no longer be under any obligation of hearing her voice; which is manifestly contrary to the promise and commandment of Christ.*

* Matt. xvi. 18; xxviii. 19; xviii. 17, &c.

Luther, Calvin, Zuinglius, and the other sectarists have continually varied in their doctrine, and so have likewise their followers; a thing certainly contrary to the design which Jesus Christ had in view when he instituted his Church; for in this Church truth was to be permanent and unchangeable, like a depo[sit] which he entrusted to her care, to be invar[iably] preserved, and for the preservation [of] which he promised the assistance of the Ho[ly] Spirit to the end of the world.*

In rejecting the doctrine of the Catholic Church, these innovators, whom their followers would have us believe were raised by God to restore the purity of the gospel, fell into gross errors, and such as are manifestly injurious to the sanctity of God. For instance, they asserted that God wills sin, and urges men to it; that he is no less the author of Judas' treason than of Peter's repentance; that works, good of their own nature, in whatever manner they are done, are sins in those who are not regenerated. From these and their

* John xiv. 16.

The immortal Bossuet has invincibly proved that the Protestant churches have done nothing else but incessantly vary on the most important points of faith, since they withdrew from the centre of catholic unity. For, as Tertullian observes, "it is natural for error to be ever changing: the disciples have the same right in this matter that their masters had." The different *confessions of faith*, adopted by many classes of Protestants, had, indeed, no other object but to establish amongst them a centre of unity for doctrine: but the results are well known. To justify their never-ending variations, they have finally plunged into *indifferentism*, by professing its very principles. They now put all the defence of their cause on the plea that the Catholic Church, which is mentioned in the creed, is a mass of sects divided amongst themselves, and anathematizing one another; so that, according to them, the character of the kingdom of Jesus Christ is the same with that which Jesus Christ has given to the kingdom of Satan. But most assuredly there is nothing more opposite to the doctrine of Jesus Christ than such a supposition. According to the doctrine of Jesus Christ (Luke xi.) the kingdom of *Satan* is divided against itself, and must fall house upon house, to its utter ruin. On the contrary, according to the promise of Jesus Christ (Matt. xvi.), his kingdom, that is, his church, built upon the rock, on the same profession of faith, and under the same ecclesiastical government, is perfectly united; and from thence it follows that she is immovable, and that the gates of hell can never prevail against her; in other words, that division, which is the principle of weakness and the character of hell, will never prevail against unity, which is the principle of strength, and the character of the true church.

ther heterodox principles, equally absurd and monstrous, we may form some judgment of their religious systems, as we judge of the nature of a plant from the fruit which it produces.*

In vain do Protestants wish to recriminate, and affect to exaggerate certain abuses, which they pretend have been introduced into the present Church. This is a frivolous pretext to justify their schismatical separation. Jesus Christ foretold that scandals and abuses would arise among the faithful; he nevertheless ceased not to recommend to them submission and attachment to the Church, justly supposing that they might find, as the natural effect of human weakness, some abuses tolerated by certain pastors; but without giving the most distant idea that the Church, divinely assisted by his Holy Spirit, could possibly err in the doctrines she taught. After rejecting the authority of the Church, the sectarists pretend that every thing is to be decided by the text of scripture alone; and, at the same time, they give liberty to every one to concentrate the church in himself, by allowing every one to explain the scripture according to his own private sentiment.

How false and unreasonable such a principle is, we may learn from St. Peter (2 Pet. i. 20.) who positively declares that the scripture is not to be explained *by private interpretation*, and that there are difficult passages in St. Paul's epistles, which *the ignorant and unstable wrest, as they do other scriptures, to their own perdition*. iii. 16.

From the example of Protestants themselves, it is clearly demonstrated that nothing is more false than this rule of the *private spirit* which they have adopted: for they could never agree among themselves what was the sense of scripture, even in the most essential points of faith, such as regard the mystery of the blessed eucharist, the divinity of Jesus Christ, the sacrament of the eucharist, the eternity of hell's torments. Hence we see them disunited, and nearly divided into as many sects as there are men. How different was the judgment of St. Paul, who, in his epistles, so strongly recommends and enforces unanimity of sentiment, in the same rule of faith, as the proper character of those who make profession of Christianity.* It must be obvious to every unprejudiced mind, that to introduce the private spirit, is not to preserve, but absolutely to destroy this unanimity of spirit and uniformity of doctrine. Common sense dictates, that in every state there must be judges to maintain the laws, and decide upon their meaning. Were a legislator, in founding a state, to form a body of laws, and afterwards content himself with making them public, allowing every one, even the meanest of the people, to explain them in their own way, it is evident that each one would explain the law in his own favor, and according to his own fancy, and that, instead of social harmony, and security of property, the most horrible discord and anarchy would ensue and universally prevail†.

Such, however, is literally the system which our reforming brethren have introduced into religion. In consequence of giving to each one the right of explaining the scripture as he pleases, they are divided upon all the articles of religion; and we may venture to affirm, that were they to be assembled to-morrow to form a general profession of faith, it would be impossible for them all to agree in any one essential point.‡

* See Bossuet's History of the Protestant Variations, or Dr. Challoner's Grounds of the Old Religion, first ed. p. 147.

* See 1 Cor. i.; iv.; xii. 12, &c.

† On this account the illustrious Fenelon maintained that "it is better to live without any law, than to have laws which all men are left to interpret according to their separate opinions and interests."—Ramsay's Life of Fenelon.

‡ THE GREEK CHURCH.

Although what is here said against modern innovators is not so applicable to the Greek Church, still it will be impossible to vindicate her from the guilt of schism. That in the fourth century, when the Christian religion, in the reign of Julian, was so gloriously justified by the striking testimony given in favor of its perpetuity, the oriental Christians were united in one body with the Latins, and made profession of the same faith, is a fact which cannot be called in question. The separation of the Greek from the Latin Church did not take place till afterwards, and it was chiefly owing to the contrivance of Phocion and of Michael Cerularius. That, in this separation, the character of schism and of error belongs solely to the Greeks will appear from the following statement.

The perpetual duration of the one, holy, cath-

The consequence is, that no Protestant can safely rely upon the instructions of his minister: his very religion enjoins him to distrust the word of man, and to examine for himself how far it is agreeable to the word of God: for he holds it as a maxim, that not only an individual minister in private, but even a whole assembly of ministers may err; and that every Christian, by himself alone, is competent to judge of the sense in which the scripture is to be understood. Hence, in order to ascertain the articles of their belief, it is necessary that all, even to the lowest mechanic, should read the scriptures, not only in the common versions, but also in the original texts themselves. To say that the fundamental points of faith are clear to all, is not a satisfactory answer to the difficulty here stated; for, in the first place, it is well known that Protestants could never yet agree among themselves respecting *fundamentals*; and, in the second place, it would still be incumbent on each individual, if he act consistently with his own principles, to examine each point, and, after a profound stud of the Scriptures, to determine for himse which are really fundamental articles, an whether or not there ought to be made an addition to or subtraction from those whic have been so often discussed by their doc tors.

Thus it appears that the religion of Protest ants involves in itself an internal principle o destruction; because it is a principle of tha religion that every one ought to doubt, and suspend his belief of all that he has been taught, and that, to be assured of his religion, he ought first to search the Scriptures, and to make an exact and laborious examination o every article; which, however, is manifestly impossible with respect to the great mass o mankind. How very different was the situation of the faithful in the first establishment of Christianity, as is manifest from the council of Jerusalem, whose decision was proposed to all as the *oracle of the Holy Ghost.** In virtue of this principle, no Catholic ha any reason to doubt or distrust the orthodoxy

olic church is clearly evinced from the creed which the Greeks have retained equally with the Latins, and in which they equally profess to believe *one, holy, catholic,* and *apostolic church;* and as the creed can never be false, so the church can never fail being the one, holy, catholic, and apostolic church, which we profess to believe in the creed.

This church existed before the separation, and the Greeks acknowledged her authority: this is a fact of the greatest notoriety. This church, therefore, since the separation, must still exist either with the Latins or the Greeks. Now, when the Greeks separated from the Latins, the Latin Church made no alteration: she remained perfectly the same, both as to faith and discipline. The Greeks, however, cannot deny but that, before this unfortunate separation, the true religion of Jesus Christ existed in the Catholic Church; for otherwise it would not be in the Greek Church, which was then united to the Latin Church by the profession of the same faith. If, therefore, the Latin was the true church before the separation, it must still have continued to be the true church, because the separation of the Greeks caused in it no alteration whatever.

But, on the side of the Greeks, a real change took place, inasmuch as they renounced communion with the see of Peter, which their fathers had always honored as the first of all churches and the centre of catholic unity. The modern schismatics acknowledge the authority of the first seven general councils; and that the primacy of the see of Peter was solemnly recognized in the last as well as in the first of those councils, is what cannot be denied by any impartial judge.

The Greeks, therefore, by separating from the Latins, evidently abandoned the path marked out by our ancestors, St. Chrysostom, St. Athanasius, and others. With them, therefore, the chang commenced; and we may say to them: "You fathers, for the space of nine hundred years, be lieved the primacy of Peter, and now you refus to believe it; and, by this same change, yo cease to belong to the true church of Jesus Christ which ought always to be one, and always th same, by the same profession of faith." By thi separation the Greek Church has also lost th character of *catholic*, mentioned in the creed while the Latin Church has visibly retained it This schism, however, is not universal, but re strained to some parts of the east; for there ar still many Greeks and oriental churches that con tinue united in communion with the Latin Church and thus concur with her in forming one and th same church, spread over the whole world. I is also worthy of observation that the churche which are not in communion with the Roma church, do still agree with her in the leadin controversies between Catholics and Protestants The modern Greeks profess a great veneratio for the holy fathers of the primitive church, bot Greek and Latin: now these fathers have unan imously agreed in acknowledging the supremac of the see of Rome; there still remains, there fore, in the doctrine of the Greeks a principle o reunion with the Catholic Church,—a principl which their fathers constantly professed by ac knowledging a due subordination to the successo of St. Peter. See Origen, Hom. 5, in Exod. St. Basil, T. 1, p. 240; St. Cyril, Cat. 17, &c The chief question about which their separatio began, regards the *procession of the Holy Ghost* The Greeks say he proceeds from the Fathe only; we (and here the Church of Englan agrees with us) that he proceeds from the Fathe and the Son.

* Acts xv. 28.

his belief, because he rests secure on the unity of that Church, to which the assistance of the same Holy Spirit was promised all ages to come. "I will ask the Father, and he will give you another paraclete, that he may abide with you FOR EVER, the Spirit of truth."*

* John xiv. 16.

STANZAS

WRITTEN IN A CHURCH YARD.

s good for us to be here; if thou wilt, let us make here three tabernacles, one for thee, one for Moses, and one for Elias."—*St. Matthew.*

METHINKS it is good to be here,
If thou wilt let us build—but for whom?
Nor Elias nor Moses appear;
But the shadows of Eve that encompass with gloom
The abode of the dead, and the place of the tomb.

Shall we build to Ambition? Ah, no!
Affrighted he shrinketh away;
For see, they would pin him below
In a dark narrow cave, and, begirt with cold clay,
To the meanest of reptiles a peer and a prey.

To Beauty? Ah, no! she forgets
The charms which she wielded before;
Nor knows the foul worm that he frets
The skin that, but yesterday, fools could adore,
For the smoothness it held, or the tint which it wore.

Shall we build to the purple of Pride,
The trappings which dizen the proud?
Alas! they are all laid aside,
And here 's neither dress nor adornment allowed,
Save the long winding-sheet and the fringe of the shroud.

To riches? Alas! 't is in vain;
Who hid in their turns have been hid;
The treasures are squandered again;
And here, in the grave, are all metals forbid,
Save the tinsel that shines on the dark coffin lid.

To the pleasures which Mirth can afford,
The revel, the laugh, and the jeer?
Ah! here is a plentiful board!
But the guests are all mute at their pitiful cheer,
And none but the worm is a reveller here.

Shall we build to Affection and Love?
Ah, no! they have withered and died,
Or fled with the spirit above:
Friends, brothers, and sisters, are laid side by side,
Yet none have saluted and none have replied.

Unto Sorrow? The dead cannot grieve;
Not a sob, not a sigh meets mine ear,
Which compassion itself could relieve,
Ah! sweetly they slumber, nor love, hope or fear,
Peace! peace! is the watch-word, the only one here.

Unto Death, to whom monarchs must bow?
Ah, no! for his empire is known,
And here there are trophies enow!
Beneath the cold head, and around the dark stone,
Are the signs of a sceptre that none may disown.

The first tabernacle to hope we will build,
And look for the sleepers around us to rise!
The second to Faith, which insures it fulfilled:
And the third to the Lamb of the great sacrifice,
Who bequeathed us them both when he rose to the skies.

LETTERS ON THE INQUISITION.

TRANSLATED FROM THE FRENCH OF COUNT DE MAISTRE, BY REV. JOHN FLETCHER, D.D.

LETTER III.

Specimens of the accounts with which travellers, and particularly our English travellers, s and feed the credulity of the public, on the subject of the Inquisition. Frightful tales relat the pious and learned rector of Pewsey, the Rev. Mr. Townsend. When strictly analyse examined, they amount to little else than so many silly tales and cock and bull stories.

MONSIEUR LE COMTE,

WHEN I spoke to you, in my preceding letters, of the origin of the Inquisition, and described its distinctive characteristics, I borrowed my account almost exclusively from the reports of the committee of the Cortes, ordaining the suppression of this celebrated institution. I could not have given you a better proof than this of my own strict impartiality. For when to defend a criminal, his defender derives his evidences from the very act itself of his accusation, the accuser surely in such case has no reason to complain.

And now, sir, in order to make you acquainted with the nature of the proceedings of the Inquisition, I will cite to you, in the first place, the testimony of an authority which is as little to be called in question as that of the Cortes. It is that of a learned English Protestant clergyman, the Rev. Joseph Townsend, who travelled in Spain during the years 1786 and '87. You may suppose that such a man, full of prejudices and animosity a every thing Catholic, would not speak favorably of the Inquisition. The follo is one of his accounts, which I will re you to consider with attention. He tel "that at a little distance from Sevill beheld a building, the form of which s him. Having asked a variety of questio specting it, a person of distinction who ac panied him, informed him that this stra built edifice was called *El Quemadero*; seeching him, at the same time, by no n to tell any one, from whom he receive information." Struck with horror at th telligence, the humane and pious Mr. T send then tells us that "he at once has away from a spot which his imagination ed all in flames." The next day, he a person in the office of judge, communicat

* That is, the place for burning crimina

him that this building was used as a scaffold for burning heretics, and that it was not more than four years ago, when a female underwent this punishment. She was a nun who had been guilty of different infamous actions and crimes. Such is the narrative of this learned traveller.

Now, my lord, only for a moment weigh one of its absurdities. In the first place, what is an edifice designed "*as a scaffold* for the burning of heretics?" Such an edifice, destined to such a purpose, would of course burn itself, at the first experiment, and could serve but once. But an edifice, serving *as a scaffold*, is really something so ridiculous that the imagination can fancy nothing more preposterous. And then, how exceedingly amusing is the grave recommendation of the distinguished personage, requesting the Rev. traveller "not to reveal the secret!" a secret, concerning a public building, designed for the execution of criminals *by fire!* Such as these are the pitiful tales, by which ignorance and bigotry impose upon the credulity and weakness of the public. I have no doubt, but the gravity of the Spaniard upon this occasion must have pitied, or rather ridiculed the absurdity of the man, whose protestant piety could have swallowed so much nonsense. "*You see,*" some good-natured wit of Seville would have said to him "*you see this building, Sir; it is here that they burn heretics in great secrecy. But pray, for the love of God, don't say any thing about it; else you would ruin me.*" (A)

It is, again, not a little entertaining to remark, that our traveller speaks of the *Quemadero*, just as if it were a coffee roaster, every day in use. His imagination represents this building to him, "as a place surrounded with flames of blood." You would suppose it a slaughter-house, in the middle of a permanent and constantly burning funeral pile. And yet, for four years it had never once witnessed an execution! And then, too, what was the victim? "*It was a nun, convicted of different infamous crimes and profunations.*"

And where then, tell me, is the nation where justice does not visit such crimes as her's? The pious traveller has not thought proper to enter into any details. But his expressions leave open a wide, strange latitude: and it is really entertaining to hear him, first confidently assert that the place is destined for the burning of heretics; and then immediately after, cite as a proof of this, not the execution of a heretic, but of a monster.

In certain wise and well regulated states of Europe, the law is, that the incendiary of an inhabited house shall himself be condemned to the flames; and the public in general say: "*He very well deserves it.*" But, at all events, think you, Sir, that the person who is guilty of a variety of infamous crimes, both in practice and in theory, is less criminal in fact than an incendiary?

But I will cite to you another example of Mr. Townsend's abhorrence and reprobation of the Inquisition. It is the account of a very frightful Auto-da-fé, which took place a little while before his reverence arrived in Spain.

"A beggar," he tells us, "named Ignazio Rodriguez, was condemned by the tribunal of the Inquisition for having distributed certain love potions of a very indecent nature, and for having, in the administration of the infamous remedy, pronounced certain words of necromancy. It was moreover proved, that he had administered the disgusting dose to all ranks of persons. Rodriguez had two accomplices in his crimes, who were equally condemned, Juliana Lopez and Angela Barrios. One of these imploring the judges to spare her life, they told her, '*that it was not the practice of the Holy Office to condemn any one to death.*' Rodriguez was condemned to be led through the streets of Madrid, mounted on an ass; and to be whipped. They likewise imposed upon him certain practices of religion; and to be banished from the capital for five years. The reading of the sentence was frequently interrupted by peals of laughter, in which the beggar himself joined."

"Accordingly, the criminal was led through the streets, but not whipped. On the way and during the procession, the people offered him wine and biscuits" (cruel creatures) "to refresh him." Such is the narrative given by Mr. Townsend.

Now, I do think, that nothing can well be more lenient and humane than all this process. If here the tribunal deserves any reproach, it

is for the excess of its indulgence. For, if we only consider the words of the traveller, we find that the *ingredients* employed by Rodriguez, were such as would, in any other country, have condemned him to the pillory, to the galleys, or even to the gallows.

However, all this does not satisfy Mr. Townsend. "The crime," he remarks, "was far below the dignity of the tribunal; and it would have been much better to have punished the miserable wretch *in secret*, by the vilest minister of justice."

It may, no doubt, be the case, that this Mr. Townsend *may have been once*, or *may be* still a very sensible man. But, where national prejudices and religious bigotry prevail, there good sense is completely useless. Strange it is to see a man insolently reprobating the criminal jurisprudence of a distinguished nation; and at the same time, himself recommending the adoption of *secret punishments*. Had the Inquisition ordered one single lash of the whip to be inflicted *secretly*, our traveller, in this case, would have loudly inveighed against such atrocity, and have enriched his work with a beautiful engraving, in which he would have exhibited two huge, robust executioners, tearing with furious strokes the flesh of the unhappy victim, in the depth of some frightful dungeon, and in the presence of some pious Dominicans.

Is it not, my lord, a piece of insolent presumption in a traveller, a mere stranger, to undertake to decide, without any knowledge of the cause, what a great tribunal of Spain should either publish or conceal, according to the nature of the crimes which are brought before it, and the degree of publicity which human wickedness has stamped upon them? Surely, the tribunals of Spain, like those of other nations, are the best judges of what it is proper, either to conceal or to expose to the public.

The rest of the reproaches of the reverend traveller concerning the Inquisition, are not less groundless than the preceding. He says, for example, "that this tribunal can cite before it whomsoever it thinks proper; nay, that it can even surprise and seize people in their beds, in the middle of the night."

If here, it be Mr. Townsend's intention to speak of *witnesses*, he in this case betrays the grossest ignorance of criminal justice. For, if any thing can do honor to any government, any thing that can prove strength and impartiality, it is the authority which it gives to its tribunals to cite before them such witnesses as they think necessary to determine the justice of any cause. It is so in England: as, in fact, it is in every civilized nation. Men, if summoned, are every where obliged to appear before their respective courts of justice; to give testimony, and to submit sometimes to very painful and tedious interrogatories. But so it is: when there is question of Spain, principles are altered. *Justice here is injustice; and right is wrong.*

But, if it be the design of Mr. Townsend to speak of the *accused*, here he is more ridiculous still. For, let the person be who he may, if he be accused of any crime, why ought he not to be cited or arrested, accordingly as circumstances require? Strange indeed would be the privilege that exempted any one, or such and such individuals, from the jurisdiction or action of the tribunals. But, the circumstance which beyond any other hurts the feelings of our traveller, is this, "*that the person accused may be arrested in the night; and even in his bed!*" This, above all the atrocities of the Inquisition, is what most excites his indignation. In England it may be the case, that a debtor or a person guilty only of some small offence, may not or cannot be arrested in the middle of the night, and in bed. But, I do not believe that such can be the case, whenever there is question of a capital crime. Or if such be the case, I can only say, "so much the worse for England." And I do not see, why Spain is so far obliged to respect the sleep of a set of villains.

We have just seen the preparations for the frightful Auto-da-fé, which took place in 1764, in virtue of which an infamous criminal was condemned to eat biscuits and drink wine, through the streets of Madrid. But let us now still farther see, how our good Protestant relates the terms in which the Grand Inquisitor addressed the impious wretch, and announced to him the sentence of the Holy Office. Mr. Townsend's account of it is not a little amusing.

"My son," said the Inquisitor with the greatest mildness, "you are going to hear the relation of your crimes, and the sentence pronounced for the expiation of your guilt. Our clemency is great; because our holy tribunal, always most indulgent, seeks rather to reform than to punish. Let your sorrow flow from the consciousness of guilt, and not from a sense of the disgrace you suffer."

The monster was accordingly, as I have stated, marched through the streets of Madrid, eating biscuits and drinking wine. And the pious traveller adds, Oh, horrible cruelty! that "the first nobility and all the ladies of the court, were invited to be present at the ceremony, by the Marquis de Coguludo, who also gave a grand entertainment after it to the judges and officers of the Inquisition."

He closes his interesting narrative with the following reflection, which, if any thing of the kind could do so, ought somewhat to surprise us in this travelling minister of the Gospel.

"If the king," he says, "wishing to destroy the tribunal, intended to render it contemptible in the eyes of his subjects, he could not have adopted a better expedient."

Thus then the admirable alliance of legal severity with Christian charity; the compassion of the public, corresponding with the clemency of the judges, the paternal address and discourse of the Inquisitor; the sentence of condemnation, no other than an exhortation to the criminal to reform his life; the punishment which followed, changed all at once into a feast of mercy, which the nobility came to celebrate, in company with the judges, all this mild and tender jurisprudence, and which is so remarkable and so peculiar to Spain, neither awakes the admiration nor yet the slenderest interest of a man, whose eye is clouded and whose reason is vitiated by the unhappy prejudices of his nation. On the contrary, in the whole process, and in a spectacle that would have excited the admiration of a Mahometan or a Hindoo, had they properly understood it, our enlightened traveller sees nothing but objects of ridicule and motives for contempt.

I hope, my lord, that I have now said enough to give you a correct idea of the origin, the nature, the true character and proceedings of the Inquisition. There is however another circumstance which well deserves your serious attention. It is this, that the tribunal of the Inquisition which is thus so grossly calumniated and reviled, was, in fact, rendered a real *Court of Equity*, at least equally necessary in the *criminal* order of things as it was in the *civil*. Grotius has defined *equity* "*Correctio ejus, in quo lex, propter universalitatem, deficit;*" that is, "the remedy invented for those cases, in which the law, on account of its universality, is deficient." This definition is the dictate only of a great mind. Man can make only general laws. And for this very reason, they are, of their own nature, in part unjust; because they cannot reach and apply to every possible case. Whence it is true, that *the exception to the rule* is, under these circumstances, alike and equally *just*, as is the rule itself. And wherever there is neither dispensation, exception, nor mitigation, there must necessarily in such cases exist violation and abuses: because universal conscience allowing, at first, the establishment of exceptions, soon, individual passions interfere to generalise them, in order to defeat the law.

In the criminal order of things, the power of equity is usually confided and confined to the sovereign. Hence the grant of pardons, the commutation of punishments, Letters de Cachêt, &c., in room of legal condemnations, economical judgments, &c. But, it is a point which every enlightened observer knows and will admit, that the interference of the sovereign's power in the administration of justice, is of all things the most dangerous. Not that I wish, God forbid that I should, to call in question the sovereign's claim to the happy, and magnificent right of granting pardon. What alone I contend for is, that he ought to make use of the prerogative with prudence and great sobriety, lest by exerting it too far, he create greater evils. I think, that whenever there is not any question of *pardon* properly so called, but of certain mitigations which it is not easy to define, but, above all, with respect to such crimes as violate religion and public morals, I think, that in these cases, the mitigating power would, with far greater advantage, be vested in an enlightened tribunal in

which "*the Oil of Mercy*" is introduced amid the angry and violent discussions of criminal jurisprudence?

Considered in this point of view, the Inquisition, it is certain, is so formed as to render great service to the public. For example, it may be remembered that not many years ago, a very infamous female in Madrid, had, by the appearance of the most heroic piety, but concealing the deepest and the most refined hypocrisy, contrived to deceive the whole capital. She had for her pretended director and her real accomplice, a monk still more wicked and abandoned than herself. Such was the excess of her criminal artifices, that she imposed upon the credulity of a certain bishop; and pretending that she was too ill to leave her chamber, obtained leave, through his interest and application, to have the Blessed Sacrament preserved in it, for the alleged exercise of her devotions. It was, however, ere long discovered, that this said apartment was the scene and theatre of the most criminal disorders. Here then the Inquisition, informed of the crimes, and taking to itself the cognisance of them, had the fairest opportunity of displaying a magnificent Auto-da-fé, against the two criminals, and above all against the monk. However, even on this awful occasion, justice could not entirely supersede mercy. The Inquisition disposed of the abandoned woman without any éclat, punished her accomplice, without putting him to death, and screened the reputation of the unsuspecting prelate, whose credulity had been so shamefully imposed upon.

I will cite to you another example. The history of two ecclesiastics, the brothers Questas, was very well known throughout Spain. They had the misfortune to have displeased a celebrated favorite at court; and were, through his interest, made over to the Inquisition, charged with an accusation, which was supported by all the weight of an influence which seemed to be invincible. In short, nothing was forgotten or omitted that ingenuity could imagine or invent, to ruin the two individuals. But the Inquisitor of Valladolid, by some means or other, got wind of the conspiracy; and neither any ascendancy of authority nor any seductions of persuasion, move him from his determination to folk the cause of justice. He suspected and carefully the accusations alleged again two brothers: and having procured fres timony, he declared both of them inn The business was then carried, by appe fore the Supreme tribunal of the Inqui at Madrid. And here too, the Grand In tor resisted nobly the giant-child of favo obtained the victory over him. One of th thers who had been imprisoned, was liberty, and the other who had taken returned quietly to his friends.

On another occasion, previous to the said instance, the Grand Inquisitor A making the visit to the prisons of the In tion, found in them certain individuals hit unknown to him. "*And who,*" he said, *these men?*"—"*They are men,*" was the "*who have been arrested by the orders o ernment, and sent into these prisons for suc such a cause.*"—"*Well,*" remarked the I sitor, "*but all this* has nothing to do wi ligion." And he, accordingly, ordered to be released.

Besides the aforesaid accounts, whi have learnt from the most unquestionabl thority, it would be easy to adduce a tho others which attest the happy influence Inquisition, considered at once as a cou equity, as an instrument of national p and as an organ of censure. It is, in fa this threefold point of view, that this in tion ought properly to be considered. F times, its gentler influences serve to mitiga severity, and the often ill-graduated inflic of the criminal law. In some instanc enables the sovereign to exercise, with inconvenience than he can do in any tribunal, a certain kind of justice, which one form or other exists in every country short, on many occasions, more fortunat successful than the tribunals of other na the tribunal of the Inquisition represses and immorality, in a way, of all others the useful to the State, threatening, whenever disorder becomes notorious or alarmin efface the line which separates *the sin* fro *crime*.

itever might be said of its utility under ılar circumstances, it is certain that it ıdered to Spain the most signal services, iis illustrious kingdom owes to it the tribute of immortal thanks. This however is a point which I propose to establish in my succeeding letter, so as to leave, I flatter myself, no doubt upon your lordship's mind.

NOTES AND ILLUSTRATIONS.

(A)—*English Travellers.*

ERE is no set of men under the sun, who pond so exactly with the character of Ra- ' Lamian witches, as our English travel- "These witches," says Rabelais, "are so -sighted and lynx-eyed, when they are *home*, that they can see every thing, can bjects which had never before been ob- d, nor so much as heard of. Whereas, they are *at home*, they can see nothing; are downright blind. The case is, that *at home* they regularly and always put eyes *into their shoes*."

ch precisely as this is the character, and the case, particularly of our *English* tra- rs: for, the travellers of other nations are er, when *from home*, so keen sighted, nor *at home*, so blind as ours are. Our tra- rs, true Lamians, in their journeys, and and voyages to different countries, dis- r an endless, countless multitude of the gest and most astonishing things that ever heard of, mousters, chimeras, &c., h no human being but themselves had so much as suspected to exist. Hence very interesting volumes are full of the important discoveries, beings, and scenes, actions, and objects, alike curious and derful as they are important. These im- ant discoveries relate principally, howe- to the Catholic religion, to the professors, follies, the vices, the superstitions, the try, &c. of what they call "Popery." then it is equally true, that the descrip- s which they give of these things, are so uent; their tales of wonder are so admira- told, as to excite the delight of the pious estant, and confirm him in the ortho- y of his faith: whilst indeed some of their are so frightful, as to terrify the pious ladies and half the old women of the nation. A book of travels, without these recommendations, and our Lamians know it well, would be lifeless and insipid; it would hardly find a reader. Hence, for the trade is a very profitable one, hence the quick-sightedness of these men in seeing, and their zeal and eloquence in describing what they represent as the Catholic religion. The real fact however is, that their representations and accounts, are, for the far greater part, neither more nor less than a tissue of silly lies and pitiful tales, the dictates of prejudice, and the inventions of bigotry and interest. "There is no wonder," says Dr. Moore, "that the English are peculiarly prejudiced in their notions of foreign countries, and still more so, in regard to the religious tenets of foreign nations. Well stocked with prejudices, before they begin to travel, they are always sure to look out for those objects which confirm them . . . . Many English travellers remain four or five years abroad; and during all that space, have hardly been ever in any other company but that of their own countrymen."—*Travels through France.*

It would be easy, indeed, to adduce the testimony of a *few* of our travellers, (for they are not, every one of them, Lamian witches,) who reprobate the conduct and the prejudices, of their fellow-travelling countrymen. Thus, the candid Mr. Temple says: "Every Englishman must own, after a little travelling and mixing in foreign society, that our own prejudices, whether as a nation or a sect, appear to us as unworthy and inveterate, as those of any under the sun. They will admit that no set of men, in their private character, have been so injuriously aspersed by the cankered tongue of slander, as the Roman Catholic Priesthood, &c."—*Travels.*

If the tales of our travellers were read only

by the candid and enlightened, so far from wishing to check, I should wish rather to promote their circulation: because to such minds the reading of them would suggest only feelings of contempt and reprobation for so much injustice. In like manner, if their accounts and tales did us no injury, we should in this case laugh at them, as so many subjects of amusement. But unhappily, so it is: the number of enlightened Protestants in regard of our religion, approaches, I fear, very near to *zero*: "*Malunt nescire, quia jam oderunt.*" Whereas, the multitudes who read the lies and fictions of our travellers, are immense; in fact, nearly all that can read at all. These, therefore, receive and read them with greediness. They look upon their falsehoods as so many truths; their ridicule as so much wit; and their insults as so much orthodoxy. Thus it is, that the public form their notions of our religion, and thus contract their prejudices and their hostility against it. Calumny, insult and ridicule, are indeed awful things. They prove every thing to the ignorant, the prejudiced and the weak.

If I were disposed to do so, how easy would it be to draw a picture of this Protestant country, which, for the darkness of its shades and the horror of its scenes, would at least equal those descriptions which our travellers give of Catholic nations. Our daily papers, indeed, as well as a multitude of Protestant writers, present to us constantly such proofs of vice, of ignorance, of irreligion, of fanaticism, &c., as would, I think, be looked for in vain in any other Christian country.

Thus, for example, in regard of *vice*; take only, as a specimen, the account which, in his Letter to the Bishop of London, the Rev. Mr. Noel gives of the state of our capital. This boasted seat of wisdom contains, he asserts, "its 500,000 Sabbath-breakers, at the very least; its 10,000 enslaved gamblers, its 20,000 beggars, its 30,000 thieves, its 100,000 habitual drunkards, its 100,000 systematic and abandoned profligates." The proportion of these disorders will, of course, be somewhat less in the provinces than in a capital. Still, the fact will not be denied, that they are every where, but above all in our manufacturing towns, prevalent in a very frightful degree. And then too what is equally the case vice in this country is far bolder and more unblushing than it is in other nations: for, in these, however prevalent it may be, it is at all events far more retired and more modest.

In regard of the *neglect of religion*. Bishop Porteus, in one of his Charges says: "Scarcely one symptom of religion ever appears amongst us, except on the Lord's Day." Addison, in whose time the sense of religion was more common than it is at present, observes in his Freeholder: "there is less religion in England than in any other country, a fact," he adds, "which all travellers must have remarked, who take any notice of what passes in other nations." "We are acquainted with no country in Europe," says the learned writer of the Black Book, "in which abuses are more prevalent, and in which there is so little piety."

In regard of *ignorance*. Bishop Porteus again, lamenting the dreadful evil, states that "in some parts of his diocess, the people are in a state, little short of Pagan ignorance and irreligion." He tells us, that in his own living which he held in the country, "he found his parishioners absolutely ignorant of the God who made them." In like manner, the pious Hannah More, in her Letters, complains as follows: "While we are sending missionaries to India, our own villages are in Pagan darkness, and upon many of them scarcely a ray of Christianity has shone." "The populace of England," say the writers of the Quarterly Review, "are more ignorant of their religious duties, than they are in any other Christian country."

In regard of *infidelity*. "Infidelity and indifference," say the writers of the British Critic, and there is no better authority, "are the prevailing and damning sins of the nation." Voltaire, indeed, was so convinced of the prevalence of these misfortunes in this country, that in one of his Letters to D'Alembert he exultingly exclaims: "*Nous avons pour nous toute l'Angleterre.*"

In regard of *sects, and the confusion of religions*, certain it is, that in no nation of the universe do there prevail half so many as in this country; whence also it is proverbially called by the French "*le pays des sectes.*"

oo, these sects prevail in every
nade of error, from the absurdities
a to the impieties of irreligion.
his Gangræana cited by Dr. Gray,
ed up "a hundred and seventy-
and blasphemous opinions, main-
his country *in the course of four*
fact, so numberless and various
ts and religions of this country,
immense circle of absurdity and
defy any learning to count them
ke the shades of Virgil, they have
still press upon each other, at the
ivion,—"*Huc omnis turba effusa*
t ruit.

f altogether of the *fanaticism, su-*
norance, credulity, &c., which pre-
s country, I might cite the fact
yesterday came, not perhaps to
wonder of those who know the
e of its society, but to give pain
and well instructed. A madman
self Sir William Courtenay, an-
aself the Saviour of the world, the
rested with a divine mission. Je-
himself, who had been crucified
oss. And in order to make this lat-
he more credible, he made certain
r appearances of punctures, in his
ide, as the wounds inflicted on the
his passion. He moreover, be-
s, represented that he was invul-
that, if he were shot, he should
re again.

fane and absurd as all this was,
all firmly and piously believed.
blasphemies were revered as so
enly truths; his pretended invul-
as an undoubted miracle; and his
suscitation as a positive fact. Nei-
s infatuation cease, even when the
natic was killed. For, (I quote
, as given in the St. James' Chron-
time) "his blouse, or smock-frock,
h blood, was torn up with pious
e thousands of his admirers who
see his body. His hair and beard
eagerly seized, and placed in the
e Canterbury jewellers to fashion
brooches, &c. Two oak tree[illegible]ere can now be four
adjacent to the spot in which [illegible]tion.

fell, were stripped of their bark, for relics. Even the blood-stained earth, in the several spots where he and his followers fell, has been scraped up and carried off as sacred mementos."

If the profaneness and folly of all this had been confined to a few ignorant and deluded fanatics, the thing might not excite much wonder. But, we here see, as the journalist states, that they pervaded and infected *thousands*, and of course, a considerable number of individuals, whose circumstances and situation in life were respectable and decent. This, indeed, is admitted.

Such then, even in this *enlightened* nation, as it is called; such, in a county which Shakspeare once called "the civilest in our isle;" such, under the very shade of Canterbury's hallowed towers, and within the atmosphere of two illustrious bishoprics, where piety, if any where, ought to reign, and instruction flourish; such, even under all these favorable circumstances, is the state of the public mind, at all events, among the vulgar, on the subject of religion. In no nation, I am convinced, would our travellers meet with instances of ignorance, fanaticism and folly, parallel or similar to the above.

But, in fact, to show the ignorance and fanaticism of the English people, I might have appealed to instances, and these too very recent ones, perhaps even more astonishing than the above. Such, for example, was the case of Johanna Southcote, whose miraculous conception, heavenly parturition, and divine resuscitation, were piously believed, not only by thousands of the vulgar, but even by many of the best instructed, nay, even by certain clergymen of the Established Church. Such, again, but yesterday, was the case of the raving Irving and his angels. The howlings of the former and the unknown tongues of the latter were listened to and revered, as the voice of God and the dictates of the will of Heaven, and this again by multitudes of *people in* instructed. Even the mountebankeries, which are now so constantly taking place in Exeter Hall, are specimens of *enlightened* ignorance, bigotry and superstition.

Wherefore, having thus stated a few of the many disorders which prevail in this country, I will simply here remark, that, if our travellers did not, like the Lamian witches, put their eyes into their shoes, they might much to condemn and ridicule "*at hom* they do when "*from home,*" to reproba vilify.

OLEA SACRA.—HOLY OILS.

THOUGH the main object that engages the attention of the Church during Holy Week, is the commemoration of the passion and death of her divine Redeemer, she interrupts the flow of her grief, by a joyful but transient ceremony, to recall the recollection of that master-piece of infinite love, the institution of the blessed Eucharist. It was on the eve of his final sacrifice, and of his separation from his brethren, from his friends, from those who had stood by him in the hour of temptation, that he exhibited this evidence of his boundless liberality; a token of his affection, which the Church his spouse would not pass unnoticed even in the depth of her sorrowing and affliction. She has, however, appointed another period of the year for its special commemoration, that her children may then indulge more freely in the sentiments of joy and thanksgiving which are prompted by this magnificent boon of Almighty goodness.

But, in briefly retracing before us, on the Thursday of Holy Week, the stupendous mystery of the Eucharist, that memorial of all that is solemn and sublime in religion, that fountain-head of every spiritual blessing, the Church of God directs our attention to kindred institutions, those other channels through which he has been pleased to communicate o[illegible] graces of sanctification. For, on this day, its [illegible] been customary from a very early pe- east; [illegible] consecrate the oils which are used in eggars, [illegible]nistration of the sacraments. Ori- al drunk[illegible]his ceremony took place on Easter- bandoned [illegible]diately before the solemn rite of nese disorder[illegible] since the seventh century, it ss in the provin[illegible] perform it on Holy Thurs- ne fact will not b[illegible] convenience, that the oils very where, but abov[illegible]n due time among the g towns, pre[illegible]

different parishes, for the consecration baptismal font on the following Saturda

The Holy Oils, according to the pr discipline of the Church, are consecrate bishop,† and are of three kinds: the *Catechumens*, which is used in blessi baptismal font, in anointing the breas shoulders of those who are to be baptize on other occasions; the *Oil of the sick,* serves for the administration of Extrem tion, to persons who are in a probable of death by sickness; and the *Holy C* which is used in anointing the head of who have been baptized, in conferrin sacraments of Confirmation and Holy C in the blessing of bells and chalices, &c. two first mentioned oils consist of pure olives, without any mixture; but th chrism is a compound of oil of olives small quantity of balsam.‡

How beautiful are these emblems, which the Holy Ghost has directed his C to dispense his precious gifts to man. natural properties of oil invest it with a liar fitness for the symbolic represents the admirable effects which the grace produces in the soul. It sheds a cl light, has a soothing and curative int when medically applied, strengthens th and facilitates the exercise of its fa Perfumes, likewise, are a preservative corruption, and are productive of del sensations. What could be more ex typical than all this, of the light and s which are communicated to us by the g

* Benedict XIV., *De Festis*, part i. No
† Ibid. No. 187, 188. Pouget, *Instit.* part 3. sect. 2. ch. 8.
‡ *De Festis*, part i. Nos. 185, 186.

d? What could be more forcibly express- e of the power which it gives us, to resist id overcome the various causes of spiritual ecay? What could more beautifully illus- ate the happy influence which he exercises, who, by a life of edification, becomes to all round him "the good odor of Christ?" It s not a matter of surprise, therefore, that na- ure herself should have taught the existence f a species of affinity, between these unc- uous and fragrant substances, and a certain uperiority or sacredness of character, and hat, from the earliest period of the world, to be anointed with an aromatic oil was looked upon as a sign of consecration.* Thus were kings invested with the prerogatives of roy- alty under the Mosaic law;† thus were the Levites set apart for the special service of the Almighty;‡ thus too are the servants of Jesus Christ elevated to that royal priesthood, which is the effect of his grace, and confers a two- fold excellence, the dignity and the sanctity of a Christian.

Could we even discover no symbolic con- nection between the use of oil and the opera- tions of divine grace, or were there no traces of it to be found in the Mosaic ritual, the con- stant practice of the Church in all ages would be amply sufficient to render its religious application venerable in our eyes. All the most ancient liturgical books of the oriental and western churches attest the use of oil in their ceremonial, and we gather the same fact from the declarations of councils that were held, and from the testimony of Fathers who wrote, at a period when the Church, it is uni- versally admitted, was yet pure in her doc- trine and discipline.§ Tertullian, who flour- ished in the second and third centuries, ob- serves; that "the body is anointed, that the soul may be consecrated."‖ St. Cyprian, who lived about the same time, asserts that "it is necessary for him who is baptized, to be anointed, that by the reception of the chrism, he may become the anointed of God, and may possess the grace of Christ;" and he adds, that the oil with which this unction is made, is blessed at the altar.* The use of holy oil and the blessing of the baptismal water, are referred by St. Basil to the apos- tolic age. "We consecrate," he says, "the water of baptism and the oil of unction, and the person also who is baptized. What writ- ten authority have we for this? Does it not come to us through the channel of a silent and secret tradition?"† St. Cyril of Jerusa- lem thus addresses the faithful who had been lately baptized: "Your whole body has been anointed with consecrated oil, and you have eaten the fruit of the prolific olive, which is Jesus Christ. This oil is an emblem of the grace which has been communicated to your souls. By prayer and the invocation of God, it acquires a virtue which wipes away the stain of sin, and expels the evil spirit."‡ To these testimonies of the Fathers many more might be added, to show the religious use of oils in the ritual of the primitive Church. And, though these writers did not live at a period immediately subsequent to the estab- lishment of Christianity, their authority is conclusive upon the subject, because they speak of the custom, as one transmitted by their predecessors. This, indeed, must have been the case, as in no other supposition could we account for the fact, that in the fourth cen- tury the baptismal unctions were universally used throughout the Church. The Scriptures themselves explicitly make known to us a sacrament which requires an external unction. "Is any man sick among you? let him bring in the priests of the Church, and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick man, and the Lord shall raise him up, and if he be in sins, they shall be forgiven him."§ Having exposed the grounds on which the practice of the Catholic Church is estab- lished, we shall pass to the consideration of the

* "And Jacob arising in the morning, took the stone which he had laid under his head, and set it up for a title, pouring oil upon the top of it."—*Gen.* xxviii. 18.

† "And Samuel took a little vial of oil, and poured it upon his (Saul's) head, and kissed him, and said: Behold the Lord hath anointed thee to be prince over his inheritance."—1 *Kings* x. 1.

‡ "Thou shalt anoint Aaron and his sons, . . . that they may do the office of priesthood unto me."—*Exod.* xxx. 30.

§ Pouget *ibid.*, note.

‖ De Resur. Carn. c. viii.

* Epist. 70 ad Januar.

† De Spir. Sancto, c. 27.

‡ Catech. Mystag. 2. § St. James v. 14, 15.

ceremony by which the holy oils are consecrated.

St. Cyril has already informed us that this ceremony is performed with prayer and the invocation of God. When circumstances permit it, the bishop who officiates is assisted by twelve priests, seven deacons, seven sub-deacons, and other inferior ministers, all habited in the ornaments of their respective orders. This rite is a vestige of an ancient ecclesiastical discipline, which required that the bishop, in the solemn celebration of the holy mysteries, should be attended by all his clergy;* and as the holy oils were blessed during the mass, the same solemnity accompanied that ceremony. Twelve priests are admitted as assistants at the consecration of the oils, to denote the number of the apostles who surrounded our Saviour at the last supper on the day before his death; and seven deacons and sub-deacons, in conformity to the primitive institution of deacons by the apostles.

The blessing of the oils consists of various prayers, repeated signs of the cross and insufflations; rites that may be traced to the earliest period of Christianity. In the first ages of the Church, the sign of the cross was more frequently used than at the present day, and St. Austin and St. Chrysostom inform us that no sacred rite was duly performed without it.† But what is signified by the action of breathing upon the oils? It is a mere aspiration of the heart to God, a supplication which, like the sign of the cross, or the more explicit form of vocal prayer, invokes upon the oils the sanctifying influence of the Holy Ghost. We read in the Gospel that our Saviour himself breathed upon the apostles, when he said to them, "Receive ye the Holy Ghost." As this ceremony was significative of the effect which was produced in their souls, so in the blessing of the oils, the insufflation is emblematic of the virtue which is imparted to them, while at the same time it is an invocation of this supernatural influence.

After the consecration of each of the holy oils, they are reverently saluted by the bishop and the priests who attend him, with the words, *Hail, holy chrism! Hail, holy oil!* The adversaries of the Catholic Church have stigmatized so many of her observances with the epithet of superstition and idolatry, we could scarcely suppose that this ceremony would escape the charge. But what is the meaning of this salutation? If, as is really the case, it is a mere protestation of the relative respect which we pay to an object dedicated to God, is it not an act of rational religion? Is it idolatrous or superstitious to entertain a veneration for that which has a peculiar relation with the Deity? Were the Jews idolaters when, from the banks of the rivers of Babylon, they poured forth an eloquent and plaintive apostrophe to their cherished Jerusalem? Was St. Andrew the apostle chargeable with superstition, when he joyfully saluted the cross, on which he was to seal his faith with his blood? Away then with these groundless imputations: they are unworthy of an enlightened age, and still more discreditable are they to the religious spirit of those who originate or perpetuate them. The least reflection would be sufficient to open their eyes upon this subject, and to show, that if it is a crime to venerate what is dedicated to God, it is equally, if not more so, to manifest an outward regard for a fellow-being, to salute an acquaintance, to observe the usual forms of civility; for, in one case as well as in the other, a certain respect is paid to a mere creature.

The ceremony we have just described suggests a reflection, which affords at once a evidence in favor of the Catholic faith, and a inducement to comply with its requisitions. It is a proof that the holy oils were regarded with peculiar veneration in the early days of religion, and that in the ritual observances of the Church they were believed to be accompanied with a supernatural virtue. The solemn rite by which they were consecrated and the admirable influence that was attributed to the use, sufficiently demonstrate that the sacraments, for the administration of which they were employed, were considered, not simply in the light of external emblems or inoperative forms, but as channels of divine grace: have

* Of this custom we have a remnant in the ordination of bishops and priests, who on that occasion say mass with the bishop.

† Aug. Tr. 118 in Joan. Chrysost. hom. 55 in Matth.

eneration, in which the soul of man was
d from the defilements of sin; fountains
ng water, in which the Christian was
ed against the trials and temptations of
nd refreshed with the consolations of the
Ghost. Such also is the belief of the
lic at the present day; and what a sub-
f fervent and perpetual thanksgiving to
Almighty, what a powerful motive to serve
with fidelity will occur to our mind, if
ok back upon those incomparable bless-
hat we received, when the water of jus-
ion was administered to us, and the
n of confirmation invigorated our hearts!
r entrance into the world, religion dedi-
us to the service of the Almighty; at a
er age when we were called to the con-
rith the spiritual foe, she fortified us with the armour of salvation; and she is now awaiting the moment when, summoned from life, we shall again appeal to her consoling ministrations, that with her aid we may safely traverse the "region of the shadow of death." In the baptism which consecrated our earthly existence, water was the matter of the sacrament; in that which is to regenerate us unto eternal life, it will be oil, the emblem of immortality.* May we so cherish this belief, these blessings, these hopes, as to be found worthy of that purifying unction at our departure hence, and to exclaim in the triumph of Christian faith, "Thou hast anointed my head with oil, and my chalice which inebriateth me, how goodly is it!"† W.

* Genie du Christ. † Psalm 22, v. 5.

CREATION AND REDEMPTION.

BY ARCHDEACON SPENCER.

"Let there be light, and there was light."

"Let there be light!"—were the words of creation,
That broke on the chaos and silence of night;
The creatures of mercy invoked to their station,
Suffused into being, and kindled to light.

"Let there be light!"—The Great Spirit descended,
And flashed on the waves that in darkness had slept,
The sun in his glory a giant ascended,
The dews on the earth their mild radiance wept.

"Let there be light!"—And the fruits and the flowers,
Responded in smiles to the new lighted sky,
There was scent in the gale, there was bloom in the bowers,
Sweet sound for the ear, and soft hue for the eye.

"Let there be light!"—And the mild eye of woman
Beam'd joy on the man who this paradise sway'd:
There was joy—'till the foe of all happiness human,
Crept into those bowers—was heard—and obey'd.

"Let there be light!"—Were the words of salvation,
When man had defeated life's object and end;
He waned from his glorious and glad elevation,
Abandoned a God, and conform'd to a fiend.

"Let there be light!"—The same Spirit supernal,
That lighted the torch when creation began,
Laid aside the bright beams of his Godhead eternal,
And wrought as a servant, and wept as a man.

"Let there be light!"—From Gethsemane springing,
From Golgotha's darkness, from Calvary's tomb,
Joy, joy unto mortals, good angels are singing,
The Shiloh has triumph'd, and death is o'ercome.

MARIA,

OR CONFIDENCE IN GOD ULTIMATELY REWARDED.

Translated from the French.

Chapter XI.

A good action.—Trait of humanity.

SEVERAL weeks glided by without any thing to disturb the tranquillity of Clotilda. Her time was spent in walking in the garden, reading pious books, or working with her needle.

One Sunday, after having heard Mass, she asked leave of the abbé's sister to employ the money which the curate had sent to her, in rebuilding the cottage of a poor man whom the village pastor had recommended to the charity of the faithful, and whose property had been destroyed by fire.

—"My dear child! . . . your laudable intention does honor to your heart; such sentiments will be a source of merit, and draw upon you the blessings of the poor; I approve your plan, and if you have not money enough to carry it into effect, my purse is at your disposal."

Clotilda was delighted with this kind offer, and affectionately thanked the excellent lady.

Whilst reflecting on the best means of executing her project, she received a visit from the curate of Leutmeritz; she related to him all the circumstances of her painful journey, and the many marks of kindness which she had received from his sister.

The good pastor, seeing her so happy, was at a loss how to make known to her what had happened since her departure. When he thought her prepared to receive the information, he told her that she had been condemned adding that until she should be arrested, the relatives of the baroness were not to take possession of the estate, and that the whole police of the canton was in search of her in every direction.

The innocent Clotilda, who had already endured so many trials, little thought that there were others still greater in reserve. She received with lively emotion the sad news which her director so much dreaded to communicate. She persuaded herself that in her retreat she was secure from discovery; and such was her confidence, that she seemed to have nothing more to fear from her persecutors. The abbé, who saw in his protégé a strength of mind which was evidently an extraordinary grace, was unwilling to disturb her tranquillity by telling her how much anxiety he felt on her account. He merely mentioned that Warner had been seized with a nervous affection, and was a prey to interior sufferings, the just punishment of his base treachery.

This wretched man had received from the relatives only the half of the stipulated sum and this he was obliged to give to his accomplice, who threatened to disclose the iniquitous proceeding, and who, as soon as he o

: money, fled without delay to some
ountry. The remainder of the mo-
not to be paid to Warner until the
ıld obtain possession of the estate;
herefore prevented from removing,
in constant dread of seeing his prey
grasp, and of being ultimately de-

n as day began to dawn, the abbé
in haste to his dwelling, in order to
the state of affairs in Leutmeritz,
oid causing suspicion respecting his
. At his departure, he promised to
ıer frequently, and urged upon her
ssity of preserving an entire confi-
the justice of God.

a, who had received from her director
ermission to assist the poor cottager,
r whole attention to the execution of
ct. She asked and obtained permis-
sit the spot in which the conflagra-
ened.

ıaritable orphan entered a part of the
not destroyed by the fire; here she
ın still in the vigor of age, lying on a
ıw in an agony of grief. Near him
ed his wife with an infant at her
The presence of Clotilda attracted
tion of the cottager, who thus ad-
her: "You behold, Miss, a family
vn under the weight of the most ter-
fortunes. Through our imprudence.
all has been destroyed; our cattle,
, our utensils, have fallen a prey to
s; our only resource is to beg on the
ad, in order to procure for our chil-
means of subsistence. I have in
eavored to get employment among
itants of this village; jealous of my
rosperity, they unfeelingly repulse
I have the additional pain of seeing
oice at my distress."

y good man, be not disheartened;
ith resignation to the trials sent by
rovidence, and your situation will not
ss. In the holy precepts of religion
find the strength and energy so ne-
in your present difficulties. If you
th, hope will soon be an inmate of
oom, and charity will lend you her
aid. But tell me, how have you drawn upon yourself the aversion of your neighbors?"

—"By my humanity, Miss, and the desire of being useful to my fellow men. If you will be pleased to sit down on the only chair that I have left, I will let you into the secret of their hatred. When the French soldiery spread through every part of our country, and carried on a war of extermination, the inhabitants of this village resolved to conceal as much of their property as possible, should the enemy force his way to our habitations. One morning, before sunrise, we heard from numerous battalions drawn up in the neighboring plain a running fire; at the sound, we rushed out of our cottages, but soon perceived that it was too late to execute our project, the enemy having made a vigorous onset in order to dislodge the Germans from that eminence which you see before you at the left of the village, and which, after a scene of carnage that still fills the mind with horror, was taken and retaken several times. Victory declared for the French, who kept possession of the eminence. The struggle lasted till three o'clock in the evening, and there were many killed on both sides. Twenty battalions of our soldiers, who came too late to the assistance of the Germans, resolved to take the offensive, and having concealed themselves behind a thick underwood, opened a brisk cannonade which soon caused blood to flow again in torrents; but their efforts were of no avail: our soldiers were routed, and the French remained masters of the field! . . . Night suspended hostilities, and gave the enemy time to throw up redoubts on the eminence, and thus protect it against surprise. At day-break, the French army advanced, and its progress gave us new alarm. All the villagers agreed to go through the forest in order to assist such of the wounded of our countrymen as might have been forgotten. We drove our wagons to the wood; but, not finding a single German soldier on the battle-field, we were about to return to the village. As I was leaving the forest, I heard plaintive cries issuing from a thicket; on approaching the spot, I saw a French officer weltering in his blood. Following the dictates of humanity, I bound up his wound with my cravat. The state of

weakness to which he was reduced made me fear seriously for his life. 'Compassionate man!' he exclaimed, 'I no longer expected succor from men! Already had I recommended my soul to God, not hoping to find any mitigation of my frightful sufferings; and I should have expired here in the forest, had not Providence sent you to my assistance.'

"Having exhorted him to take courage, I laid him on a bed of leaves in my wagon, and took him at a slow pace to my cottage, which was not far distant. My wife and I placed him on a good bed, and while she endeavored to console him, I ran for the physician, who came with all haste to dress the soldier's wound, which he pronounced not mortal; the sick man was soothed by this assurance, and in a few weeks was perfectly cured.

"An armistice having been concluded between the two armies, an exchange of prisoners took place, and the French officer returned to his battalion. At his departure, he left us extraordinary proofs of his generosity. In vain did we repulse his offers; he forced us to accept six thousand francs in gold, which he had in his portmanteau. This sum, which was a treasure for us, placed me above the necessity of working for the farmers of the neighborhood, and enabled me to purchase this cottage which you now see reduced to ashes. My prosperity previously to this catastrophe, was the sole cause of the jealousy of my neighbors. They have never forgiven me for rescuing a Frenchman from certain death. They incessantly reproach me for having saved him, and even carry their cruelty so far as to tell me to apply for assistance in my misfortune to those who have experienced my friendship. Notwithstanding their want of feeling in my regard, I heartily forgive them; and I would cheerfully embrace any opportunity of being useful to them; this would be my only revenge."

—"Such sentiments can come only from God; ever cherish these generous dispositions, and he will never abandon you. A good action will not pass unrewarded. Heaven will never permit the man who assists his neighbor to remain destitute in the hour of adversity. He has directed my steps to you, and prompted me to present you this purse with which you may rebuild your cottage."

—"Consoling angel!" exclaimed the villager, falling on his knees before Clotilda; . . "God vouchsafes then to take pity on us! . . . . Thank you, Miss . . . . thank you! May heaven protect our generous benefactress!"

Whilst the good man was expressing his thanks in this touching manner to the unknown lady who had come so unexpectedly to his assistance, his wife evinced by her tears her heartfelt gratitude.

—"Be pleased," said Muller to Clotilda, "to tell us the name of her to whom we are so much indebted, that we may one day, should Providence favor us, return you this money which we accept only as a loan."

—"I cannot tell you my name, for reasons of a private nature; but as I make you a present of this money, it is needless for you to know who I am. Remain virtuous, and if you wish to prove your gratitude, never turn a deaf ear to the unfortunate who claim your hospitality." Clotilda rose, and left the cottage loaded with the benedictions of the virtuous family which she had just saved from beggary. Muller, overjoyed at his good fortune, waited on his benefactor to the door. The next day, he went to Leutmeritz to procure workmen. In the excess of his joy, he related to every one he met what some mysterious person had done in his behalf. This noble action was soon noised abroad, and all were eager to discover the generous unknown, who so modestly concealed from the world the knowledge of her benefits.

Chapter XII.

Remorse of Warner.—Triumph of virtue.

Poor Muller! . . . Little did he think that his praise of Clotilda was destined to prove fatal to his benefactress! The whole population of Leutmeritz could converse about nothing but the conduct of this generous and modest lady, without being able to conjecture who she might be; at length, I know not what fatality excited the suspicions of the relatives of Madam De Polzen. They em-

ɔies who soon brought them a faithful
on of her whose discovery they had
at heart. Having ascertained that
resided with the sister of the curate
ɔeritz, they informed the magistrate,
t police officers before day-break to
ɣe of Aussig.

sight of the officers, the sister of the
came alarmed; nor was she able,
excessive fear, to answer their ques-
as! she too clearly saw what was
happen!

: not alarmed, Madam," said one of
ɛrs; "we do not intend to disturb
: merely wish to ascertain whether
g lady whom you have received into
se is not called Clotilda, and whether
not at last discovered the retreat of
ıst whom sentence of death has been
:ed; would you have the goodness to
"

ı moment, Clotilda entered the room,
ight of the officers made her sensible
ınger. "Alas!" she exclaimed, "I
" She fell on her knees, and begged
:n to give her strength to bear with
her cruel persecution.

ɛclamation which escaped the lips of
and the examination of her features,
ɔom to doubt her identity with the
their search; they therefore ordered
ıter a carriage which was waiting at
scarcely giving her time to embrace
e's sister who had so generously pro-
ɛr, and who still endeavored to ani-
: courage by suggesting to her the
ıf religion which alone could allevi-
ıfferings.

a's arrest soon became known through
and reached the ears of her best
e respectable curate. As soon as he
ı terrible news, he went to console
r affliction. As soon as she saw him,
t into tears, and said: "I was going
ɔr you, my dear abbé; if I must suf-
ɔrrow, the punishment which awaits
ıire you to assist me in my last mo-
ɔou will place before me the image
ivine Master, and when I shall have
t to my lips, I will be resigned to my
ı happiness of another life will in-

demnify me for the injustice which I have suffered here below."

The charitable ecclesiastic, seeing her courageous resolution, and the pious sentiments which she entertained, had only to animate her lively faith. "Daughter of Heaven," said he, "God, who had imposed on me the duty of guiding you in the path of virtue, now relieves me from my obligation, in order to take you to himself; but he still requires of me not to abandon you until your soul wings its flight to heaven."

These consoling words revived the drooping spirits of Clotilda. After having passed several hours in her company, the abbé left her, in order to obtain, if possible, the postponement of her execution; but all his efforts were fruitless; the judges were inexorable.

He was about to return to the prison, when a peasant handed him a letter carefully sealed. The first lines showed him that it came from Warner who was confined to his bed by a serious malady, and who earnestly entreated him to come to him without delay, as he wished to make to him a highly important disclosure.

"O Providence!" said the pastor, falling on his knees, "let thy omnipotence be manifested in behalf of a poor orphan whose innocence is known to thee!"

He found the sick man so weak, that he thought he was about to breathe his last. . . . "Worthy curate," said Warner, turning towards him, "I have sent for you, in order to make known to you my criminal conduct! . . . . I feel that I am dying! . . . Remorse tortures my soul! . . . I hope, however, that the avowal of my crimes will draw upon me the mercy of God who sees my repentance."

His voice grew gradually weaker, so that it was difficult to understand him; but after a violent crisis, he again spoke, and rising to a sitting posture, he said, in the presence of all the persons in the house, who were around his bed: "Virtuous and prudent man, take this pocket-book; in it you will find every thing necessary to save Clotilda . . . fly . . . and proclaim . . . her . . . innocence . . . that she may pardon me for having sacrificed her to my ambition. . . . . I die . . . peni-

tent!" Having said these words, he fell back and expired.

The abbé, after this painful scene, hastened to read the mysterious paper which Warner had given to him: it proved to be a letter from the heirs of Madam De Polzen, offering the wretched procurator a hundred thousand francs as an inducement to the crime which he had committed.

The curate, deeply affected, hastened to lay this odious letter before the magistrate, who, as the innocence of Clotilda was thus fully proved, gave orders that she should be immediately set at liberty, and restored to the possession of the property left to her in the will of the baroness.

The good curate asked leave to be, himself, the bearer of this good news, in order that he might take the most prudent means to prepare her for the unexpected tidings. He entered the prison, and found Clotilda occupied in examining her conscience. The abbé could not contain his feelings, and his venerable countenance beamed with joy. Clotilda perceived the change in the looks of her director. "What is the matter!" she exclaimed; "how animated you seem! Your sparkling eyes seem to say that your soul is the abode of content! Why do you manifest so much joy? Do you not assume this air of happiness in order to induce me to bear more courageously the terrible scene through which I am doomed to pass? In your company I feel fortified; your consolation is all that I desire; you are destined to open for me the gates of heaven."

The abbé, no longer master of his feelings, cried out, "Clotilda . . . . my child! your virtue is triumphant; God has watched over you! His supreme will did not permit your accuser to die without revealing his crime. Heaven has subjected you to these severe trials, in order to make your innocence confound your enemies! You are now at liberty."

—"At liberty, did you say?—at liberty!—O father! did I hear well!—How can I sufficiently thank you! To your zeal in my behalf am I indebted for my life; you are for me a second providence whom I shall ever revere during my life!" After her emotion had subsided, the curate took her by t and led her forth from the prison.

The people, who are as easily und as led astray, accompanied her to her d with deafening acclamations, callin vengeance upon the heirs of Madam zen.

The relatives of the baroness, to av lestation, had left Leutmeritz as soon heard the disclosure. They left the c and did not return until the influence friends had succeeded in arresting the which had been commenced against Clotilda, herself, forgetting the injury she had received, interceded for the generously offered them her forgivene

Chapter XIII.

The discovery.—Maria finds her mo

Clotilda was deeply moved, on e the house of her benefactress; she lighted at the sight of the quiet roon she had left with so much regret; and on her knees, she thanked God for his tion during the time of her affliction.

Next morning, all her servants, w been driven from her house, waited in order to congratulate her on the r of her liberty. All with one voice re to be readmitted into her service. gave them a gracious reception, and their petition. Muller too, who ha than once regretted his indiscreet c went to throw himself at her feet and her forgiveness for all her sufferings, o he had been the innocent cause. T sister of the curate also hastened to re young protégée, as soon as she hear liberation. What satisfaction did n two virtuous ladies experience, wh found themselves in each other's arms went together to the church where the was celebrating the divine office. Aft they retired to the chapel of the chatea contained the tomb of the Baroness De Clotilda, whilst kneeling near the mo erected to the memory of her former was filled with lively emotion, and vent prayer thanked Providence, not

having placed her, in her tender years, under so kind a protectress, but also for having rescued her from a situation not less perilous than that which had threatened her life on a former occasion.

Here Clotilda, for the first time since her cruel persecution, drew from her bosom the beautiful gold cross which she had about her neck when the baroness found her on the road; and which, since the death of that lady, she had always carefully concealed. As she pressed it to her lips. she started a double spring, and, to her great surprise, beheld two charming miniatures! . . . She flew to the abbé, who had left the chapel, and showed him the paintings. "Great God! what do I see?" he exclaimed, as he read on one the name *Maria De Surville*, and on the other *Ernestina Dalembert.*

Clotilda, seeing the agitation of the curate, thought there was some new misfortune in reserve for her, and tremblingly entreated him to explain to her the cause of the surprise which he had evinced on seeing the portraits.

—"Be not alarmed, my child. . . . . This is another manifestation of the goodness of God in your regard! . . . . this portrait . . . is yours! . . the other is the likeness of . . . your mother!" . . .

—"My mother! . . . . O speak, I conjure you! . . . Do explain this mystery! . . . If you know my family, leave me not any longer in this cruel perplexity; O speak, speak to me of my mother!" . . . .

—"Calm your feelings . . . dry your tears . . . . let us go into the parlor; there I will tell you all. That lady, whose mild looks penetrate your heart and cause it to palpitate, is indeed your good and excellent mother! . . I am the friend of your family; your relatives live in France."

—"In France! . . . my dear abbé"—

—"Do not interrupt me, I beg you, allow me to finish my story. I lived a considerable time in the midst of your relatives, being curate of Rosny where your grand-father owned property: my correspondence with him ceased when Madam De Polzen, to whom I am indebted for my education, kept me in Bohemia, and obtained for me my present situation in Leutmeritz. We however wrote several letters to each other after my arrival in this country, and whenever your mother wrote, she invariably spoke of her affliction, and of her daughter whom she considered snatched for ever from her maternal embrace! . . Your father, *Mr. De Surville*, lost his life whilst going to the Springs. His carriage was dashed to pieces in descending a steep hill. God, in his infinite goodness, preserved your life! . . Through his kind providence, you were discovered by the Baroness De Polzen, who took you into her carriage, and brought you up on her estate at Leutmeritz, having given you the name of Clotilda under which I have always known you. That worthy lady made you, what she was herself, a model of every virtue! . . Never did I imagine that I should find Maria De Surville under the name of Clotilda, had not your little cross revealed to me the place of your birth."

After having listened to the detail and moving narrative of the misfortunes of her family, Maria requested the Abbé Mondray, whom the young reader has no doubt recognized, to let her peruse her mother's letters which she bedewed with her tears. Her filial affection soon prompted her to ask permission to write to her mother. "I will tell her," she said, "how happy I should be to fly to her embrace, to receive her caresses, to mitigate her sufferings, and to render less painful her recollection of my unfortunate father!"

The letter of Maria was soon finished: the tenderness and respect which it breathed, did honor to the head and heart of the writer. The Abbé Mondray was delighted, and sent the letter that very evening.

Miss De Surville, in her correspondence with her family, was careful to mention the manner in which Providence had placed her under the protection of the Abbé Mondray, their friend and her deliverer! "How great a debt of gratitude," she wrote, "do I owe to this virtuous man! To his generous care am I indebted for my Christian education which has drawn upon me the protection of the Most High! from his prudent and salutary exhortations I derived those elevated and religious sentiments which enabled me to bear with patience the trials of adversity! His eloquence and his zeal preserved my life! . . O

my beloved mother! . . . He saved your daughter from the hands of the executioner! Bless, with me, the holy man who so courageously confounded my accusers."

Maria had also mentioned to her relatives every thing that had happened to her since their separation. She waited with impatience for her mother's answer, which she received after twenty days of anxious expectation. What was her joy, when she discovered that her mother was still living! After a consultation with the Abbé Mondray, she again wrote to her mother, informing her of her intention to start immediately for Auteuil, in the company of the good abbé. Clotilda and her protector met with no accident on the road, and reached, in perfect health, the end of their journey. Maria's second letter to her mother arrived a short time before her at Auteuil. No words can express the joy of Madam De Surville on this occasion. Mr. Dalembert experienced no less satisfaction on hearing of the return of his grand-daughter, and of his friend Mondray whom he thought long since dead. The gloomy and melancholy expression of his countenance, owing to the many misfortunes which had saddened his soul, was soon dissipated, and replaced by its former serenity.

As soon as she stepped out of the carriage, Maria flew into the arms of her mother! . . . . What a happiness for her to find herself in a mother's embrace! . . . . In her emotion she was unable to utter a single word; but her eyes, which were riveted upon her mother, silently but eloquently spoke the sentiments of her heart.

After this affecting scene, Madam De Surville fell on her knees to thank Heaven for the favor which she had just received. "O my God," she exclaimed, "I sincerely thank thee! . . . . The unspeakable happiness which I now feel, is thy gift; thou hast restored to me the dearest object of my affection! . . . . Thy infinite goodness has permitted me to behold my daughter again, pure and innocent as even a mother's heart could desire! . . . . . O Maria, embrace me again! embrace your mother! . . . . I have nothing more to wish for on earth; I can now die happy; I have found my daughter! . . ."

The Abbé Mondray and Mr. Dalembert, wh had given each other marks of reciprocal a tachment, could not restrain their tears at thi touching spectacle.

Maria quit the arms of her mother, and ra to her grandfather, who embraced her wit the utmost tenderness.

Madam De Surville, addressing the virtuou ecclesiastic, who had been a father to he child, expressed to him her gratitude an esteem. The charitable abbé received with lively satisfaction, but without ostentation, the praises of the family which he had restored to happiness.

After having indulged during the whole day in this effusion of their feelings, after having learned from each other what each desired most to know, Maria was conducted to her apartment amid the rejoicings of all the inmates of the chateau.

Madam De Surville now seemed perfectly happy; she repeated to every body that God had restored her beloved child. Maria received with modesty the respect and attention which were paid to her; Mr. and Madam Dulac, who had often gone to console her mother in her afflictions, now testified their friendship for their interesting daughter whom every body loved.

A month was soon passed at Auteuil, and every day, after having heard Mass, all the amusements that the capital presented, were procured for Maria. She visited the royal country-seats, the public walks, Versailles, and the emperor's palace; she was also conducted to the church of Notre-Dame, in which she thanked God for all his kindness in her regard.

One day Maria received from her overseer in Germany, a letter urging her presence on her estate in order to settle a dispute among several of her tenants.

Miss De Surville had promised never again to leave her mother; yet it was necessary once more to quit her native land. What was to be done? . . . . To satisfy all parties she proposed that the whole family should take a trip to Germany. So agreeable a recreation could not but be acceptable to all. To Anthony, therefore, was confided the care of the chateau. Next morning, Maria, after having

given her orders, was ready to depart from the place of her nativity.

Before setting out, she went, accompanied by Madam Dulac, who was also to go with her to Germany, to throw some flowers upon her father's tomb which she had daily visited since her return to the chateau. After having said a fervent prayer at his grave, she started with her relatives and friends for Leutneritz. A good vehicle soon carried them to the German territory; and a few days after, they reached without accident the property bequeathed to Maria by the Baroness De Polzen. All the travellers were welcomed by the abbé's sister, to whom Madam De Surville expressed her gratitude for her kindness to her daughter.

Chapter XIV.

Sudden appearance of the son of the Baroness De Polzen.—Generosity of Maria.

The time spent in Bohemia was passed in all the charms of a peaceful life. Since the death of her benefactress, Maria had always lived in retirement. Having no other company than that of the Abbé Mondray and his sister, she now enjoyed, with unspeakable satisfaction, the company of her mother whom she had known so late, and of her relatives who evinced for her the most tender affection.

One day when Miss De Surville was seated in the midst of her kind friends in a grove of linden trees to which she used often to accompany the baroness, her overseer came to tell her that a stranger requested to speak to her. The individual, as soon as he entered, announced himself as the son of the Baroness De Polzen. He related his escape from shipwreck after the rest of the crew had perished, and added that having been thrown upon an almost desert island, he had received from a poor fisherman the most touching hospitality.

He then gave an account of his adventures in the following words: "During all the time that I passed on this lonely island, I found no opportunity to inform my mother that I was still alive. After several years of fruitless expectation, I abandoned all hope of ever again seeing my mother and my country, when at length God, whom I never ceased to invoke, was pleased to put an end to my exile.

"Having one day gone to the summit of a steep rock, near the sea-shore, I imagined that I saw in the distance a ship making for the island. In an ecstacy of joy at the prospect of deliverance, I ran with all haste to the hut of the fisherman to communicate to him my important discovery. That kind-hearted man, who had treated me with so much generosity, accompanied me to the rock, in order to ascertain the truth. We took with us long poles to give a signal to the vessel that an unfortunate man, cast upon that shore by a storm, called for assistance.

"When we reached the most elevated point of the rock, no ship was to be seen; we beheld nothing but the horizon, which was lost in the immensity of space. My pleasing illusion disappeared, and my heart again sunk under the weight of despair. The fisherman returned to his work, and I remained on the rock, overwhelmed with grief, and looking, but in vain, on the boundless expanse of the ocean.

"As I was on the point of quitting the shore, my hopes were again revived! I thought I discovered again, in the distance, a dark spot in the midst of the agitated sea. It grew larger as it approached! . . . . I at length plainly saw that it was a vessel coming in the direction of the island. O my God! I exclaimed, raising my eyes to heaven, thou hast deigned to hear the prayer of one of thy children who called upon thee for assistance! . . . .

"I began to wave my white handkerchief as a signal of distress; overcome with fatigue, I was on the point of sinking to the ground, when I heard the report of a cannon informing me that I had been observed.

"When the sea became calm, I perceived more distinctly the course of the vessel, and was certain that she was approaching the island. I ran as fast as I could, to tell the fisherman, who went with me to the shore. The brig anchored near our humble habitation, to which we invited the captain. When he had taken some refreshment, I gave him a detailed account of my shipwreck; he seemed interested, particularly when I mentioned my

uncle, with whom he said he had made several voyages. Touched at my situation, he offered to take me on board. With what joy did I accept the kind offer! . . . I bade adieu to the fisherman and his wife, who had received me with so much hospitality; and those good people refused every thing like compensation, although the captain pressed them to accept a purse of gold.

"With a fair wind, after a pleasant voyage of twenty days, we reached the coast of Italy. On our arrival, the captain compelled me to accept money enough to carry me to Leutmeritz, for which place I set out without delay.

"The fear that my sudden appearance before my mother might produce a fatal effect upon her, induced me to stop at the house of Mr. Nolstein, an old friend of my father, in order to arrange with him a plan for communicating to her the news of my arrival. Alas! what did I hear! . . . my mother's death! . . . The shock was more than I could bear, and I was confined several days to my bed. A prey to the keenest anguish, I refused all consolation. When I was better, Mr. Nolstein acquainted me with your kind and unceasing attention to my mother, and the affection which she entertained for you. Nor did he conceal from me the base conduct of my relatives in their attempt to wrest from you the property of my mother. Happy should I be, Miss, if it were in my power to repair the injury they have done you, and to make some atonement for their wanton cruelty.

"My presence need not alarm you. . . . I come not to claim the inheritance of my mother, but to thank you for the tender solicitude with which you watched over her in her last illness. I have but one request to make, which is, that during my short stay at Leutmeritz, you will allow me to visit the sacred spot in which the body of my mother reposes. I will start in a few days for Rio Janeiro, where I shall find my uncle, who has always treated me with the tenderness of a father. He has no children, and is very wealthy; so that I shall not need the fortune of my ancestors, which is yours by every title."

Maria was much affected by this narrative, and thus addressed the baron: "I am happy, sir, that Providence, in bringing you hither, has furnished me an opportunity of pre you my gratitude for the invaluable fav ferred on me by your mother. My fa rich; take then what belongs to you: your property, which I beg you to acc

The baron's tears spoke his admir this noble generosity; but nothing co duce him to alter his resolution with to his mother's estate. The whole fami accompanied the baron to the garde and Madam De Surville told him, wit cordiality, that nothing should preve from repairing, as often as he might de the chapel in which her daughter ha sited the remains of his mother.

Chapter XV.

Conclusion.

On his return to the house of Mr. N the baron related to him all that had pired during his long visit. "What nobl elevated sentiments," he exclaimed, discovered in that respectable family! What an assemblage of virtues, what n imity, in the bosom of Miss De Sur am really at a loss how to express my tion and my thanks."

Every morning, Mr. De Polzen went at his mother's grave. He frequent Maria there in the company of her who had come, like himself, to pay a of respect to the memory of his moth these interviews, he had an opportu appreciating the rare qualities of Mar heard every mouth eloquent in her pra poor extolled her beneficence, and the homage to her merit and her excelle ciples.

Mr. Nolstein, who knew all the pra thy circumstances of her life, added h mony to the exalted character of Mari

Some days previous to that on wh De Polzen was to take his departure, walking with his friend in the gard thus addressed him: "Had I a throne might offer to that virtuous being, I w pire to her hand! . . . but I now nothing; I am a poor orphan with no r but in the affection of my uncle!"

—"Be perfectly easy, my dear baron; heaven will smile upon you in your misfortunes. I feel a lively interest in your welfare; your conduct from your infancy has won for you my friendship and esteem. You have expressed an attachment for Miss De Surville; permit me to hint that your peculiar situation with regard to that lady might make you a very successful suitor."

—"Do you, can you think so, Mr. Nolstein! . . O no! it is impossible . . . . besides, I should never dare . . . I should anticipate a refusal. . . ."

—"And why? How do you know that your proposal would not be accepted? This union would be for the advantage of both parties, and would remove all difficulties. I am of opinion that you would make Maria happy, and that she would have no reason to regret your union. The interest which I feel for you, my dear friend, has made me resolve to take this affair into consideration. Defer your departure; I will do my best to secure the object of your wishes."

—"God grant that your endeavors may be crowned with success," exclaimed the baron, embracing Mr. Nolstein; "you are a second father to me! . . I will be everlastingly indebted to you . . . you will be the author of my happiness."

From this moment, the baron had not the courage to meet Maria; he avoided her when he went to the chapel, fearful that he should read in her looks an unfavorable answer to his proposal.

Mr. Nolstein waited on Maria's mother, and made known to her the object of his visit. The unexpected overture took Madam De Surville by surprise. She merely answered: "I will consult my daughter; if this marriage meet her approbation, and such be the will of Heaven, you may rest assured that I will place no obstacle in the way. Allow us a few days to reflect on the matter, and I will make known to you Maria's decision."

Madam De Surville asked the advice of her father and of the Abbé Mondray, who both expressed their approbation. The only thing that remained to be done was to get Maria's consent. That very evening, Madam De Surville, contrary to her custom, led her daughter to her room and closed the door. She repeated to Maria her conversation with Mr. Nolstein. Maria blushed on hearing the proposal, and remained for some time quite pensive. Raising her heart to God, she entreated Him to make known to her his adorable will . . . and finding no objection present itself to her mind, she said to her mother: "It is but reasonable to suppose that Mr. De Polzen is animated with the same noble sentiments that so highly adorned his mother's character! . . . If he possesses her virtues, and you think the proposed match a suitable one for your daughter, I cheerfully accede to the wishes of my mother."

As soon as Mr. De Polzen was informed that his offer had been accepted, he paid a visit to the family, who gave him renewed marks of esteem and sincere friendship.

The Abbé Mondray, who had performed the marriage ceremony for Madam De Surville, was called upon to discharge the same sacred duty for Maria, and requested to make the preliminary arrangements. Mr. Dalembert and Mr. Nolstein drew up the marriage contract, which was signed by the parties. A day was then fixed for the interesting ceremony of receiving the nuptial benediction.

The good curate, in a pious and touching exhortation addressed to the young couple at the foot of the altar, drew tears from all present, when he alluded to the sufferings through which Miss De Surville had passed.

A profound silence was observed at the deeply interesting moment when Madam De Surville placed the trembling hand of Maria in that of Mr. De Polzen; in the midst of her tears, over which she had no control, she said to the baron with evident emotion: "I am happy to call you my son!"

All who witnessed this moving scene, addressed fervent prayers to Heaven for the happiness of Maria and the baron, and accompanied them, in a body, to the chateau.

Maria, after the example of her mother, received the sacrament of marriage with the most pious dispositions: the days immediately preceding and following the ceremony were passed by her in distributing alms among the poor of the neighborhood. This, however, she did quietly and without the least ostentation.

The money spent during these days of rejoicing, was mostly employed in procuring assistance for the needy families of Leutmeritz, who had always been the objects of her charity.

Several months of unalloyed happiness had glided by, when the Baron De Polzen, who had a predilection for France, mentioned it to the family. "Let us," said he, "sell our property in Germany, and go to settle at Auteuil. I could not be satisfied to live in a country which would continually remind me of the cruel sufferings which Maria has endured; this thought would imbitter my happiness. I hope your views will coincide with mine."

The proposition, which Miss De Surville had already intended to make, was unanimously adopted. They therefore prepared to set out at the earliest opportunity, after having placed in the hands of Mr. Nolstein all the papers that he might need in selling the property of the Baroness De Polzen.

The news of their intended departure spread a gloom over the little city; and, notwithstanding the presents made by Maria before she left Leutmeritz, all the inhabitants remained overwhelmed with grief at the thought of parting with their kind benefactress.

All the persons in the employ of the young baroness, and who already enjoyed a competency, received new proofs of her generosity; she rewarded also the honesty of her overseer, who had performed his duty with irreproachable fidelity.

Madam Dulac, who was preparing to go with the others to France, had just received a letter from her husband, acquainting her with the nomination of the Abbé Mondray to the curacy of Auteuil. This news was joyfully received; and all felt happy at the prospect of being able to enjoy the society of the venerable ecclesiastic.

Mr. Dalembert, who could not bear the thought of being separated from his virtuous friend, had availed himself of Mr. Dulac's influence at court to obtain the situation at Auteuil for the Abbé Mondray. The abbé had never suspected that they were taking such measures in his favor; and he received the welcome information with the greater satisfaction as he was pained at the idea of living at a distance from Maria, to whom, through all the vicissitudes and trials of her life, he had ever acted the part of a tender father.

The last sermon of the curate to his congregation was in the highest degree moving. All his parishioners evinced their heartfelt sorrow at the prospect of being deprived of the kindness and consolation of their venerated pastor.

Madam De Surville prevailed on the abbé's sister to make France her residence. Desiring to be near her brother, she was easily persuaded, and authorized Mr. Nolstein to sell her little dwelling. That gentleman cheerfully accepted his commission, and promised to go in person to Paris for the purpose of paying over to her and also to Mr. De Polzen the money accruing from the sale of their property.

When the day of their departure arrived, all the respectable inhabitants of the city, who had more than once wept at the recollection of Maria's cruel sufferings, went to take leave of her, and attended her to her carriage. Maria expressed her thanks for their kindness, and said to them, with deep emotion: "Adversity cannot last; Providence permits the wicked to triumph only for a time; God subjected my patience to a severe trial, in order to prove my virtue; and now, my friends, have I not a right, when I behold myself in the possession of happiness, to say that *confidence in God will be ultimately rewarded?*"

MIRACULOUS VIRGINS OF THE TYROL,

IN A LETTER

FROM THE EARL OF SHREWSBURY TO AMBROSE LISLE PHILIPPS, ESQ.

ESTATICA OF CALDARO.

YOU have doubtless heard of the Estatica of Caldaro, and of the Addolorata of Capriana. We have lately seen both. Considering them the most extraordinary objects in the world, and confident that you will feel the same intense interest in their regard that we did, I will endeavor, as leisure and opportunity shall serve, to give you a more distinct notion of them than any you have probably yet formed.

On Thursday the 20th of May, being Ascension day, we left Neumarkt, a post station about half way between Trent and Botzen, in those light but incommodious carriages which alone are to be procured in those parts of the country, and after travelling for about two hours along an exceedingly rough road, through a wide and smiling valley, we ascended to the large substantial village of Caldaro. Having brought letters from the bishop of Trent to the clergymen of the place, we were very shortly introduced into the house and into the chamber of the Estatica, accompanied by her confessor and the assistant priest of the dean. It was about eleven o'clock. We found her in her usual state of ecstacy, kneeling upon her bed, with her eyes uplifted, and her hands joined in the attitude of prayer, as motionless as a statue. She was dressed in white, with her head uncovered, but with very long, flowing, black hair; and there was much of elegance in her figure, and grace in her attitude. Our first feeling was that of awe at finding ourselves in the presence of so favored a creature. When this had partially subsided, we might have mistaken her for a waxen image: for it appeared impossible that any being possessed of a soul could seem so inanimate—could remain so motionless: still a closer inspection soon proved that that soul was at work. When in this state, she neither sees nor hears: all her senses are absorbed in the object of her contemplation; she is entranced—but it is neither the trance of death, nor the suspension of life, but a sort of supernatural existence—dead indeed to this world, but most feelingly alive to the other; one might fancy that the spirit were dwelling in heaven, while the body (without, however, losing its consciousness) remained expecting its return. After contemplating her in this condition for some minutes, she closed her eyelids, but without any other, even the slightest movement, and certainly without the least perception of our presence. She might have remained in this state and posture for several hours, had not her confessor by a slight touch or a word, we could not exactly say which, so quiet and imperceptible it was, caused her to fall back upon her pillow, which she did with the most perfect ease, placing herself in a sitting posture with her legs extended under the counterpane, without the slightest effort, and without awaking from her ecstacy, remaining with her eyes shut and her hands joined as before, in the attitude of prayer, her lips motionless, and her soul transfixed in the same profound meditation. After again contemplating her for a few moments in this new position, her confessor proposed to us that he should awaken her entirely from her trance. We had no sooner assented, than he addressed her in a mild, gentle tone, as did the assistant priest from the other side of the bed, which was placed with its head against the centre of one side of the room, we standing close at her feet,—when, in an instant, the most perfect animation was restored to her. She let fall her hands and opened her eyes, while her countenance beamed with a most heavenly, benignant smile, full of gratitude and joy, looking first to one side, then to the other, as if it were the unexpected meeting of friends whom she had not seen for years. She then

took the hand of her confessor, and kissed it with most unaffected devotion, and turning with equal kindness to the assistant, paid him the same mark of affectionate respect. Her consciousness of our presence was merely signified by an occasional glance of the eyes, which otherwise were kept modestly cast down upon her hands. These she was continually covering with the ruffles of her sleeves, which were wide and ample, for the express purpose of hiding the stigmata with which they were marked. Both the confessor and assistant said a few words to her at short intervals, which appeared to give her great pleasure, and to which she ever assented by an inclination of the head, with that same placid, benignant, and heavenly smile, which had stamped the moment of her awakening with an inexpressible charm. Amongst other things, the assistant said to her, "Maria, this is an easy life," to which she replied "Yes," with her usual sweetness. This was said in Italian, which we understood, while the rest was spoken in German, which we understood not. We all agreed it was the sweetest scene we ever beheld. It was, however, soon and abruptly terminated; for one of our party happening incautiously to ask the confessor, in her hearing, whether she were marked with the stigmata, she instantly changed countenance, as if she had heard that which should make her sorrowful, and without any perceptible transition, became again transfixed in ecstacy, with her hands, as before, joined over her breast in the attitude of prayer. Her confessor then told us that she had the stigmata on her hands, feet, and side, and that they occasionally emitted blood; a statement which was afterwards confirmed by the assistant, who remarked that he could only vouch for the wound in the side by the assertion of the women who had dressed her, but the others he had seen with his own eyes.

After allowing her to remain for a few minutes in this second ecstacy, her confessor again brought her to herself by speaking gently to her, and she once more awoke with the same angelic countenance. The assistant then asked her to present us each with a small holy print, of which he took a box full out of a drawer, and handed them to her for the purpose. She selected them one by one, presenting them to us with great complacency and affability; and it was upon this occasion that we distinctly observed the stigmata on her hands, though marked only by a red spot, perhaps a quarter of an inch in diameter. Only a few minutes more had elapsed, when she again became absorbed in ecstatic contemplation, and not wishing to trouble her or her attendants any longer, we reluctantly took our leave, inexpressibly delighted, interested, and edified by our visit to this singularly favored child of heaven. Her ecstacy aside, the circumstance which struck us as the most extraordinary, was the extreme facility with which her confessor transformed her from a state of perfect unconsciousness as to sensible objects, to one of ordinary life. Though we all entered the room at once, accompanied by her confessor and the assistant, and all conversed together, yet, though her eyes were wide open, she was most certainly wholly ignorant of our presence, and would probably have remained so for several hours. Her confessor had found her in that same state and posture at half-past six in the morning, though he then put her out of it, in which we found her at eleven. It is indeed become so completely her ordinary condition, that every day she is frequently in ecstacy, and even passes much of the night in ecstatic contemplation. She has been known to remain thirty-six hours together in the state and position in which we first saw her, and on Sunday it generally happens that she is raised off her knees, resting only on the tips of her feet, as if enjoying a nearer prospect of heaven, and participating in the glorious mystery of that auspicious day. Yet, with all this, it requires no effort, no noise, hardly any ostensible agency to break the spell; a gentle touch or whisper from her confessor, or any ecclesiastic with whom she is acquainted, is sufficient to dissolve the charm completely and at once.*

On the day following, being Friday, she was visited by one of our party, who found her in the state of ecstacy usual to her on

* Görres, as will be seen later, signifies this to be the result of her vow of obedience, taken upon entering the third order of St. Francis.

that day,—following our Saviour in all the stages of his Passion,—so feelingly alive to all his sufferings, that each fresh accession of sorrow could be distinctly read in her countenance, — till, frequently convulsed with grief, the lower part of her face became almost black, and the accumulation of misery was such that she threw herself back upon her pillow in a paroxysm of wo, with her arms outstretched, as if she herself were nailed to the cross, but without in any degree reviving from her ecstacy. He left her in that condition, and was informed that she usually remained so from one to two hours. The room was crowded with people, all being freely admitted, and all deeply moved by this miraculous manifestation of the power of God.

The Rev. Mr. Swarbrick, who passed the last winter at Rome, visited her during the previous summer for several days consecutively, remaining for hours together in the room. On the first Sunday of every month, the Blessed Sacrament is carried in procession through the street, and passes under her window; Mr. S. was in her room upon that occasion, and though she was in ecstacy during the whole of the procession, still she constantly marked the progress of the Blessed Sacrament through the town, by turning towards it, as the needle turns to the pole: when it came under her windows, the priest stopped and gave her the benediction, upon which he saw her instantaneously lifted off the bed, resting only on the very points of her feet! When the Blessed Sacrament moved on, she resumed her former position.

Prince Licknowsky, whom we met here the other day, told us that he also visited her in October, 1839. While kneeling in ecstacy on her bed, to his great surprise, he observed her moving round towards the window. Neither he, nor any of those present, knew what it meant, till looking out, they saw the viaticum passing on its way to the sick, without bell, or chaunting, or any sound that could indicate its presence.*

Maria Mörl, for that is her name, is of an ancient and respectable family, possessing the means of decent subsistence within their own sphere of life, and remarkable for their innocence and piety. One of her brothers is a Capuchin friar at Bruniken, and a sister is an Ursuline nun at Clagenfurth. Another of her sisters, about fourteen years of age, came to her bedside while we were there, and it was beautiful to observe the great kindness and affection which Maria evinced towards her. Indeed, an innate benignity of disposition seems to govern all her actions, while they are ever adorned by an unaffected grace and simplicity. She is kept extremely clean; and the whole room is a pattern of neatness, and, as it were, the emblem of innocence. It is furnished with many pious pictures, several

* This instinctive, though supernatural perception of the presence of the blessed sacrament, has been remarked of many holy persons. Görres, in his work entitled *Christliche Mystick*, noticed the circumstance, and thus prefaces his enumeration of the few cases which he cites.

. . . "In reference to the holiest of all holy things (the sacrament of Communion), we find that those saints who succeeded in raising themselves to the higher regions of spiritual existence, were all endowed with the faculty of discovering the presence of the holy sacrament at a considerable distance, and even when hidden from the sight.

"Ida von Löwen (at the consecration of the host) always became aware of the presence of our Lord, at the precise moment when the change took place: and Coleta (though kneeling at a distance from the altar) discovered one day instinctively that a mistake had been made, and water used instead of wine, owing to which no change could take place in the elements.

"The Cistercian nun Juliana always knew when the sacrament was removed from St. Martin's Church at the close of the service, and her countenance immediately became overcast. This circumstance was frequently witnessed by her friend Eva.*

"When the Franciscans of Villonda invited the holy Carmelite Cassetus to visit them, they concealed the blessed sacrament, for the purpose of putting his spiritual perceptions to the test; and leaving the ordinary tabernacle empty, they placed it in a corner where there was no light, still allowing the lamp to burn in the usual place.†

"On entering the Church, the companion of Cassetus turned towards the high altar, but Cassetus immediately pointed out the spot where the blessed sacrament had been placed, saying, 'the body of our Lord is there, and not where the lamp is burning; the brothers whom you see behind the grating have placed it there to try us.'

"St. Francis Borgia possessed the same faculty, and on entering a Church always walked straight up to the spot where the blessed sacrament was kept, even when no external sign announced its presence."‡

* From her Life, c. 22, A. S. 5 April.
† Pintus de Ven. Hieronym. Casseto Carmelitano.
‡ Rho. lib. c. 1, n. 3 de S. Fr. Borgia.

of them the gift of visiters, and a large crucifix hangs against the wall at the head of her bed, which is without curtains. The windows are double, and between one was a tame rabbit and a dove, and in the other some small singing birds; and on a table near her were a few apples, for she takes nothing but a little raw fruit and bread, never touching food that has been cooked, nor drinking any thing but water; yet, though very pale, she has no appearance of emaciation. Within about six feet of her bed is an altar, at which mass is celebrated at least twice a week.

Having met Lord and Lady Dormer at Aix-la-Chapelle, who had also been to gratify their pious curiosity at Caldaro, and learning that the Rev. Dr. Weedall, who was travelling with their son, and whom you have equally with me the pleasure of knowing and esteeming,—had likewise visited Maria Mörl, I requested the favor of his observations in writing; and since, as he himself remarks, every minute particular is precious in this extraordinary case, I cannot refrain from transcribing the result of his interview, so obligingly and so interestingly given, in his own words.

"Brussels, Feast of St. Barnabas, 1841.

"My dear Lord,—I have just now received from Lady Dormer an intimation of your lordship's wish to have some account of my visit to Maria Mörl, the saintly virgin of Caldaro, under an impression, as it seems to me, that I am able to attest some facts which did not fall under your own observation. Your lordship, however, having had the advantage over me both in point of time and opportunity, I can scarcely presume that I was privileged to see more than what you witnessed during your interesting visit. It may be satisfactory, notwithstanding, to exchange notes on the subject, as every minute particular is interesting in this extraordinary case, and has a tendency to rouse the faith and to warm the piety of the devout Catholic.

"When I first visited Maria Mörl, I was accompanied by a Madame Chasser, who appears to have known her intimately from the first commencement of her supernatural favors, and to whom I had carried a letter of introduction from Rome. The Padre Capistrano had not then arrived. Maria Mö
on her knees on the bed in her usual po
Her eyes were closed, and she seemed
suffering intensely, as if from spasmodic
tions of the throat. Yet there was som
about her statue-like form that impress
with awe and veneration. I involuntari
on my knees, as if to join my unw
prayers with her seraphic ecstacies; but
ame Chasser intimated to me that su
act was not recommended, and would d
that holy and humble soul. I rose, the
and gazed upon her in thoughtful admi
After remaining in fixed astonishme
about a quarter of an hour, we thou
right to retire till her confessor arrived.
then entered a second time, with that s
man. Maria was still motionless in p
but her face exhibited great suffering.
confessor then quietly approached her,
a few words to her, and instantly she su
into a consciousness of what was p
about her, sunk softly like a shadow up
pillow, and smiled, and shared, in dum
guage, in all the conversation which
place upon religion and religious sul
She seemed interested in what was pa
gave us some little pictures as memori
admonitions to piety, and after the sp
about half an hour she appeared sui
summoned away by Him who has so lo
grossed her heart and her entire sense
she glided upwards again by some ine
ble movement, in which limbs and r
seemed to have no share, and she was
knees again in her usual position, and
soul absorbed in God. I never shall
the scene. God grant that the impressio
be as salutary as lasting!

"Of Domenica Lazzari, I will say no
Your lordship and Lady Shrewsbury w
understand, amply rewarded, as you de
to be. For, from my experience of the
I can estimate the intrepidity and zealo
roism of Lady S. in undertaking it. A
you had the good fortune to pay you
on a Friday, you will have much that is
ing to communicate when you shall ha
kindness to make it, and I may have th
portunity to hear it.

"I have understood that Maria M

on to go into a convent.* I mention
use you have an intention of repeat-
visit. When again you go to Cal-
would recommend you to make the
ance of Madame Chasser. She lives
of the best houses in Caldaro, com-
a view of the beautiful valley below.
er you may learn many interesting
rs. She told me that she had seen
Lörl raised up in the air so far at least
to touch the bed with the very ex-
of the feet. I was not privileged to
, but the very manner in which she
eems an unearthly position.
g to subscribe myself your lordship's

"Obedient, humble servant,

"HENRY WEEDALL."

we have found her in 1841, Görres
d her in 1834. His account of this
person is so interesting, and his tes-
o strong, that I cannot do justice to
ect, nor fill up all the particulars of
ry, without giving you some extracts
narrative, published in his work on
m, but which I have taken from a
ranslation in No. 60 of the *Université*
ge.

as born, he informs us, on the 16th of
1812. Her mind gave promise of
spositions, although not in any point
arkable. Her imagination gave no
n of great vivacity, and she did no-
excite or increase it: then, as at a
iod, she read little: but she was in-
and clever, full of the gentlest be-
e, especially to the poor, and fervent
ercise of prayer, to which she often
self up in the Church of the Francis-
the neighborhood of her father's

en relates various attacks of illness
which she passed during her early

also heard that she was likely to go into
, but at the same time we were in-
at she was not to be secluded from the
strangers.
M. de la Bouillerie visited her on his
me, whither he was going to receive
, he found her kneeling in a state of
when he saw a fly walk quietly across
of her eye when wide open, without
the slightest sensation upon her.

years, borne always with the most exemplary patience, and ever ending in increased piety and devotion, and in a still more frequent approach to the sacraments, notwithstanding her other avocations; for her mother being dead, the affairs of the family fell principally upon her. When, in 1832, she had attained her twentieth year, she evinced the first symptoms of ecstacy, falling into that state each time that she received the holy communion. But it suddenly took a more decided character, on the festival of Corpus Christi of that year in Caldaro, as is thus related by Görres: "As her confessor was aware that she always after communion remained six or eight hours, sometimes longer, in a state of ecstacy, he thought it expedient that she should receive it early, in order to be at rest the remainder of the day. Accordingly, he carried the Blessed Sacrament to her at three o'clock in the morning, after which she fell immediately into a state of ecstacy. Her confessor left her; and being much occupied that day and the next morning, he did not return to her till three o'clock on the afternoon of the following day, when he found her kneeling in the exact position in which he had left her thirty-six hours before. In great surprise he questioned the people of the house, and learnt from them that her ecstacy had continued uninterrupted during the whole of this time. He perceived from this, how deeply the ecstatic state had penetrated her whole being, since it was already a state of second nature to her; and that it must in future be her habitual condition, unless he should bring it within limits by recalling her to herself: he therefore undertook to regulate this state by virtue of that holy obedience which she had vowed upon entering the third order of St. Francis."

When this singular prodigy came to be known, the interest which it excited amongst a pious and religious people was prodigious. "All at once," continues Görres, "and in all directions at once, a general impulse seized the people. They came in crowds to see with their own eyes a phenomenon, which, although well known from ancient legends, had long ceased to be hoped for or expected in these days. Whole parishes, forming into processions, continued without intermission

to arrive at Caldaro, preceded by the banner of the cross, and the concourse was immense. From the end of July until the 15th of September in the same year, more than 40,000 persons of all ranks came to behold the ecstatic." The government, however, took alarm at such assemblages of people, and put a stop to them. Upon which the bishop of Trent went in person to Caldaro, and instituted an inquiry upon oath into all the circumstances of the case, to prevent the possibility of deception or illusion. Shortly afterwards the stigmata made their appearance, as is thus related by Görres.

"So early as the autumn of the year 1833, her confessor observed accidentally that the part of the hands where the wounds afterwards appeared began to sink in, as if under the pressure of some external body, and also that they became painful and frequently attacked by cramps. He conjectured from these appearances that the stigmata would eventually appear, and the result fulfilled his expectations. On the Purification, on the 2d of February, 1834, he found her holding a cloth, with which from time to time she wiped her hands, frightened like a child at what she saw there. Perceiving blood upon the cloth, he asked her what it meant? She replied, that she did not know herself; that she must have hurt herself so as to draw blood. But, in fact, these were the stigmata which thenceforward continued upon her hands, and shortly afterwards made their appearance upon her feet, and to these, at the same time, was added the wound upon the heart. The manner in which her confessor, Father Capistran, deals with her is so simple, so far from aiming at the marvellous, that he did not even inquire what had passed within her to give occasion to these wonderful appearances. They are nearly round, but a little extending lengthwise, from three to four lines in diameter, and are stationary on both the hands and the feet. Drops of clear blood frequently flow from these wounds on Thursday evenings and Fridays; on other days they seem covered with a sort of crust of dry blood, without the least appearance of inflammation, ulceration, or any vestige of lymph.

"She concealed this circumstance, as she concealed in general whatever could reveal the state of her interior. But in 1833, during the passage of a solemn procession, ecstacy of jubilation appeared in her; she was seized by it in the presence of several witnesses, who beheld her, like a glorious angel, scarcely touching the bed with the points of her feet, splendid as a rose, her arms extended in the form of a cross, plunged in the joys of love. All present could then see the stigmata upon her hands, and the miracle could no longer be kept secret. Her only nourishment consists in a few grapes or other fruit, or a little bread, taken when pressed by want, or at the command of her confessor. The first time that I went to see her, I found her in the position in which she passes the greater part of the day, kneeling at the foot of her bed, and in ecstacy; her hands were folded on her breast, and thus displayed the stigmata; her face was turned towards the church, and looking a little upwards, her eyes raised toward heaven, expressed such profound entrancement as nothing could disturb. There was no movement perceptible in her frame, except that of breathing, or of deglutition. Occasionally there was a slight oscillation. It was a spectacle which could only be compared to that of angels in prayer before the throne of God. It cannot be astonishing that it should produce the strongest impression upon all who witness it; indeed the hardest hearts cannot resist it, and piety, astonishment, and joy have caused rivers of tears to flow around her. It is asserted by the directors of her conscience, and by her curate, that in her ecstacies during the last four years she has been employed in contemplating the life and passion of Christ, and in honoring the holy sacrament. The most frequent object of her contemplations is the passion of the Redeemer; this produces the profoundest impression upon her, and is most vividly expressed upon her exterior. Particularly during the holy week, her whole being seems penetrated, and the images in her soul act forcibly upon her whole frame. It is, however, not only during this week that she is lost in the contemplation of this mystery; it occupies her every Friday, and thus offers a frequent opportunity for observing its effects. The action begins as early as the morning of Friday; at first its

progress is gentle and regular, but as it becomes more painful and overpowering, the image by which it is represented assumes a deeper and more clearly defined character in all its features; and when at length the hour of death arrives, and anguish has penetrated the depths of the soul, the image of death appears in all the lineaments of this woman. She is upon her knees on the bed, her hands crossed on her breast; around her is perfect silence, scarcely broken by the breathing of those present: you would then suppose, that for her the sun of life was setting. She is very pale during the whole action, but towards its close this paleness increases; the sighs which seem to struggle from her chest, show that the oppression is becoming stronger; large drops gather in her fixed eyes, and steal slowly down her cheeks, the mouth opens more and more by slight movements. Her sighs now change into a moaning that wrings the heart; a flush of deep red suffuses her cheeks,—the swollen tongue seems glued to her parched palate,—convulsions become more violent and more intense,—the hands, which at first were sinking by degrees, now drop more rapidly,—the nails turn blue, —the fingers entwine convulsively,—the rattle of death is heard in her throat; still, at long intervals, a few sighs seem to burst from the organs that death has stiffened. The last is about to escape! then the face declines, the head, already bearing all the signs of death, droops in complete exhaustion; her appearance is no longer to be recognized; and this state continues for about two minutes. The head is then drawn up, the hands rise towards the breast, the face resumes its outline and its tranquillity. She is kneeling, her eyes raised to heaven, occupied in offering to God the homage of her gratitude. This scene takes place every Friday; and though essentially the same, there is ever some slight variation, which seems to express the state of her interior life. For there is nothing studied in this action; it arises naturally from the depths of this woman's nature, as water flows from its source in the rock. It is impossible to perceive any thing false, forced, or exaggerated in the whole of this representation: were she to die in reality, she could not die otherwise.

"However entirely she may be absorbed in her contemplations, a single word from her confessor, or from any other person spiritually connected with her, is sufficient to recall her to herself, without its being possible to observe the transition. It takes but the necessary time to recollect herself and open her eyes, and she is as if her ecstacy had never existed; the expression of her face changes; you might fancy her a sweet child who had retained her candor and simplicity. Accordingly the first thing she does, when she recovers and sees herself surrounded by witnesses, is to conceal the stigmata on her hands under the coverlet, as a child who has spotted its sleeves with ink would try to hide them on the approach of its mother; her hazel eye expresses the joy and the guilelessness of childhood, and her look is so open that you seem able to penetrate the very depths of her soul, and to convince yourself that there exists no fraud in its most remote recesses; there is no trace in her of exaggeration, hypocrisy, weak sentimentalism, affectation, or pride. It is the simple expression of youth, whose serene candor has been preserved by simplicity and innocence. . . . She can continue longer in a natural state, when once restored to it, if she is in the society of her friends; but it is obviously by an effort of will, for the ecstatic state has now become so completely natural to her, that to be out of it seems difficult and unnaccustomed to her. In the midst of conversation, when she would seem to take the liveliest interest in what was going on around her, at once her eyes grow heavy and in a second, without further hesitation, she is in an ecstacy.

"It must not, however, be supposed that on account of these meditations and exercises of piety, she neglects the cares of her family; from her bed she regulates the whole house, of which she formerly divided the management with a sister, of whom death has deprived her. Some years ago, the intervention of some charitable persons procured for her a small pension, and as she wants nothing for herself, she spends this income upon the education of her brothers and sisters, whom she has placed in different institutions according to their dispositions. Every day, towards two

o'clock in the afternoon, she occupies herself with her affairs. Her confessor recalls her to herself, and she converses with him upon the different difficulties she experiences; she regulates every thing, thinks of every thing, provides for the wants of those in whom she takes an interest, and she possesses so much practical good sense, that every thing around her is in the best order."*

In estimating the value of this evidence (and, after all, he is only one amongst many), we should remember that Görres is a man of the highest moral as well as literary reputation. His first publications were on medicine, and his last on mysticism, while the intermediate space has been divided between politics, general history, and natural philosophy; so that no man was more capable of judging, with a just and severe discrimination—none less likely to deceive, or to be deceived.

ADDOLORATA OF CAPRIANA.

We now come to the Addolorata. If you have felt Maria Mörl to be an object of surpassing interest, I think you will soon acknowledge that Domenica Lazzari is one of surpassing wonder.

Yes! ye who are, or who profess to be, the disciples of a crucified God, and who desire to contemplate perhaps the most striking supernatural personification of the sufferings of your Redeemer, which in his infinite wisdom and goodness the Almighty has yet vouchsafed to manifest upon earth, transport yourselves at least in spirit to the lonely village of Capriana among the mountains of the Tyrol; for there Providence has exhibited this prodigy in the person of a poor miller's daughter, and there hundreds, perhaps thousands, like ourselves, have seen her. They whose faith is incomplete, may there learn to perfect it; and they whose belief is already steadfast, may know where to strengthen and confirm it.

I address myself to those who, like you, obedient to the recommendation of Christ, are willing to believe though they do not see,—and who are assured with St. Paul, that faith is the evidence of things that are not seen,—because they will as readily believe the testimony of credible witnesses, of whom I could cite numbers, as if they had beheld with their own eyes. To those who reject with the coldness of incredulity, at once and without enquiry, or deny with the proud disdain of the philosopher, I shall say nothing. But they who only mistrust and doubt, and cry out with St. Thomas, "Lord! unless I see I will never believe it," I shall be content that they suspend their judgment till the opportunity arrive in which they may see as we have seen.

* Görres thus concludes his account of Maria Morl:—"Such is the history of Maria Morl, who has in our days been chosen to feed the holy lamp which burneth in the sanctuary, that its light may never be quenched, and that the chain of evidence which winds through ages past may remain unbroken. Such an atmosphere of truth surrounds her, that all who approach her feel implicit confidence, and dream of no deception; and hence the immense impression which her quiet virtues and touching history have produced upon the people."

Another of her biographers thus notices, in greater detail, her earlier years:—"Maria von Morl received a good education from her pious and sensible mother; she was an obedient child from her infancy, and always shared every thing she possessed with her school companions: this kind-hearted generosity increased with her years, and showed itself more particularly towards the poor. The soul of all her actions was an ardent love of God, which evinced itself in the pleasure she found in prayer, and her unremitting visits to the Franciscan Church in the neighborhood of her home. Her bodily sufferings began in her fifth year, and she was often on the brink of the grave. None of the remedies resorted to could restore or even ameliorate her health: the root of the disorder remained undiscovered, and she became in consequence still more pious, meditative, and constant in prayer. Her mother died in 1827, leaving nine children, the youngest of whom was only ten days old. She wept unceasingly for three years over her mother's loss, but shared with her father the heavy cares of the family, and performed all her duties with energy, alacrity, and cheerfulness. In her eighteenth year she again fell seriously ill, and when, after a whole year's severe suffering, she inquired of the doctor if it were quite impossible for her to recover her health, and he answered that he could only engage to alleviate her sufferings, she replied that in that case she preferred receiving with submission all the sufferings it pleased God to send her, and should consequently do for the future without medical advice. She steadfastly adhered to this resolution, which spared her father an expense his fortune could little bear, and she endured with heroic patience her unparalleled sufferings, which continued for some years, till her state of ecstacy became a second nature, and in a great measure relieved her from them; they having been for it so suitable a preparation." None of the family of Maria Morl, or of Domenica Lazzari, will on any account receive any largesses that may be offered them by strangers in any shape whatever.

be edified and instructed as we have been; I know the consequence to be certain, ugh it is a result and a gratification which only be purchased with trouble, like many he choicest gifts and graces of God, which hidden in the recesses of his bounty, and ich can only be found when they are sought.* r this wondrous object is neither in the wded city, nor in the beaten track,—but her in Nazareth than in Jerusalem,—more miliar to the shepherd than to the monarch, more in a state of concealment than of pub- manifestation. Yes, it is among the lonely ountains of the Tyrol, amongst almost inac- ssible fastnesses,—where Providence seems delight to guard, as in the deserts of old, e innocence of virtue together with the purest d most exalted faith,—that we are now to ek some of the most chosen servants of God, d to be edified and humbled by the brightest amples of piety.

Leaving the highway also at Neumarkt, we cended for some ten or twelve miles along a ugh though tolerable mountain road, in one same incommodious carriages which had veyed us to Caldaro. The scenery was at ce lively, picturesque and grand, command- g a fine view of Caldaro, looking down upon e valley of the Adige, and then leaving it to verse a wild and lonely pass among the ountain tops, till a descent of some four or e miles brought us, after about five hours d a half of journeying, to the large and po- lous village of Cavalese. Here it became cessary to mount on horseback, for the pur- pose of ascending by a very long, narrow and rugged way to the lonely hamlet of Capriana, situated near the extremity of one of those soli- tary but beautiful and romantic glens so com- mon to Alpine countries. Every circumstance was in keeping with the mournful spectacle we were to witness at the termination of our pil- grimage. The rude, wild, and desolate scene, the steep, rocky declivities of the mountains, darkened with gloomy forests of fir, numbers of which, almost the only produce of this in- hospitable clime, were floating down a deep impetuous torrent which foamed its way be- neath us,—the great length, (some ten or twelve miles), the difficulty and apparent dan- ger of the road,—the many mountain shrubs covered with their blossoms, and an immense variety of Alpine flowers which ever enlivened our course by the beauty of their form and the brilliancy of their color, many of them bloom- ing with the most lovely luxuriance upon the very edge of the precipice, or on the most arid rock,—all conspired to present to our imagi- nations a lively picture of the toilsome, dan- gerous, yet seductive paths of life, to turn our thoughts to the ways and the works of God, and to rivet our attention on the object of our search;—till on a sudden turn of the narrow valley, still gaining in wild and picturesque effect as we advanced, and now magnificently closed by a splendid alp in the long and vapory distance, we descried through the thick wood which surrounded us, and at no great interval, seated upon an elevated knoll upon the moun- tain sides, and not far below the regions of perpetual snow, the small and humble village in which, for the fulfilment of his own in- scrutable designs, it has pleased Him "who woundeth and healeth," to place this singular phenomenon.*

The feelings which our previous reflections had inspired were but heightened as the ap- proach became still more difficult, and the scene still more savage in its aspect; and it was under these impressions, after a laborious ride of three hours and a half, that we entered the rustic hamlet to which we had been so long wending our way.†

' "Now Thomas, who is called the twin—one the twelve, was not with them, when Jesus ne.

'Wherefore the other disciples said to him, 'e have seen the Lord.' But he replied, 'Un- s I see in his hands the impression of the nails, I put my finger into the place of the nails, and my hand into his side, I will never believe

'Jesus saith to him: 'Thou hast believed, omas, because thou hast seen me. Happy y, who though they see not, yet believe.'" John xx.

'And they came and related it to the rest: they gave not credit even to them.

At last he appeared to the eleven themselves, hey lay at table: and upbraided them with r unbelief and perverseness, in not believing e who had seen him after his resurrection." Mark xvi.—"New Version of the Four Gos- , with Notes, by a Catholic." Dolman, 61, r Bond street.

* "Questo e il vero paese degli orsi," was the exclamation of the clergyman

† Though, as the bird flies, the interval be-

Having also brought letters from the Bishop of Trent to the pastor of the place, we readily gained admittance to the chamber of the Addolorata, as she is styled, and there found her with the stigmata in a state of the most painful reality, and perhaps more distinctly marked than they have ever yet been known in any human being. It was about a quarter after three, on Friday the 21st of May. She was as usual lying on her back in bed, though comparatively free from suffering. The crown of thorns was as regularly and as distinctly marked across her forehead by a number of small punctures, as if they had been pricked with a large pin, and the wounds appeared quite fresh, though no blood was flowing from them. Beneath was a regular interval of about a quarter of an inch, also perfectly free from blood, so as to give the punctures, which represented the wounds from the crown of thorns, the most perfect possible degree of distinctness. Below this line, her forehead, eyelids, nose, and cheeks, were entirely covered with blood, leaving only the upper lip, and the whole of the lower jaw free from it. It had flowed in the morning, and was then dry. Her hands were firmly clasped over her chest, as one in a state of considerable pain, and her whole frame was convulsed with a short, quick, tremulous motion. The blood was still oozing perceptibly from the wounds in the back of her hands, though the blood and serum which had flowed from them did not extend above two, or at most three, inches. Her fingers were so firmly clasped, that to judge from appearances, she had not the power to loose them; but on the clergyman who accompanied us asking her to let us see the inside of her hands, she immediately opened them from underneath, without unclasping her fingers, as a shell opens upon its hinges; so that we distinctly saw the wounds, and the blood and serum quite fresh, and flowing down over the wrist. At our request, he also asked the mother to uncover her feet, which she did, though with some small reluctance, when we found them in the same condition as the hands, with however this singular and surprising difference, that instead of taking its natural course, the blood flows upwards over the toes, as it would do were she suspended on the cross. We had already heard of this extraordinary deviation from the laws of nature, and were now happy to have an opportunity of verifying it in person.

Understanding that she sometimes gave small prints of pious subjects to her visitors, we asked for some through the clergyman, who took them out of a drawer, and at our earnest request gave them to her to kiss before we received them from her. She took them between her forefinger and thumb, one after another as presented to her, without unclasping her hands, kissed them with great appearance fervor, and returned them to us. She said a few words to the priest, but did not speak to us, though by the intelligent expression of her countenance it was clear that she understood all that was said. She often moved her lips as if in prayer. She sometimes smiled, and her whole demeanor impressed us with the idea of a person of the most mild and amiable disposition. We solicited her prayers, to which she signified an assent, and then took our leave with feelings of reverential awe inspired by the presence of so supernatural a spectacle, and of gratitude to the Almighty for permitting us to witness so striking an evidence of the truth of his holy religion, and so singular a manifestation of his power.

One of our party had visited her on the previous day, and found the blood only dotted over her face in large dry drops, though sufficiently thick. In other respects she was nearly as we had seen her.

A German physician, whom we met on our return, and who was come into the neighborhood expressly for the purpose of studying her case, assured us that he had seen her face perfectly free from blood, with the excep

tween Caldaro and Capriana does not appear to exceed four miles, yet were we obliged to travel full forty to pass from one to the other. There is a short mountain path, or rough rocky track from Neumarkt to Capriana, which a good active walker may accomplish in about three hours. Parts of it may be done on a mule; but they who have been over it, declare it to be impracticable for ladies. The inn at Cavalese is by no means bad, and affords sufficient accommodation for a considerable party. We slept there on our return from Capriana, it being too late to think of returning to Neumarkt, though we were only three hours and a half in doing so the next morning. The best approach to Caldaro is by a good carriage road from Botzen, which is said to be easily done in two hours and a half.

a few drops on the forehead These are more remarkable because the never washed, she not being able to e use of water, either hot or cold, blood disappears entirely, leaving the te clean, and her countenance, as he ex- it, sometimes quite beautiful. He also to the singular circumstance of the ever being stained, not even from her ich are habitually covered with them, which the blood very frequently flows. we ourselves bore witness when her e shown to us. The same is to be l of the wound in her side, which of is not shown to strangers, but which n fully certified to exist. The blood equently during the week, but much piously on the Friday, beginning about the morning, and ending generally en or twelve. There was a strong coagulated blood in the room, though dow is wide open both night and day, and summer. This seems to be ne- to abate the fever of her sufferings, hot weather she finds considerable on from being fanned. Indeed she truly said to subsist upon air, for on enth of August next, it will be eight omplete since she ate, drank, or slept! g nothing but the blessed sacrament he whole of that period, and this alone r proved any sensible relief to her in erings.

nica Lazari, says her biographer, was Capriana in 1816. Her parents were prietors of a mill and a small field, fforded a sufficient maintenance to a f five children, of whom she was the t and the mother's favorite, having rn to her in her fifty-first year. In with most of the peculiar favorites of Domenica gave early indications of inary piety. She was frequently found in the most secluded parts of the nd surpassed all her school compan- her edifying demeanor, and in her lge of the catechism. She received her mmunion at the usual age of twelve gular devotion, though she had ex- an ardent desire to do so at a still eriod. She was ever a pattern of virtue in the village, yet without allowing her piety to interfere with her other duties, for she worked at the mill with exemplary assiduity till about the age of seventeen, when she was attacked with violent and complicated illness.

It was by suffering that mankind was redeemed, and that the conquest was achieved over sin and death. The last and crowning scene of the sufferings of Christ, the crucifixion, was preceded remotely by a painful and laborious mission of three years, and immediately by a course of the most abject humiliations, and the most cruel torments. So was Domenica prepared for the wonders that were to be wrought in her, by long and most excruciating maladies; wonders which had an immediate reference to the passion of Christ, and which were intended, by the woful spectacle they present to us, to impress upon our minds a deeper sense of the heinousness of sin, and of the sad price paid to redeem us from its penalties.

Her sufferings were so great that her screams were often heard to a great distance; still her patience was inexhaustible, and her resignation so perfect, that in the midst of her torments, she continually expressed her gratitude and her love to God, and her sense of his mercy and goodness to her. The holy communion alone relieved her, after which she frequently lay entranced for a considerable time. It was under these circumstances that, during one night, her whole head was encircled by small wounds, fifty-three in number, which opened and bled profusely every Friday. Fourteen days after the crown of thorns, she received the stigmata in the hands and feet, and the wound in the side.*

* Gorres merely notices Domenica Lazari thus: "The case of Domenica Lazari of Capriana, in the Tyrol, is also a wonderful one; but I abstain from entering upon it, as I have never seen her, and possess no means of obtaining authentic information about her." He cites, however, nearly forty well established cases of persons marked with the stigmata.

Amongst the many wonders attending Domenica Lazari, it cannot fail to be remarked, that though she takes no nourishment, yet she is able to furnish and support a constant and copious discharge of pure and healthy blood from her wounds.

Which is more easy to the Almighty, thus miraculously to imprint upon her the sacred wounds of the crucifixion, or to enable her to sustain life without food? "Which is the more easy," said

Dear Erin! tho' wild billows roll
Between us and thy classic shores;
Fate vainly chains the soaring soul,
When mem'ry round thy scenes restores!
While *here* we bathe thy emblem flower,
Strong on our sight breaks Freedom's ray,
Of hope we own the magic power—
Our hearts are thine on Patrick's day!

AN APPEAL TO THE CHURCH OF ENGLAND.

Translated from the French.

AT this eventful period, when every thing indicates the approach of a revolution in Europe, of which those of the last century were the terrible but necessary precursors, it is to Protestants that we should address our friendly remonstrances and fervent entreaties. They have traversed the whole circle of error. Instead of attacking the true faith, they have uprooted Christianity among themselves, and thanks to the effects of their fearful science which constantly *protests*, one half of Europe is now without religion. The era of the passions has passed away; we can now converse together without animosity, and even without warmth. Let us avail ourselves of this favorable state of things. All that has been said to alarm Protestant governments about the influence of a foreign power is a chimera, a scare-crow erected in the sixteenth century, which has no terrors for the eighteenth. It becomes the English people to reflect deeply upon this subject, for the great movement towards a reconciliation should originate with them; and if they do not hasten to seize the immortal palm which is within their reach, another people will snatch it from them. In their prejudices against the true faith, the English are only deceived in relation to time, their false reasoning is only an anachronism. They read in some Catholic book, that "no obedience is due to a heretical prince." They take the alarm instantly, and cry out against "*popery*." But all this fiery zeal would soon be extinguished if they would only turn to the date of the book, which will invariably be traced to the deplorable period of religious wars and revolutions in governments. Have not the English themselves declared in full parliament, that "if a king of England embrace the Catholic religion, he becomes *ipso facto* deprived of the crown?" It is then their opinion that the crime of wishing to change the religion of the country, or even of creating a well founded suspicion of such desire, justifies revolt in the subject, or rather authorizes him to dethrone his sovereign without becoming a rebel. Now, I should be pleased to learn in what manner and for what good reason Elizabeth or the eighth Henry should have had more power over their Catholic subjects, than George the third possessed in his time over his Protestant subjects; and why the Catholics of that period, strengthened with their natural privileges and fortified by a possession of sixteen centuries, were not authorized to consider *their tyrants* as having *ipso facto* forfeited all right to the same crown. Every thing seems to indicate that the English people are destined to give the first impulse to the great religious movement which impends, and which will be a sacred epoch in the annals of the human race. To be the first to return to the light from among those who have been estranged from it, they have two great advantages, of which they themselves entertain little doubt: for by one of the happiest contradictions, their religious system is at the same time the most manifestly false, and the most manifestly near to the truth.

To perceive that the Anglican religion is false, neither research nor argument is required. It is judged by intuition; it is false in the same manner that the sun is luminous. It is sufficient to look upon it. *The English hierarchy is isolated in Christianity; it is therefore unchristian. It is a caliphate in the midst*

ope. No satisfactory reply can be
o this proposition. Its episcopacy is
rejected by the Catholic and Protest-
urches; and if it be neither Catholic
testant, what can it be? Nothing. It
tablishment civil and local in its na-
iametrically opposed to universality,
s the exclusive test of truth. Either
urch is false, or God became incarnate
English alone. Between these two
tions there is no middle point. Their
ians frequently term it the "Estab-
nt," without perceiving that this very
nuls their religion, since it affirms
and human action, two leading defects,
conclusive, and indelible. Other the-
s of that school, and some of the pre-
emselves, wishing to escape these in-
blemishes of which they are reluctant-
inced, and whose pride renders them
to escape from bad company, have
d the singular position that "*they are*
testants." What then are you? *Apos-*
they reply. But Europe has become
uisitive to permit the assumption of
ew titles; besides, the British parlia-
y which the establishment was erected
ses the term *apostolical*, but continues
est that their Church is *Protestant.*
ally these efforts of the divines are
lculated to excite our laughter, if we
ugh at things so serious and men so
le.

over, the Anglican is the only Church
world, which declares itself null and
us in the very act of its creation.
ct, the Thirty-nine Articles, declares
s absolutely necessary for salvation to
dhesion to that Church. But one of
rticles, the twenty-fifth, declares with
olemnity, that God in ordaining his
, has not established any *infallibility* on
that all churches, beginning with that
e, have deceived themselves; that they
sily misled, as well in doctrine as in
so that none of them have the right
cribe the rule of faith, and that the
criptures are the only guide of Christ-

English Church therefore proclaims to
dren that she has a right to command them, but that they are not bound to obey her. At the same moment, with the same pen, with the same ink, and upon the same paper, she proclaims the dogma, and proclaims that she has no right to proclaim it. It is to be hoped that amid the interminable catalogue of human follies, that will always be prominently conspicuous.

After this solemn declaration of the Anglican Church, by which she annuls herself, nothing is wanting but the testimony of the civil authorities to confirm the sentence; and this testimony I find in the Parliamentary debates of 1805 upon the subject of Catholic emancipation. In one of those stormy sessions which should tend to prepare the mind for a more distant and happy period, the attorney general permitted an expression to escape him, which has not been particularly noticed, but which, it appears to me, is one of the most remarkable that have been pronounced in Europe for a century.

Remember, said this high dignitary in the House of Commons, *remember, that the inevitable result of a repeal of the laws against the Catholics will be to erect a Roman Catholic establishment upon the ruins of that now established by law.* The exposition of this invaluable and ingenuous declaration is manifest. It is as if the attorney general had said in plain terms: Our religion is, you know, a mere civil establishment, which is only upheld by the law of the land and individual interests. Why are we Anglicans? Not by conviction assuredly, but by the apprehension of losing possessions, honors, and privileges. The word faith has no signification in our language, and the conscience of the English being Catholic, we will yield to its suggestions the moment we can do so without loss. In the twinkling of an eye we would all be Catholics.

But false as the Anglican system manifestly is, it presents itself to us in some aspects as the nearest to truth. Sustained by the hands of three puissant sovereigns, and sustained also by the superior good sense of the people, the English were enabled to resist to a remarkable degree the torrent which swept over other nations, and thereby preserved many elements of Catholicity. Hence the equivo-

cal appearance of the English Church which so many writers have mentioned.

"She is not certainly the legitimate spouse, but she is the mistress of a king; and although the daughter of Calvin, she has not the brazen impudence of her sisters. Raising her head with a majestic air, she pronounces with distinctness the names of *Fathers*, *Councils*, and *Heads of the Church*; her hand bears the cross with ease; she speaks seriously of her nobility; and under the mask of a mitre isolated and rebellious, she has succeeded in preserving some remains of her ancient beauty, a venerable relic of departed dignity. Noble English! you struck the first blow at Catholic unity, upon you now devolves the honor of restoring it to Europe. All that is necessary is for you to emancipate your Catholic brethren, and time will do the rest.

After three centuries of irritation and dispute, why do you still reproach us, and of what do you complain? Will you never cease to charge us with innovations, that we have introduced new dogmas and converted human opinions into symbols? But if you will not believe our doctors who protest and who prove that they teach none other than the faith of the apostles,—confide at least in your *atheists*. They, with Hume at their head, will tell you in the history of your country, that "*many of the powers assumed by the Church of Rome were very ancient, and were prior to almost every political government established in Europe.*"

Hear your *deists*. Gibbon lifts up his voice from among them and tells you in his memoirs: that "*a well informed man cannot resist the weight of historical evidence, which proves that during the whole of the four first centuries of the Church, the principal points of the doctrine of the papists were admitted in theory and practice.*"

Hear your *apostates*. Chillingworth declares, that in matters of faith, "*there must be in some quarter an infallible judge, and that the Church of Rome is the only Christian society which pretends or can pretend to possess this infallible tribunal.*"

Hear your *doctors*, your own Anglican bishops. They will tell you in moments of conscientiousness or of forgetfulness, that "*the germs of popery were sown in the times of the apostles.*" But a single ray of light more w required to disclose to the good Bishop New ton the whole truth, when instead of the ti of the *apostles*, he would have said that "t germs of popery were sown in the times o *Jesus Christ.*" Let the English people endea vor to recollect themselves. Let them so fa control themselves and subdue their prejudices as to contemplate in the calmness of their conscience the strange system which it is their misfortune to uphold. Are there so many arguments necessary to expose protestantism? No. It will be sufficient to portray it faithfully, and to exhibit it without excess of coloring.

"In consequence of a terrible anathema, inexplicable and unquestionable, the human race had forfeited all its rights. Plunged in total darkness, it was ignorant of every thing because it knew not God, and not knowing him it was incapable of prayer; in such a manner that it was spiritually dead without the power of asking for life. Arrived by a rapid process of degradation to a degree of brutal debasement, it outraged nature by its manners, its laws, and even by its religions; it wallowed in the mire, and its debasement was such that the honest history of those times presents a picture which all persons cannot safely contemplate. Meanwhile God *after having dissembled for forty centuries*, was thoughtful of his creature. At the prescribed moment, announced from all ages, *he did not despise the womb of a virgin*; he clothed himself with our sorrowful nature and appeared on earth. We have seen him, we have touched him, he has spoken to us: he lived, he taught, he suffered, he died for us. Arising from his tomb, according to his promise, he reappeared among us to promise solemnly to his Church assistance as long as the world should endure. But alas! this effort of omnipotent love has not been by any means so successful as he promised. From want of knowledge, or of power, or from want of attention, perhaps, God failed in his design, and was unable to fulfil his word. Less considerate than the chemist who seeks to confine ether in cloth or paper, he entrusted to men only the truth which he had brought upon earth; it escaped, as might easily have been foreseen

every pore of the human body; and in a short time that holy religion, revealed to man by the Man-God, became nothing more than degrading idolatry, which would have still prevailed, if, after sixteen centuries, Christianity had not been restored to its pristine purity *par deux misérables.*"

Such is Protestantism. Aid us to banish its miserable doctrines. To re-establish religion and morality in Europe; to impart to truth the powers required by the exigencies of the mission she contemplates; to fortify established institutions, civil and political, against the rude assaults of licentious and revolutionary opinions, and to allay that spirit of restless agitation and insubordination, which pervades the world and menaces us with terrible convulsions, the indispensable preliminary step is to blot from the dictionary of Christendom that fatal word PROTESTANTISM.

Considerations of such moment must at length enter into the cabinet councils of Protestants, and abide there until they descend like fructifying showers which water the valleys. Every thing invites the Protestant to return to us.

Just as the unity of Catholic faith was first assailed in England by her monarch, and as the present church establishment was founded by act of parliament, this great change should be effected by the civil power under the auspices of the sovereign. The clergy, who style themselves *evangelical*, should be wholly excluded from this work of reconciliation and reunion, for which they are utterly disqualified. To cling to error is in itself great misfortune, but to teach it by state authority, and against the reproaches of conscience, leads to spiritual blindness. Such pastors, who have so long led their flocks by crooked paths and over unfruitful pastures, are not the proper guides to conduct those who have strayed away so long and so far, into the one sheepfold under one shepherd. No legislation is required but a single act of justice: admit your Catholic brethren to equal rights, political and religious, and *time will perfect the work.* We are the same as when you left us, unchanged and unchangeable. We still teach the same doctrines that Augustine introduced among your Saxon forefathers when the light of Christianity first penetrated the forests of Britain. The religion to which the Saxon deities bowed in the sixth century, was the same which silenced the Pagan oracles in the days of the second Cæsar. No human institution has endured eighteen hundred years. Such an extraordinary duration would have been wonderful in all places, but particularly so in the bosom of changeful Europe. Repose and stability, which are the characteristics of the oriental nations, constitute the punishment of the Europeans, to whom it is eminently irksome. Excitement, enterprise, change of every thing within their reach is necessary for enjoyment. Politics also have constantly engaged the innovating genius of the daring sons of Japhet. In the restless distrust of sovereign power which excites their vigilance, there is unquestionably much pride, but there is also blended with it a proper consciousness of their dignity, and God only knows the proportions in which these elements are blended in their dispositions. It is only necessary here to notice this peculiar and undoubted trait of character, and to enquire what invisible power has been necessary to sustain the pontifical throne amid the ruins of so many empires and against all the force of probabilities. Scarcely had Christianity been established in the world, when truculent tyrants waged against it a pitiless warfare. They bathed the new religion in the blood of her children. The heretics on another side attacked it successively in all its dogmas. At their head appears Arius who frightened the world from its propriety, and made men doubt whether they were Christians. Julian, with his imperial power and his astuteness, with his science and philosophers struck at Christianity blows, which would have been fatal to any thing of human institution. Yet a little while, and the fruitful North sends forth its countless swarms of barbarians into the Roman empire; they come to avenge the martyrs, and it would seem to banish the religion for which they had suffered. But the reverse occurred. Tamed by the divine worship which presides over civilization, and which blended with all their institutions, they gave birth to the great European family, and established a monarchy of which the world had no conception. The shades of ignorance how-

ever followed the hosts of invading barbarians; but the torch of faith burned with the brighter blaze in this obscurity, and science itself concentrating its lights in the bosom of the church, failed not to produce men great and distinguished in their generations. The noble simplicity of these times ornamented with illustrious characters, conferred greater benefits upon the human race than the semi-scientific ages which immediately succeeded them. It was in these latter days that the unhappy schism arose, which imposed upo church the melancholy task of seeking f visible head during a term of forty y This scourge to the generations then li is to us a precious portion of history serves to prove that the throne of St. I is immovable. What human establish could survive this shock? It was how as nothing compared with the storms w the Church itself was then about to counter.

[TO BE CONTINUED.]

MISCELLANY AND NEWS.

JEWISH STATISTICS.

THE population of Judea in its palmiest days, did not probably exceed four millions. At the present time, it is distributed as follows: In Europe, 1,916,000, of which about 658,000 are in Poland and Russia, and 453,000 in Austria; in Asia, 738,000, of which 300,000 are in Asiatic Turkey; in Africa, 504,000, of which 300,000 are in Morocco; in America, North and South, 57,000. If we add to these about 15,000 Samaritans, the calculation in round numbers will be 3,180,000.

For about eighteen hundred years this wonderful people have preserved their peculiarities of religion, language and domestic habits, among pagans, Mahometans and Christians; they are a living and perpetual miracle; continuing to subsist, as a distinct and peculiar race, for upward of three thousand years, intermixed among almost all the nations of the world, flowing forward in a full and continued stream, like the waters of the Rhone, without mixing with the waves of the expansive lake through which the passage lies to the ocean of eternity.

LITERARY ITEMS.

The public libraries of Europe, estimated at about 700 in number, are supposed to contain an aggregate of 20,000,000 volumes. The Bodleian Library at Oxford, the large Great Britain, it is stated, contains 70 printed books, and upwards of 30,000 M The British Museum in London, con 300,000 volumes and 22,000 MSS. Then also other large libraries at Cambridge, lin and Edinburgh. The Royal Libra Paris, the largest extant, is said to co 700,000, or, according to other author 900,000 volumes, and 80,000 or 100,000 M exclusive of an immense collection of his cal documents, maps, medals, engravings The Imperial Library at St. Peter contains 430,000 volumes and 15,000 M The Royal Library at Copenhagen also prises a similar number of MSS., and 400,000 printed volumes. That of the Va in Rome, comprises about the same amou printed volumes and 50,000 MSS. Ther others in Milan, Florence, Naples and Ma The Royal Library at Munich in Bavaria most important in all Germany, contains 000 printed volumes, and 16,000 MSS., &

The largest libraries in the United S are those of the Harvard University, w contains about 45,000 printed volumes; Boston Athenæum, 32,000; the New Yorl ciety Library, 35,000 or upwards. Th Philadelphia including the Loganian, 52, the Library of Congress, 25,000; and th Charleston, S. C., 15,000 volumes.

FOREIGN INTELLIGENCE.

Rome.—We learn from the *Annales de Philos. Chretienne*, that the court of Rome has issued a more explicit decision than that before given, on the subject of animal magnetism. The following is the question that was propounded to the Sacred Penitentiary, and the answer returned.

"Most Eminent Sir,—As the decisions we have hitherto received in relation to animal magnetism, appear insufficient, and it is much to be desired that a greater certainty and uniformity should prevail in the solution of the cases, which not rarely present themselves for consideration, the undersigned begs leave to propose to your Eminence the following question.

"The individual magnetized, who is commonly a person of the sex, falls into such a state of stupor called *magnetic somnambulism*, that she cannot be aroused from it by the most obstreperous noise, nor by the action of fire or any other external violence. Only the magnetizer who has obtained her consent, (for this is necessary,) places her in this kind of ecstatic condition, by various touches and gesticulations, if he is present, or simply by an interior command, if he is absent and even many miles distant.

"In this state, the magnetized person, if questioned *viva voce* or mentally in relation to her sickness, or that of absent persons with whom she is altogether unacquainted, will return the most intelligent and learned answers; and though well known to be uninformed on these topics, she will exhibit a more profound knowledge than exists even among medical men; describing with the utmost exactitude the anatomy of the human frame, pointing out the seat, the cause and the nature of those internal diseases which are the most difficult to be discovered and understood, explaining the progress, the changes and the complex character of the complaint; and she will indicate all this in technical language, and oftentimes foretell the precise duration of the malady, and prescribe the most simple and efficacious remedies.

"If the individual, in whose behalf the magnetized person furnishes the information, is present, he is placed in contact with her by the magnetizer. If he is absent, a bunch of his hair will be sufficient to supply his place. No sooner is this bunch of hair placed near the hand of the person who is under the influence of the magnetic power, than she declares what it is, without having seen it, identifies the individual whose hair is used, states where he actually is and what he is doing; and in regard to the sickness of this absent person, she mentions all the details to which we have alluded, and with as much accuracy as if with the aid of medical knowledge she penetrated into the interior of the human organism.

"The magnetized person, in fine, does not see with her eyes. Though blind-folded, and even though she know not how to read, she will read any thing, whether a book or manuscript, open or closed, if it be placed on her head or abdomen. From this region, also, her words seem to proceed. When she is recalled from this state of stupor, by the interior command of the magnetizer, or spontaneously as it were, at the moment foretold by herself, she seems to be perfectly unaware of all that has occurred during the operation, however long it may have lasted; what she suffered, the questions put to her and the answers returned, nothing has produced any impression upon her mind, nor is the least vestige of it remaining in her memory.

"Your memorialists, therefore, believing that there are grave reasons to doubt, whether these effects are the result of purely natural causes, there being so great a disproportion between the one and the other, earnestly prays that your Eminence will deign to consider this matter, for the glory of God and the advantage of those whose souls have been so dearly purchased by our Lord Jesus Christ, and to decide whether, supposing the facts of the case to be as represented, a confessor or pastor can safely permit those under his charge:

"1. To practise animal magnetism, as we have described it, as an art auxiliary and supplementary to that of medicine.

"2. To allow themselves to be operated upon in this way, and to be placed in a state of *magnetic somnambulism*.

"3. To consult, for themselves or others, individuals thus magnetized.

"4. To do any one of the things we have just mentioned, though they formally disclaim all recourse whatever to a diabolical compact, either explicitly or implicitly, and even to all intervention of infernal agency; the effects of animal magnetism, some of them at least, having been obtained, notwithstanding these precautionary measures.

"In the name of the Right Rev. Bishop of Lausanne and Geneva, your very humble and obedient servant,

"JAMES X. FONTANA,
"Chan. episc. chanc.

"Friburg in Switzerland, May 19, 1841."

"*Answer.* The Sacred Penitentiary, having maturely examined the facts set forth in the above letter, is of opinion, and replies, *that the use of magnetism as there represented, is not to be permitted.*

"Given at Rome, July 1, 1841.

"CARD. CASTRACANE,
"PH. POMELA, *secretary.*"

Conversions.—The *Ami* states that on the 10th Dec. last, his Eminence Cardinal Fransoni administered the sacrament of baptism to two youthful Israelites of Rome, Adam Caviglia and his sister Judith, the former eight, the latter fifteen years of age. After this ceremony, Cisman-Bey a converted Mahometan aged twenty-three years, was baptized and received the name of Peter Deodat.

SPAIN.—The irreligious and persecuting policy of the Regent Espartero continues unabated. The clergy are subjected to the most harassing restrictions, and the most exemplary among them are imprisoned upon the slightest pretences. The *Catolico*, a paper devoted to the good cause, has been condemned for having published in its columns the doctrinal exposition of the bishop of Calaborra and la Calzada.

FRANCE.—*Protestant Sisters of Charity!* "The Protestants of France are about to establish an institute of *Sisters of Charity* of their communion, who will be charged with the care of the sick in the prisons, hospitals, &c. It is said that the authorization of government has already been obtained. Their costume will be that of the *Grey Nuns*. Will they bind themselves by vow? This question we cannot answer; but it is certain th will be required to obey their superiore herself will be subordinate to the pas has the charge of the institution. " Luther could reappear amongst us would be his astonishment to see the gious women enlisted under his banner doubt not however that, looking back u sterility of his reformation, he would at this new undertaking, and encour disciples to readopt other points of the doctrine and worship. We congratul Protestant community on this importa lioration of things, and on the frankne manifest in drawing nearer to the C Church. The step which they have shows that their resources are inadeq the wants of humanity, and that afte centuries of solitariness and separatio feel obliged to invoke the aid of Cath to admire the genius of our institutions adopt our practices. They have been during three hundred years for their philosophical doctrines to bring forth like St. Vincent of Paul, and as it wc useless to await his coming any longe have determined to kindle their spirit of ian benevolence in that vestal fire whicl perpetually on the altars of Catholic ch —*Ami.*

Liberality. The Municipal Council have given the magazine of the custom rue Cauchat, to the Protestants, for t poses of a Church.—*Ami.*

Noble Charity. When the cholera scourge of nations, had ceased its des in the capital of France, it left hund orphans without protection and suppo to meet this exigency of the times t Archbishop Quelen formed an institut the relief of these unfortunate suffere a number of the Ami we find a report establishment, from which we gather t lowing interesting particulars. Appli are still made for the relief of those w came orphans by the cholera. Of t that are supported by the institutio whose education or apprenticeship is n completed, a large number were n weaned when they lost their parents. eleven hundred orphans have been a

and supported during the ten years that have elapsed since the establishment of this admirable work.

England. The *Limerick Reporter* states that several Anglican ministers are preparing, in the Catholic colleges of Lancashire, Cheshire and Staffordshire, for admission into the fold of the ancient Church. It is expected, says the same journal, that all the members of Oxford will, before many years, pass over to the ranks of Catholicism.

Ireland. Dr. Machale, archbishop of Tuam, has addressed an admirable letter to Lord Clifford, who with other English peers had issued complaints about an *irresponsible power* in Ireland, alluding to the agitation of Mr. O'Connell, and to the zeal which some of the Catholic clergy have manifested for the success of the noble cause which is conducted by that distinguished man. After refuting the charge of an irresponsible power in Ireland, the prelate administers the following just reproof:

"Some new light must have broken on the intellects of the English Catholic peers since the memorable period of the Catholic Association, when the Irish nation, laity and clergy, embracing almost the entire mass of the people, were leagued in one great constitutional confederacy to wring from the injustice of England the rights of emancipation.

"Were your lordship's remonstrances heard against the agitating spirit of the priesthood? O, no! they were then hallowed exertions as long as their object, or at least effect, was to restore to their parliamentary honors some few members of the English peerage. I wonder how soon your lordships forget the noble and peaceful exertions of those men, who under the championship of him who guided this moral movement, lifted the prostrate peers from their degraded condition—infused into their inert souls a political vitality, of which they seemed unconscious—loosened the fetters in which they were bound—undid the rusty bolts that debarred them from their hereditary honors, and flung them forward among the lords, who were frightened by the sudden intrusion of so many strange apparitions. During this heroic and eventful struggle not a whisper escaped your lips about the existence of an irresponsible power or the necessity of its control. But scarcely are you fixed in your seats and your Protestant companions restored to the propriety from which they were disturbed, than you turn upon those to whom you owe your seats and honors, and enter into overtures for an offensive alliance with our ancient foes to fee the Catholic clergy to keep her majesty's peace?"

Sisters of Mercy. Mrs. M'Auley, foundress of the Sisters of Mercy, died lately in Ireland, in the odor of sanctity, and leaving her order in a very flourishing condition. She commenced it in 1830, since when 250 young ladies have joined it. Sixteen houses of this institute have been established; twelve in Ireland, three in England, and one at Charleston in the United States.

Norway. The constitution of the kingdoms of Norway and Sweden has, until now, opposed an almost insuperable barrier to the progress of Catholicity in these two countries. But the question of liberty of conscience is about to be agitated in the Norwegian legislature, particularly in reference to the free exercise of the Catholic religion, and the king will be compelled by the terms of the constitution to sanction the bill to this effect, which he has already twice rejected, if it be voted a third time by the diet.—*Ami.*

Hayti. We learn with pleasure from the *Catholic Herald*, that the Rt. Rev. Dr. Rosati, bishop of St. Louis and Delegate of the Apostolic See to the republic of Hayti, has arrived at Port au Prince, and was joyfully received by the clergy and people. The president admitted him to an audience, and appointed a committee to treat with him on the subject of his mission, promising at the same time his efficient co-operation to establish religion on a solid basis in the republic. The bishop enjoys excellent health.

Texas. By the revolution which detached this province from Mexico, all the ecclesiastical property fell under the dominion of the state; but by an act of the Texan Congress it has been principally restored for the use of the Catholics, at the solicitation of the Lazarists or priests of the mission, aided by Mr. Dubois de Saligny the French consul. The following law was passed in their favor: "It

is decreed by the Senate and House of Representatives of the Texan republic, in Congress assembled, that the churches at San Antonio, Goliad and Victoria, as well as the land at Nacogdoches, the Churches of the Conception, St. Joseph, St. John, Espado and Refugio, with the buildings and ground thereto belonging, be remitted, in full ownership, into the hands of the chief pastor of the Roman Catholic Church in the republic of Texas, and his successors in office. This grant is made *in perpetuum*, but on condition that the property be applied to the use of the Catholics, for their religious worship or the education of their children." By a subsequent act, the church of Alamo has also been ceded to the Catholics.

The mission of Texas has been confided by the Holy See to the Lazarists; and the Rev. John Odin, who labored for many years in the diocess of St. Louis, has been appointed bishop *in part.* of Claudiopolis, and Vicar Apostolic of the province.—*Ami.*

DOMESTIC INTELLIGENCE.

Archdiocess of Baltimore. On Sunday, Feb. 13th., a retreat was opened at St. Vincent of Paul's Church, in Baltimore, by Rev. J. McElroy, who conducted the spiritual exercises during the whole week. A numerous concourse of persons daily filled the temple of God, and caught with avidity the words of sound instruction, as they flowed from the lips of that zealous clergyman. Several other ecclesiastics were in attendance at the confessionals, and witnessed with joy the continual demand for their services. On Sunday the last day of the Retreat, eight hundred and thirty approached the holy table, and with those who had performed this duty on a previous day, the whole number of communicants amounted to thirteen hundred.

Tuesday, the 1st of March, a course of spiritual exercises was commenced at St. Patrick's Church, Fell's Point, and will be continued during the week.

Similar advantages will be offered to the faithful of the other congregations in Baltimore. The Retreat at St. Joseph's will commence on Sunday the 6th inst.; that at the Cathedral will be opened on Passion Sunda the 13th.

Feb. 24th, three young ladies took the ve at the Convent of the Visitation, Georgetow D. C., Misses Magdalen Schæffer, Margar Felix and Mary Walker, whose names in reli gion are Sisters Mary Alexis, Mary Olympi and Mary Simeon.

Diocess of Boston. From an article i the Boston Pilot of Feb. 19th, we learn th following interesting particulars relative t the commencement and progress of religio in Hartford, Conn. About the year of ou Lord 1790, Rev. John Thayer, formerly a Presbyterian minister of Boston, Mass., be who had embraced the Catholic religion, an been ordained priest, visited Hartford, an explained the doctrines of Catholicity in th Centre Presbyterian Meeting House, then un der the charge of Mr. Strong. This, as nea as we can learn, was the first public instructio on the part of any Catholic clergyman give in the English language. When the Frenc troops passed through Hartford in 1781, mas was celebrated in the vicinity by their chap lain. From the visit of Rev. Mr. Thaye till the conversion of an Episcopalian minister Rev. Mr. Barber of Newtown, which occurre about the year 1818, little had been thought o said of Catholicity in this section of the coun try. Dr. Cheverus, bishop of Boston, paid tw successive visits to Hartford in 1819 and 182 and having preached in the court-house pro duced a very favorable impression. Abou the same time, two Protestant ministers em braced the Catholic faith. Shortly after th period, the idea of building a church wa suggested, the Catholics amounting to abo twenty in number. Before they could accom plish this, however, Rev. Virgil Barber visit Hartford, and officiated for several days in private residence. In the year 1828, the Re R. D. Woodley was sent to the place by B Fenwick, who had succeeded Bishop Chev rus after his departure from America, but th clergyman remained in the town only a sho time. Bishop Fenwick purchased the o Episcopalian meeting-house in 1829, whi was moved to another site, and placed t congregation under the charge of Rev. O'Cavanagh.

In the month of July of this year, was issued the first number of a public paper, (The Catholic Press,) established to refute the false charges of the adversaries of the Roman Catholic Church, who now came out formidable and strong. This paper was continued until 1832, making upwards of four volumes, during which time, had also been published from ten to twelve different pamphlets on various religious subjects.

The following year, Rev. James Fitton took charge of the church and established a school; the congregation at this period numbered about sixty persons. He was assisted by several clergymen in succession, one of whom, Rev. Mr. McDermott, built a church in New Haven in 1833. A third church has been erected in Bridgeport. Before Mr. Fitton left this section of country in 1836, the Catholics had increased to the number of two hundred, and from forty to fifty persons had been reclaimed from the ranks of Protestantism.

From the above period to the commencement of 1841, the Hartford congregation was attended successively by several priests, until the Rev. Messrs. Brady, the present missionaries, were appointed to serve it. The Catholics of the place have a school numbering nearly one hundred children, a singing school, a charitable society on the mutual relief system, and a total abstinence association which numbers 3,036 members. The congregation at present amounts to two hundred and fifty persons, exclusive of women and children, and the mission in general appears to be in a prosperous condition.

Ursulines. — The literary institution so long conducted near Boston by the Ursuline Sisters, is now established in the city, No. 756 Washington street.

Diocess of Detroit.—Dr. Lefevre, bishop of Detroit, in a letter received from him at Cincinnati, says: "Seeing the great and many evils that have been and are still daily the result of even the moderate use of intoxicating liquors, and the immediate call for a reform . . . I delivered my first sermon, last Christmas, to the French congregation of St. Ann, on temperance and the great necessity of a total abstinence society, and continued them on to the third Sunday following, when in order to set the example and give the start, I, with my seminarians, took the total abstinence pledge at the altar, immediately after high mass, and had the soul-moving pleasure of being followed by upwards of two hundred of the French congregation. I hope to see that society soon established in every parish of my diocess, with its respective clergyman at its head. The Irish congregation of Trinity church in Detroit numbers already six hundred members of that society, with their zealous and indefatigable Pastor, the Rev. Mr. Kundig, at their head."—*Cath. Tel.*

On Saturday, 22d January, all the St. Philip Neri College buildings near Detroit, were accidentally consumed by fire.—*Ibid.*

Diocess of Cincinnati.—Mr. Michael Byrne and Mr. Charles McCallion received the clerical tonsure and minor orders on Sunday, 13th February, in St. Peter's Cathedral, Cincinnati, at the hands of Rt. Rev. Dr. Purcell. On the Saturday in Ember week, Mr. C. McCallion was ordained sub-deacon, deacon on Sunday, and priest on Thursday, festival of St. Mathias.—*Cath. Tel.*

Diocess of Louisville.—We understand that temperance societies have been established by Rev. Mr. Jarboe in the congregations of St. Rose, Springfield and Lebanon;—by Rev. Mr. Spalding, at Bardstown;—and by Rev. Mr. Drew, at Frankfort and Lexington.—*Cath. Ad.*

Diocess of Charleston.—We rejoice to learn from the Catholic Miscellany, that the health of Dr. England, which had been impaired for some time past, has considerably improved, and will soon enable him to resume his accustomed labors.

NOTICES OF BOOKS.

Arbitrary Power, Popery, Protestantism. 12mo. Phila. Published by M. Fithian.

We have received a copy of this work from Mr. John Murphy, who has it for sale at his bookstore, 146 Market street, Baltimore. It is a collection into a handsome volume of the several portions of an able article that appeared in successive numbers of the Dublin Review. We congratulate the publisher and the public generally on their appearance in this form. The enemies of Catholicity in the United

states have imagined, that in this country where the people are so jealous of their liberties, more easily than elsewhere, a successful war whoop against Popery could be raised, by an attempt to expose the pretended inconsistency of Catholic principles with the nature and prosperity of our free institutions. Hence the hue and cry for several years past, that the republic was in danger, that the Catholics of this country were paying allegiance to a foreign potentate, &c. Happily for the honor of American intelligence, the storm has passed away, injuring in its fury those only who were instrumental in exciting it. Perhaps in the calm that has succeeded they will be better disposed to estimate things according to their real worth, and to acknowledge that in this country as in all others, Catholics have been second to none in the establishment and perpetuation of civil and religious freedom; nay, they who are conversant with the history of our country know that the first and brightest example of liberal policy ever displayed on these shores, was exhibited by the Catholic settlers of Maryland. The volume before us proves by historical testimony, (and we recommend it only for the facts which it details,) that the same thing may be said of Catholic England. It shows, that "since the reformation every tyrannical doctrine of arbitrary power has been introduced into the constitution and practice of Great Britain; and that every resistance to it has been founded on the precedents, the laws, and the principles which had been established by the 'besotted papists;' that Catholicism has ever exercised its power in behalf of the rights of the people, and that the 'Church by law established' ever employed her authority for the destruction of the civil liberties of England."

Dublin Review. No. XXII., Novem., 1841. The contents of this number evince the same ability that has always characterized this able periodical. Supported by men of the highest standing in the learned and literary world, and true to the principles of Catholicism, it is not only a bright luminary illustrating the paths of science, but a strong and vigilant champion of religious truth, that is ever on the watch, descries the enemy at his first appearance, spreads dismay in his ranks and pursues him until he is vanquished. The number before us is particularly acceptable to the American reader, as it contains an article on the discoveries of America, that are supposed to have been made by the Northmen. The other portions of it that seem to us most interesting, are the "Unity and Catholicity of the Church of England," in which the absurdity of its claims to these titles is most glaringly and amusingly exposed; the "Illegality of Crown grants of public fisheries in Ireland," and the "Defence of Pope Boniface VIII." against the misrepresentations of Sismondi. Messrs. Casserly & Sons, 108 Nassau st., N. York, are agents for the Review.

The Lives of the most eminent Saints of the Oriental Deserts, &c. N. York, J. McLaughlin, 12mo.

The above is for sale at Mr. Murphy's, 146 Market st., Baltimore. Perhaps in the whole range of ecclesiastical history nothing could be more useful and interesting than the history of those distinguished individuals, in whose example the Christian virtues have shone forth in all their brightness from the most secret solitudes. If we peruse with edification and delight the biographies of other illustrious persons who have attained to the highest sanctity, we feel a kind of rapture in reading the accounts of the ancient hermits and monks, who literally renounced all for Christ's sake. There seems to be a peculiar charm and impressiveness in the narrative of their virtues, which borrow an extraordinary interest from the contrast which their life presents with that of the great bulk of mankind.

OBITUARY.

Died at Whitemarsh, Prince George's county, Maryland, on the 13th of Feb., Rev. EDWARD McCARTHY, of the Society of Jesus.

On the 10th of Feb., at Brooklyn, N. Y., Mr. PATRICK FITZSIMMONS, lately an ecclesiastical student at Rose Hill Seminary. He died as he had lived, edifying and exemplary to all around him.—*Freeman's Journal.*

Rev. Mr. BEBEL, pastor of St. Martin's, Attakapas, La.*

*The Catholic Telegraph says: "we do not see the name of Mr. Bebel in the Almanac." The name is in the Almanac for 1841 and 1842; in the former, pages 136 and 196; in the latter, pages 124 and 184.

THE

RELIGIOUS CABINET.

April, 1842.

CATHEDRAL LIBRARY
A. M. D. G.
111 E. 50TH STREET
NEW YORK CITY.

THE PILGRIMS OF MARYLAND.

BY WILLIAM A. [illegible], ESQ.

THE history of the world in all past time, save only its original resolution from chaos [illegible] presents nothing so grand, imposing [illegible] wonderful as the discovery and settlement [illegible] the western continent. It may be considered, indeed, rather a *creation*, than a discovery, and brought into being states and dominions and empires, and first nourished on [illegible] soil that hardy race who recollected [illegible] only to resolve on freedom. The [illegible] of western forests, full of the inspiration [illegible] in their swift flight across their native [illegible] fanned that flame of independence, [illegible] silent promptings and open opposition, [illegible] largely contributed to people our shores [illegible] of heroism, all of romance, all of daring [illegible] which the world had ever seen before, was immeasurably distanced here. Well are the descendants of the original emigrants entitled to point to the achievements of their fathers as the noblest deeds in the annals of time, for all that history records of the migrations and conquests of tribes and nations, that tradition tells of kingdoms won and nations subdued, nay, fable and fiction, in their wildest imaginings, never approached the wonderful story of a trackless ocean traversed in frail and petty vessels, a new world discovered, a hundred nations subdued by a mere handful of men, millions of acres redeemed from fruitless nature to teeming cultivation and peace and civilization, plenty and prosperity in less than two centuries, succeeding to war and barbarism, famine and distress. The work still goes on, and each succeeding generation wonders at the progress. It is the interminable journey of him, who in circumnavigating the globe, finds that the horizon for ever recedes as he advances. In the inducements to this enterprise and in the means of its accomplishment, the agents and the policy of their operations were widely different.

If human knowledge could discern the future, it might have been supposed that such diversity would not have existed, for in the preparations for the voyage of Columbus, in his acts when the hope became the certainty

* We are much pleased that we have it in our [illegible] to place before the reader this interesting [illegible] of the first settlement of Maryland. As [illegible] of its merit, we have only to state [illegible] having delivered it as a lecture before the [illegible] Institute in Philadelphia, the author was [illegible] and induced to repeat it in the same [illegible]. The publication of the article at this moment may serve to prepare the public mind, and [illegible] a congenial feeling for the joyous commemoration of the landing of the Pilgrims, which [illegible] take place on the 10th of May, in St. Mary's county, Md.

The authorities that have been consulted are [illegible] Bacon's Laws of Maryland, Hazard's [illegible] of Colonial Papers, Fuller's Worthies [illegible] Yorkshire, Lloyd's State Worthies, McMahon, [illegible], Graham, Chalmers, Neal's Puritans, [illegible]. —Ed.

[illegible]bout the same period, declares [illegible] public spirit [illegible] not his private profit, [illegible] the [illegible] of Christianity and the [illegible] dominions in [illegible] his ancient, primitive [illegible] heroic work of planting the world." [illegible]ough he was a Catholic, yet kept he him[illegible] sincere and disengaged from all interests, and though a man of great judgment, yet not obstinate in his sentiments, but taking as great pleasure in hearing others' opinions as in delivering his own while he heard, moderated and censured."

"He carried a digested and exact account of affairs to his master every night, and took to himself the pains to examine the letters which related to any interest that might be any ways considerable. He was the only statesman that, being engaged to a decayed party, yet managed his business with that high respect for all sides, that all who knew him applauded him, and none that had any thing to do with him complained of him."

"He was freedom's champion; one of those
The few in number who had not o'erstept
The charter to chastise which she bestows
On such as wield her weapons. He had kept
The whiteness of his soul and thus men o'er him
wept."

But it is not our task to write the eulogy of Calvert. Ages since it was indelibly inscribed by more than mortal power on the walls of the Eternal temple, that temple wherein, now and forever, are assembled that glorious army of sufferers, whose passport to Paradise was written with their blood or heard in their sighs, who have shed lustre even on those black pages of English history which record their persecutions.

The name of Cecil, the eldest son and heir, was substituted for George in the patent, and the grant was fully completed on the 20th of June, 1632, not however without remonstrance from the agents of Virginia who endeavored, unsuccessfully, to convince the Privy Council that the territory of that colony was invaded by the boundaries affixed to Maryland. The second Baltimore seems to have inherited with his title and fortunes all his father's virtues, talents and designs, though he lacked that bold heroism which distinguished him. The one only planned, the other could both plan [illegible] execute. As soon as the grant was con[illegible] he commenced preparations for the settle[illegible] of the colony. Remaining in England [illegible]self, the care of the transportation and [illegible]ment of emigrants was confided to his bro[illegible] Leonard, who was endowed with all the p[illegible]ers necessary for the performance of the t[illegible] As the great object was to provide a re[illegible] from persecution for those of the faith th[illegible] proscribed in England, the original emigrants were Catholics. Unfortunate at home they sought a spot in which they could embrace the altar, and find an inviolable refuge from the fury of the wicked and the merciless. They hastened to a soil consecrated to Freedom in the name of Religion. On Saint Cecilia's day in the year 1633, they sailed with a gentle but favorable gale from the Isle of Wight, to the number of about two hundred, mostly gentlemen of standing and substance. Their vessels were two in number, a small pinnace of forty tons, and a ship of four hundred, called the Ark and Dove, a name emblematical of the peaceful means by which they sought security for conscience even to banishment. As they sailed smoothly and tranquilly, with sails expanded, like the white wings of the bird of hope, from home and kindred to the wilderness and savage, who, recollecting their motives, will hesitate to acknowledge that they must have felt the true martyr spirit. There are martyrs who neither burn nor bleed, but suffer a thousand deaths in the prolongation of one life. Their sufferings are not the less glorious because they lack the dramatic heroism of those, the grandeur of whose character is concentrated in the final scene. The pilgrims of Maryland furnished victims of both classes. The holy offering of patience and suffering for America, commenced on the day when to the winds and waves were committed our band of emigrants. On board the ship were several Jesuits. Where is the spot of earth's surface, however difficult of access or dangerous of habitation, to which these indefatigable messengers of mercy, these zealous and accurate scholars have not penetrated. After a long and tempestuous voyage, having stopped at Barbadoes, St. Christopher's and Point Comfort, they finally arrived in Marel

...4, at their destined homes. Following the ...mple of Columbus, or rather obeying their ... pious promptings, they immediately ...ted a cross and returned thanks to God for ... safety. They purchased from the In... the necessary land for their present pur..., and founded the town of St. Mary's, ...ich although it continued to be the capital ... seventy years, is now levelled with the ... Having arrived in the spring and bought ... crop of corn then planted in the vicinity ... St. Mary's, they were soon able to reap a harvest which secured them from want. Neither the ladies nor their servants had ever before seen the maize of this country, and were ignorant of the process by which the dining and brittle grains were converted into bread. They were soon instructed by the good-natured squaws and so well taught, that even to this day (as no doubt some of us can attest from personal experience) the corn-bread, hoe-cakes, johnny-cakes and slap-jacks of their successors are a savory nutriment not to be despised.

Time will not permit us to pursue in detail the history of the colony. Let us glance at its salient points, and we shall find that Maryland is the "bright particular star" of colonial history; that the justice, intrepidity, virtue, humanity, toleration and above all the ardent love of liberty which her founders exhibited, far surpassed what can be elsewhere found. While the sobriety and justice of the Quakers in Pennsylvania, the independence and enterprise of the Puritans in New England, the industry and perseverance of the Hollanders in New York, and the gallantry both in love and war of the Cavaliers in Virginia, have found historians to record and poets to sing their praises, let us contemplate the purified concentration of all in the acts of those who first planted civilization on the shores of the Chesapeake. *Their justice*—the right of conquest by which the weaker become the prey of the stronger is fully asserted by the law writers. It is the foundation of the royal title in England from the time of William I. It has been recognised by grants in this country and by the decisions of our courts. This doctrine supposed that when a country was overrun and its inhabitants subdued, the law of nature and nations vested in the victors the sovereign power which had before existed in the aborigines, a doctrine abhorrent to every principle of natural justice and utterly repudiated by the proprietary of Maryland. Not an inch of her soil was wrung by force from unoffending weakness; not one spot was stained by the blood of innocence to gratify the lust of dominion. The governmental power was derived from their sovereign, but their land titles by conveyance from the lawful owners, and their settlement was made with the full consent of the natives.

On landing, the Indians at Piscataway, whose only previous acquaintance with the whites, was such as has the lamb with the tiger, prepared to give the strangers a hostile reception, but learning their pacific and benevolent intentions, the chief boldly stepped on board the Governor's boat, and gave him permission to settle in any part of his dominions. What is now St. Mary's county was immediately purchased and payment made, not in fire-arms or fire-water, but in hatchets, axes, hoes and cloth. In other plantations pretended purchases were but bribes of present drunkenness for future slaughter, but here the means of tilling the soil and covering their nakedness were the substantial benefits conferred. If such had been the conduct of all the settlers, what protracted contests, what sacrifice of human life, what national dishonor, what terrible offerings on the altar of the Evil One might have been avoided! In Massachusetts, for example, they were saluted with "welcome Englishmen," but their first act was to assume a military organization and to form a warlike alliance with the Wampanoags; as an almost necessary result a short time found them engaged in a series of sanguinary outrages which scarcely ceased, until by their own efforts and the arming of the children of nature against each other, they were all driven from their homes or slept in the tombs of their ancestors. In Pennsylvania and Maryland a nobler policy was pursued. It is true that Indians no longer exist even in these states, but far different might have been the result if there had universally existed that kind feeling and pacific conduct which adorned the lives of Penn and Calvert. Love of peace does not

[illegible]ply the cowardice which tamely [illegible] to [illegible]pression. With this no sect[illegible] of our [illegible] Men w[illegible] have the [illegible] navigate [illegible] and take [illegible]ir abode in des[illegible] or among [illegible]es of barbarians, lack not the stern frames [illegible]which iron hearts are cased. It is the glory [illegible] Maryland that the hearts of her sons beat with the softest emotions towards the whole human family. Their sufferings were their own, their fortitude was exhibited in themselves, but their humanity was open to all men. The only difficulty with the Indians was one originating in the ambitious designs of William Claiborne of Virginia. It was a war, if so it can be called, almost without bloodshed; peace, says Bancroft, was soon established, promises of friendship interchanged, and permanent tranquillity secured by the prudent legislation of the assembly, and the firm humanity of the government. The pre-emption of the soil was secured to Lord Baltimore, the kidnapping of an Indian made a capital offence, and the sale of arms prohibited as a felony. The successful issue of contests in other parts was marked by the humiliation and oppression of the conquered; here it served to secure their comfort and guarantee their freedom. *Their piety.*—Piety was the crowning and essential attribute of the illustrious of antiquity. Their classical historians sum up their noblest characters by according to them "reverence for the Gods." But modern writers, in general, fail to invest their men of history with the graceful garb of piety. It is certain that religion is a subject difficult to speak of before many without giving offence to some. But when the church and the state, religion and history are connected together, or reciprocally act on each other, it is almost impossible in an historical investigation to avoid it. It would be wrong to do so—still more wrong to palliate what cannot be justified, or to detract from the merit of men's works because of their faith. Let us, therefore, avoiding dogmas and abstractions, fearlessly look this matter in the face. He who speaks of primitive Maryland, must speak of the religion of her first love; not to do so would be trampling on the ashes of her saints. In England the laws relating to religion, passed from the reign[illegible] VIII, to the period of the Americ[illegible] ments, were not only ingenious spe[illegible] the power to inflict moral torture, [illegible] accompanied with pains and penal[illegible] gave fresh vigor to the rack and [illegible] victims to the stake and scaffold. [illegible] tion of those among the laity who [illegible] the ancient faith was one of great [illegible] degradation, while the priests were [illegible] exposed to the punishment of traitor[illegible] a time of fierce persecution, when [illegible] sex and rank were disregarded, and [illegible] of obtaining freedom in the exercis[illegible] gious rites became the grand hope o[illegible] emigrating, the companions of Calv[illegible] down the barrier which the state ha[illegible] between its subjects and their Go[illegible] were in such circumstances of wor[illegible] that all the writers agree in stating, [illegible] of a class superior to most of the ot[illegible] nists. Their sacrifice for heaven, [illegible] simply abandoning poverty and distre[illegible] rope for poverty and distress in Ame[illegible] it was leaving all of earth that swe[illegible] or that the heart holds dear, for the [illegible] of an unknown wilderness. They [illegible] with them their own clergymen, t[illegible] White, Altham and others who were [illegible] with a genuine apostolic zeal. The [illegible] scholar of rare attainments and dist[illegible] reputation, left the chair of divinity [illegible] and went to England, purposely to c[illegible] crown of martyrdom. There, he wa[illegible] with the conduct of the Maryland [illegible] and so well fulfilled his duty that, [illegible] years' labor, he found himself a ch[illegible] soner in an English dungeon. The [illegible] the wanderers is the proof of their pie[illegible] put themselves under the protectio[illegible] when they sailed, and lifted their [illegible] him when the unaccustomed peril [illegible] ocean were about to overwhelm the [illegible] Soon as they landed they reared alof[illegible] blem of the Christian faith, and pr[illegible] silence forgot their sorrows and s[illegible] They offered their holy sacrifice in a [illegible] cle not made with hands—the bound[illegible] zon their temple—the bright sky its [illegible] for music, the soft sighing of the [illegible] breeze. Surely such a scene as th[illegible]

with angel visits and rival celestial loveli-
ness. Their lives gave evidence of their
sincerity. The tribunal of penance guarded
against those crimes which other tribunals are
instituted to punish. The foundation stones
of government are too often cemented with
blood; here, charity was the spotless power
that secured the patriotism of the people.
Other governments are *born* in guilt, but the
infancy of this province, was like the infancy
of our race, weak indeed but innocent, and it
was not till the serpent of religious discord
entered this modern Eden, that "the fruit of
evil which first brought sin and death into the
world with all our woes" exercised its baneful
influence. Charity, the white-robed daughter
of heaven, appeared more beautiful than ever
in her new asylum. She was seen oftener and
did more, for, good works which are the true
eloquence of a good heart, had ample room
and ready agents for their exercise. Father
White had always believed that mild means,
simple arguments and good examples, would
not fail to convince the heathen, and the result
proved his wisdom. Several of the natives
became Christians so soon as they were suffi-
ciently instructed, and one of the missionaries
says in writing to Rome, "the happy disposi-
tions of the natives when strengthened by
divine grace gives hope of a most successful
harvest, and supports and animates us in our
determination of continuing our labors in this
vineyard." This harvest was soon reaped.
Chilomacon, king of the Piscataways, was
one of the first fruits of their labors. Rescued
from the danger of an apparently fatal malady
by the remedies of father White, his gratitude
induced him to listen to his instructions:
which ended in his abandoning the idolatry of
his race. His family followed his example,
and the bright sun of the 5th of June, 1640,
smiled as he beheld the sublime spectacle of
this royal family of nature, sealed with the
sign of redemption and washed in the waters
of baptism. A thorough and endearing change
of life and habits attested, that the outward
sign of the sacrament was not unaccompanied
by the inward grace. Thus auspiciously com-
menced the work of conversion and reforma-
tion, which rapidly extended, redeeming from
idolatry thousands of every rank, ensuring
their comfort and securing the tranquillity
of the settlements. A unity and harmony such
as was seen no where else on the habitable
existed here. It was the union of feeling, the
harmony of love that bound the red and the
white man in the bond of peace with the
bright chain of affection. This was indeed
the triumph of truth! a victory glorious but
bloodless! deriving its lustre from the number
of the *saved*, not the *slain*. All this seems
forgotten in the eager desire to laud the piety
of the Pilgrims of Plymouth; but I confess
that theirs is alternately a ludicrous or fero-
cious sanctity, which I cannot admire. It
was exhibited, in theory, by protracted dispu-
tations on the subjects of free-will, grace,
election, predestination and other weighty
matters which ignorant men presumptuously
pretended to settle by their unauthorised in-
terpretations of the Bible; and, in practice,
by the fashion of their garments, the length of
their beards, their quaint forms of speech,
their disregard of fasts and festivals, their
adoption of scripture names, their protracted
quotations therefrom, their abhorrence of po-
liteness and elegance, and numerous other
harmless peculiarities. They compelled the
women to exhibit their orthodoxy, in that
most self-sacrificing of all modes, by dressing
with a plainness which approached to ugli-
ness. Female conquests were not then made,
as they now are, with the aid of flowing robes,
ribbons, flowers and feathers, bright glances
and tender tones, but, encased in a dress
which boasted no superfluity of materials or
cheerfulness of color, the demure damsels tri-
umphed, only because they were still women.
Sometimes, zeal for their dogmas was exhi-
bited in a less harmless manner. It was shown
in the infliction of fines, by imprisonments,
whippings, the cutting off of ears, the boring
of tongues with a red hot iron, transportations
and hangings. Even the sanctity of the
courts of justice was invaded in the execution
of these religious tortures. While in England
the bench and bar were the champions of
freedom and toleration, they forgot, for the
moment, in New England their sworn duty
and accustomed conduct, and prostituted their
power and influence to gratify the bloody
ravings of fanatics.

Maryland was not only the [illegible] of con-[illegible] of civil [illegible] religious [illegible] this [illegible] of her [illegible]tory she [illegible] alone; or if [illegible] as the [illegible] moonbeams faint[illegible] the glowing [illegible] original splendor of the sun. She first [illegible]claimed, with the trumpet-tongued power [illegible] truth, that He alone, who is the author, is the judge of conscience—if afterwards the moral music of this noble sentiment was heard from other parts, it was but the echo of the great original. Calvert was the very soul of toleration. The ocean even could not quench, the fire of persecution could not consume, his charity: in the one it was washed to whiteness, in the other refined like the gold of the furnace. Beautiful and precious was the result. From the moment when his pen traced the words of the charter, "God's holy and true religion shall receive no detriment," until the revolution of the year 1689 had *reformed* the proprietary government, religion enlisted no power stronger than persuasion. Men are so strangely inconsistent that the endurance of evil too often creates the desire to inflict evil. Slaves clothed in power become the most remorseless tyrants; and the reason of this remark applies with peculiar force to those who are either subjects or sovereigns in polemics. It required extraordinary wisdom to perceive and singular virtue to avoid this danger. In these days, when every school-boy reads the lessons of wisdom which are written in the dangers and oppressions of his ancestors, it is not easy to judge of the temptations of those who lived two centuries since, or to estimate the merit of those who, at that remote time, resisted those temptations. Our habits of thought induce us, probably, to judge too harshly of the former, and to withhold from the latter some portion of the praise which is their due. In Maryland and Massachusetts we may examine and contrast that liberality in the one and intolerance in the other, which drew a line of marked difference in the early history of these colonies. While to the former we accord only the honor which is her right, let us restrain our indignation of the latter by reflecting on the ignorance of many of her people, the inexperience of their situation, their sudden assumption of unaccustomed power, and above all, the fact th from her cruelty, intolerance and bigot finally sprung, as from the rank soi breeds beautiful flowers, much which l tributed to the general stock of nation perity. Nor is it fair to judge of the the present, any more than to expect t results from that which is attempted doubtful twilight, as that which is eff the perfect day. It would be the unj tence of an *ex post facto* law. In M we have a right to expect a knowle liberality superior to that elsewhere fo the policy of her founder was such weeds could scarcely grow in the which he planted. The several pro pursued different plans in the settle their respective districts. Whatever ance of views may have existed at th the observation of posterity shows tha more was the wisest. Loyd, in the Cromwell, remarks on this subject, that Popham and Sir George Calvert agr more unanimously in the public de planting than in the private way of i first was for extirpating heathens, the for converting them; he sent away th est, this the soberest people; the one a present profit, the other for a reasona pectation (it being in the case of countries as in that of planting woo must account to lose almost twenty profit and expect your recompense in t it being necessary the province shou find herself and then enrich you.) Th was for many governors, the secretary and those not concerned merchants concerned gentlemen. The one gran erties without any restraint, the oth great caution. The first set up a c stock out of which the island should vided for in proportions, the second le one to provide for himself." Civil a gious freedom go hand in hand, an country can one long exist without pr a correspondent portion of the othe evidence of the religious freedom of M is written in her constitution, devel her statutes and proclaimed by her The oath of her governor was "that h not by himself or another directly or in

molest or discountenance any person
g to believe in Jesus Christ, for or in
of religion; that he would make no
e of persons in conferring offices,
wards for or in respect of religion,
as they should be found faithful
deserving and endowed with moral
abilities; that his aim should be
ity, and that if any person or officer
olest any person professing to believe
Christ on account of his religion, he
otect the person molested and punish
der." Such was the oath of a Cath-
giver of the seventeenth century;
, not by a headstrong adherence to
usive form of homage to the Deity;
holic in the universal extent of the
benefits which he conferred on those
olitical destinies were in his hands.
sembly soon followed in the same
d have left us in the act of 1649 a
d eloquent assertion and vindication
ights of conscience. After reciting
e enforcing of conscience in matters
on hath frequently fallen out to be
rous consequence to those common-
where it hath been practised, and the
preserve mutual love and unity among
bitants, provides that no person or
whatsoever within this province, pro-
o believe in Jesus Christ, shall from
th be any wise troubled, molested
ntenanced for or in respect of his or
ion, nor in the free exercise thereof
his province, nor any way compelled
lief or exercise of any other religion
his or her consent, so they be not un-
to the lord proprietary, or molest or
against the civil government, estab-
to be established in this province un-
or his heirs. And any person pre-
contrary to this act and the true
d meaning thereof, directly or indi-
ither in person or estate, wilfully to
wrong, trouble or molest any person
within this province, shall pay treble
to the party so wronged and molest-
lso forfeit twenty shillings sterling
such offence." I quote the law at
at there may be no denial or mistake.
auty, the majesty of freedom in the
soul, which breathes through every line
this statute needs no rhetorical ornament.
To this day there is not in any nation under
heaven, a more simple and perfect vindication
of the inherent rights of men and Christians.
It has been said with respect to the authority
of great names, that it should be remem-
bered that he alone deserves to have any
weight or influence with posterity, who has
shown himself superior to the particular and
predominant error of *his own* times; who,
like the peak of Teneriffe, has hailed the in-
tellectual sun, before its beams have reached
the horizon of common minds; who, standing
like Socrates on the apex of wisdom, has re-
moved from his eyes all film of earthly dross,
and has foreseen a purer law, a nobler sys-
tem, and a brighter order of things; in short
a promised land! which, like Moses on the
summit of Pisgah, he is permitted to survey
and anticipate for others, without himself reap-
ing the full fruition of his hopes. Thus was
it with the Christian heroes who gave birth to
Maryland. In all the darkness of superstи-
tion; in all the fury of persecution; in all the
conflicts of ambition; in all the despotism of
intolerance, they washed themselves in the
laver of virtue, and thus purified, laid their
bodies and their souls on the altar of freedom!
From their sacrifices have sprung our bless-
ings—from their courage our security—to
them we owe a debt of gratitude which taking
away cannot diminish, which time cannot re-
lease; for it is the debt of children to their
fathers, the debt of life and all that liberty
without which the glory of a freeman becomes
the burthen of a slave. What brilliant con-
trast this far-reaching wisdom presents to the
short-sighted folly which some of the other
colonies exhibited. Look, for a moment, at
Massachusetts! So soon as the Salem colony
was settled Mr. Higginson drew up their "so-
lemn league and covenant"—the high-sound-
ing name by which a handful of bigots pro-
claimed the blindness of their fanaticism.
Their laws soon struck every semblance of
popular liberty from their government, for
they provided civil disabilities and punish-
ments founded on religious dogmas.* No man

* Mr. Edward Everett, in an oration delivered at Plymouth, December 22, 1824, traces the free-

[illegible] ion of the [illegible] voice in any election, [illegible] was a [illegible] of [illegible] Church, which they presume [illegible] while it was deemed blasphemous to ascribe such quality to the Universal Church. Church membership was dependent on a certain ardor of imagination which could discourse in parables, and a warmth of feeling and self-love which involved the notion of a special inspiration; on *grace* and *gifts*, as they called the wild phantasies of heated brains. The possession of these qualities in those who severally desired admittance to the Church, was decided, after examination of their faith and morals, by *the elders*, whose arbitrary decision was conclusive in the matter. Thus erecting in wilds which freedom was to people and cultivate, that inquisitorial power which was so much dreaded in Europe, and subjecting those who recently were turbulent for liberty to the absolute power of a more than Venitian oligarchy. Slaves in their internal government, they were always disaffected to the authority of the crown. Their opposition was not that which stimulates great minds by noble means to glorious ends, but it was the factious contention of men who cherished the morbid excrescences of religion and politics, as the vulgar gloat over the impossible and disgusting. They cut the red cross out of the royal colors as a relique of antichristian superstition, and the people disputed concerning the lawfulness of the cross in the banner. Serious treatises were written on the subject and the train bands were divided; some refusing to follow the colors that they might not do honor to an idol; while others submitted lest they should be thought wanting in their allegiance. A compromise was finally accomplished; the cross being retained in the banners of ships and castles, but omitted in the colors of the train bands. "Lynch law" is not of n invention, nor has it been improved by ern mobs. It may be found in all the mity of its most dangerous form and act its most revolting character in the acts pilgrims. In 1654 Mary Fisher and Quakers arrived in Massachusetts an made several converts. Without trial, mere volition of a town-meeting, they imprisoned and their books destroyed. court passed sentence of banishment o all, though there was then no law for th ishment of Quakers—a deficiency whi soon supplied by the act of 1656 and it plement. These laws, those against A tists, the Jesuits, and heresy and erro bined, form a code providing for every ble variance of belief from the orthodox ard, and provide a series of pains and ties against, not only the heterodox selves, but their friends and all who extend to them, in their distress, the c succors of humanity. They were d against both sexes, and embraced any of punishment, from the slightest even loss of life, graduated and regulated w nicest ingenuity, for which their desce are still proverbial, though in *useful* n In a few years the Baptists were ba the Episcopalians put down, the Presby routed, the Quakers hanged, and th Catholics confined to that province was the *common refuge of all*. It was the citadel of refuge! strong in the in truths, reverenced with more than p homage, that independence of thoug freedom of worship are the natural ri man; truths struck from other codes rals—rights trampled on by those who in their shame. The prudence and lil of Maryland illustrated the consolin trine that true rectitude is true polic virtue alone is the moral banker that every honest draft; for that colony a what the folly and bigotry *of others*, op on the same principles though on d subjects, had discarded. Mankind t held a scene new and uncommon. colonies composed of men driven fr rope by the intolerance of the state, al diately legislating on ecclesiastical

dom of this country to the religious independence and pure morality of the New England pilgrims, and asserts that the Reformation of Luther first taught men their political rights. Mr. Webster has done the same thing, and every one must know that such is the language of our books and the belief of our people. That the people should be duped, is a matter of no great surprise; but that men of talents and education should lend themselves to such a distortion of history, or betray prejudices of so rank a character, may justly excite our profound astonishment. Ed.

ch, but one, playing the tyrant to all
s; weighing the soul and its senti-
their varying balances and insisting
ect conformity with their several
s. It is a striking and, rightly con-
an instructive spectacle, to behold the
persecuting their brethren in New
; the Episcopalians retorting the same
on the Puritans in Virginia; and the
s, against whom all the others were
d, forming in Maryland a sanctuary
l might worship and none might op-
d where even *Protestants sought refuge*
testant persecution. Differing in every
int, hating each other with a bitter-
ich we can hardly comprehend, they
nly united in that sweet labor of love,
lenting and barbarous persecution of
ho refused to abandon the altars at
heir fathers had worshipped. Even
Island, the only other settlement in
he principle of toleration was recog-
e Pennsylvania was not then settled,
d Catholics from participating in the
rights that were enjoyed by the rest
mmunity. Penn did for Pennsylva-
t Baltimore did for Maryland. We
a soil, like that of Maryland, hallowed
irtues of our sires. But while in the
g of honor we demand for our honest
simple, our peaceful but not cowardly
, a vast credit, let us ever recollect
truth and justice which gave a severe
ple beauty to their acts, existed in the
lony before the broad-brims shadowed
l with their refreshing shade. The
is not greater than his master, and
rt from the humility of our good old
d forefathers whenever we claim for
at which their honesty would prevent
iming for themselves.

lessings which Maryland extended to
n distress required her sympathy,
not her sons when the proprietary in-
was subdued. The popular fiction
s "the Popish plot" formed a pretext
sing additional restraints on English
s and founded a national jubilee of
d. The influence of these restraints
ehoods was felt across the Atlantic.
ds of disaffection were planted on the
soil of Maryland, and after alternate hopes and [illegible] hopes, the mild tones of Catholic [illegible] toleration were at length drowned in the hoarse brawlings of [illegible]s Reformation" to bitterness and proscription. A viper warmed to life and strength first used its reviving energies to destroy its saviour. Mr. McMahon, our accurate and elegant historian, notices the oblivion in which the process of revolution is shrouded. It cannot be presumed that there were wanting choice spirits who would venture all for the preservation of the original system of government; but villainy that is vigilant will be an overmatch for virtue if she slumber on her post. This maxim may explain why here there was another added to the long list of bad causes, which have triumphed over good; another evidence that the partisans of the former, knowing that their cause will do nothing for them, will do every thing for their cause; while the friends of the latter are too apt to expect every thing from their cause and to do nothing for themselves. In 1692 the Assembly, acting under the crown, which had violently assumed the government, passed an act by which all *Protestant* dissenters were declared to be entitled to the full benefit of the act of toleration, passed at the commencement of William and Mary's reign by the English parliament. "But this grace was strictly withheld (says Graham) from the Roman Catholics; and the Protestants who thus enacted toleration to themselves, with the most impudent injustice and unchristian cruelty, denied it to the men by whose toleration they themselves had been permitted to gain an establishment in the province. Sanctioned by the authority and instructed by the example of the British government, the Legislature proceeded, by the most tyrannical persecution of the Catholics, to fortify and disgrace the Protestant ascendancy. Not only were these unfortunate victims of conscience excluded from all participation in political privileges, but they were debarred from the exercise of their worship and the advantages of education. By an act passed in the year 1704, and renewed in the year 1715, it was provided that any Catholic priest attempting to convert a Protestant, should be punished with fine and imprisonment; and that the celebration of mass,

the education of youth by a papist, should be punished by transportation of the offending priest or teacher to England, that he might there undergo the penalties which the English statutes inflicted on such actions. Thus in their eagerness to deprive others of their liberty, the Protestants of Maryland truly subverted their own pretension to independent legislation." We have seen how carefully the charter guarded the liberties of the people. The legislative power therein reserved to the mass, was originally exercised in that most democratic form, of which Athens furnishes the model, by the general assemblage of the whole body of citizens to consult on their common welfare and to provide for their common wants. Every citizen was at the same time a sovereign and a subject; for each assisted directly and immediately in making the laws by which all were governed. In 1639, the population had increased to so great an extent that it became impossible for the citizens longer to exercise legislative power by personal attendance. A law was therefore passed providing for the election of members to the Assembly; but clinging to the abstract perfection of a popular government, the right of sitting in the legislative hall was reserved to all freemen who refrained from voting at the election. The legislature consisted of two branches, the one purely popular, the other representing the proprietary; as in our general government the House represents the people, the Senate the state sovereignty. The boundaries between the executive, legislative and judicial departments were clearly defined and well understood; the proprietary being as strictly and jealously confined to the exercise of his constitutional power, as the most unrelenting opponent of executive usurpation could desire. Assumption of illegal power usually commences in matters indifferent or unimportant, often in acts honest in intention and beneficial in themselves. Freemen therefore who rightly prize and resolutely maintain their political power, will insist that every branch of the machine of state shall be rigidly confined to its particular sphere, whatever may be the circumstances of attempted transgression or whoever may be the party to such attempt. This truth was well understood by the freemen of Maryland; for when in 16[illegible] Lord Baltimore presented to them for ratification a code of laws prepared by himself neither their warm attachment and profound respect for the author, nor the wholesome nature of the laws could prevent their stern assertion of sovereignty by an immediate rejection. In this they vindicated their rights as citizens, but by other acts manifested their confidence and gratitude for the wisdom and benevolence, which had given them that essential attribute of freemen, the power of self-government. The constitution, laws and history of Maryland prove that the great political maxim of her founders was that "all power is inherent in the people." This is the point on which all theories of government turn; its admittance as the basis of organization guarantees popular rights—its rejection leaves a nation without any security from tyranny other than the reserved right of revolution. It is the cardinal maxim which pervades the government of this country—a government created by men whose minds had been illumined by those political lights which the primitive institutions of America had displayed to the world. The light purest and brightest of all was that kindled by the liberality, sustained by the virtue and secured by the freedom of Maryland; and he who candidly examines the subject will not hesitate to admit that we now enjoy that heritage of wisdom in affairs of state, which her founders bequeathed to all men. They are indeed examples well calculated to animate us to virtue, to arm us with fortitude, and thinking of them is calling the illustrious dead from their tombs to inspire and improve the living. But whence did they derive that social and political knowledge, which is so often declared to have been in advance of the age in which they lived? They derived it from their fathers in the faith; it was the offspring of those principles taught during what are vulgarly termed "the dark ages." Then, as now and at all times, the fastest friend of freedom was and is religion; for her first act is to place each man on a level with all other men, by calling our attention to an omnipotence before which all must alike submit. Certain it is that the Catholics of Maryland had only to

pen works with which their Jesuit fathers at least were familiar, to find those rights declared which they maintained, and those theories displayed which they applied. Is it presumptuous to suggest that American statesmen would exhibit sound sense and good taste, by studying the practical doctrines of these learned and virtuous men, rather than the torid philosophy of France or the incomprehensible metaphysics of Germany? For if our nation is to continue the onward course of prosperity, happiness and freedom, it must be by the aid of the purity, simplicity and integrity which the founders of Maryland learned from their religion. Let these examples be followed and

"Wide—as our own free race increase—
Wide shall extend the elastic chain,
And hold in everlasting peace,
State after state, a mighty train."

The Catholic history of the United States is yet to be written—when rightly done it will be a monument of honor to the past; an oracle of wisdom to the future. Its lessons will constitute a barrier to the progress of political corruption. Where the people govern a wall of wisdom and virtue must surround the citadel of freedom, or the security of the citizen may be dissipated by the breath of a demagogue. Let each man who loves his country do his part by contributing one stone to its construction: if it be even so insignificant as that which I have here laid on the pile, it may humbly but usefully fill some minute cavity which more ambitious patriotism has overlooked.

ON THE DEATH OF AN INFANT.

No bitter tears for thee be shed,
Blossom of being seen and gone!
With flowers alone we strew thy bed,
O bless'd departed one!
Whose all of life, a rosy ray,
Blushed into dawn and passed away!

Yes! thou art fled ere guilt had power
To stain thy cherub soul and form;
Closed is the soft ephemeral flower
That never felt a storm!
The sun-beam's smile, the zephyr's breath,
Is all it knew from birth to death!

Thou wert so like a form of light,
That Heaven benignly called thee hence,
Ere yet the world could breathe one blight
O'er thy sweet innocence:
And thou that brighter home to bless
Art passed with all thy loveliness.

O hadst thou still on earth remained,
Vision of beauty, fair as brief!
How soon thy brightness had been stained
With passion or with grief!
Now, not a sullying breath can rise
To dim thy glory in the skies.

We rear no marble o'er thy tomb—
No sculptured image there shall mourn:
Ah! fitter far the vernal bloom
Such dwelling to adorn,
Fragrance, and flowers, and dews must be
The only emblems meet for thee.

Thy grave shall be a blessed shrine,
Adorned with nature's brightest wreath;
Each glowing season shall confine
Its incense there to breathe,
And oft upon the midnight air
Shall viewless troops be murmuring there.

And O, sometimes in visions blessed,
Sweet spirit! visit our repose,
And bear from thine own world of rest
Some balm for human woes:
What form more lovely could be given
Than thine, to messenger of heaven?

LETTERS ON THE INQUISITION.

TRANSLATED FROM THE FRENCH OF COUNT DE MAISTRE, BY REV. JOHN FLETCHER, D.D.

LETTER IV.

Some of the benefits which Spain had derived from the interference and influences of the Inquisition. Whilst other nations were the theatres of wars, bloodshed, confusion, and every kind of horrors, Spain alone, owing to that tribunal, enjoyed, during the course of nearly three centuries, an uninterrupted succession of order, union and tranquillity.

Monsieur Le Compte,—

IN the natural sciences, there is always question of *mean quantities*. Thus we speak of the *mean* distance, the *mean* movement, the *mean* duration, &c. It would be well if this same notion were applied also to politics, and that men would feel and be convinced, that the best institutions are not those which present the greatest degree of possible happiness, at such or such a period, *but those which insure the greatest sum or measure of possible happiness to the greatest number of possible generations! This*, and I think the point quite evident, is *mean* happiness.

Upon this principle, I should be curious and should like to know, what the bitterest enemy of the Inquisition would reply to the Spaniard, who, passing over what I have just said, should undertake to defend it in terms like the following.

"Sir," he says to the supposed accuser, "you are *a myop*; you are short-sighted and see but a single object. Our legislators looked down from an eminence and saw the great whole. At the opening of the sixteenth century, they beheld Europe as it were in flames. In order to secure themselves from the general conflagration, they employed the Inquisition, which is the *political instrument* they made use of, both to preserve the unity of faith and to prevent the wars of religion. You have done nothing like this. But, now trace and mark the result. I appeal but to experience: for experience is the best criterion to direct men's judgment.

"Behold then the thirty years' war, enkindled by the doctrines of Luther. Look at the unheard-of excesses of the Anabaptists; the civil wars of France, of England, and of Holland. Consider the St. Bartholomew massacre; those of Merindal and the Cevennes; the murder of Queen Mary Stuart; that of Henry the Third; of Henry the Fourth; of Charles the First; of the Prince of Orange, &c. A ship might float in the ocean of blood which your innovators have shed. The Inquisition would have punished only these disturbers of the public peace and order. It ill becomes you, ignorant and presumptuous as you are, you who had foreseen nothing and have deluged Europe in blood, it ill becomes you to blame our monarchs who had foreseen everything, and secured their kingdom from devastation. Don't tell me that the Inquisition has produced such and such abuses, at such and such a time. This is not the question. The question is, to know whether during the last three centuries there has been, by virtue of the Inquisition, a greater enjoyment of peace and happiness in Spain than in the other nations of Europe? To sacrifice present generations to the problematic happiness of future generations, may be the calculation of a philosopher, but it is not that of an enlightened legislator.

"But, if this observation do not suffice to convince you, I will then appeal to what we have witnessed during the late conflicts with the gigantic power of France, wielded by the greatest of all modern conquerors and heroes. It was the Inquisition which then, far beyond any other instrument, saved Spain and immortalized it. It preserved and kept alive that public spirit, that faith, that religious patriotism, which produced those wonders which we have all witnessed, and which, it may be by saving Spain, saved Europe itself from

tyranny and oppression. From the summits of the Pyrenees the Inquisition frightened away that profane philosophism, which had, it is true, its good reasons for hating the institution. Its eye was always open, watching the dangerous works which, like so many dreadful avalanches, fell down from the mountains. And although, unhappily, too many of these poisonous instruments did escape its vigilance, and serve to seduce and corrupt a considerable number of individuals, still the great body of the people remained faithful and uninjured. It was the Inquisition alone that could restore, and that actually, far beyond any other aid, did restore the monarch to his throne."

For my part, I do not see what reasonable reply could well be made to these striking observations. What here however is extraordinary, and I believe very little known, is the complete apology for the Inquisition, made by Voltaire himself, and which I will lay before you, as a remarkable monument of that *good sense* which sees and admits *facts*, and at the same time of that *prejudice* which is blind to their *causes*.

"During the sixteenth and the seventeenth centuries," says Voltaire, "there were not in Spain any of those sanguinary revolutions, those conspiracies, those cruelties, which were so common in the other nations of Europe. Neither the Duke of Lerma nor the Count Olivarès ever shed the blood of their enemies upon the scaffold. Kings were never assassinated there; neither did any of them perish there, as they did in England, by the hand of the executioner. *In short, were it not for the horrors of the Inquisition, there was nothing then wherewith Spain could be reproached.*"

No blindness, surely, can be well greater than this. Without the "horrors" of the Inquisition, there would be no room to cast any reproach upon Spain, which, *only by the power and influences of the Inquisition, escaped those horrors which disgraced every other nation!* Thus, and I rejoice at the circumstance, thus does genius chastise itself, condemned to descend to the lowest absurdity, even to the most pitiful nonsense, as a just punishment for having prostituted itself to the defence of error. I am less gratified with the natural superiority of men's talents, than with their nullity, whenever they forget their proper destination.

After witnessing all the horrors which have disgraced and afflicted Europe, how, or with what face, can men reproach Spain for having possessed an institution which would effectually have prevented them all? *The holy office, with but sixty sentences or trials in a century, would have saved us the frightful spectacle of those heaps of human bodies, mountain-high as the Alps, and sufficient to stop the course of the Rhine and the Po.* But of all Europeans, the French, considering the calamities which they have brought upon the world and the still more dreadful evils which they brought upon themselves, the French are, beyond all dispute, the most unpardonable critics of the Inquisition, ridiculing Spain, as some of their writers do, for the very wisdom of the institutions which alone had so long preserved it. Let us do justice to this illustrious nation: she is one of the few nations that never became accomplices of the French revolution. She did, indeed, at length become its victim. But the blood of four hundred thousand strangers sufficiently avenged her cause, and the Spaniard again resumed his ancient maxims.

The Committee of the Cortes, whom I have cited already, were fully sensible of the force of the argument in favor of the Inquisition, which results from the consideration of the evidence, that its tribunal prevented the introduction of innumerable evils into the country. In order, however, to elude this powerful attestation, the reporter of the said committee ingeniously found out an expeditious and convenient expedient, which is, at once to deny the influence of the Inquisition. "*The authority of the bishops,*" he says, "*had this only been preserved, would have sufficed to defend Spain against the late heresiarchs. It is not to the Inquisition that we are indebted for this happiness.*" (Report, p. 77.)

Now, sir, only remark how prejudice and passion contradict themselves. You have seen already, in a preceding letter, that the bishops, so far from complaining of the inquisitors, considered them on the contrary "as their faithful allies" in the preservation of the purity of faith. But conceding every thing to the

committee, that it may itself refute itself, if the ordinary authority of the bishops was alone sufficient to repel error and to secure Spain from the intrusions of heresy, how comes it that this same authority, usurped by the Inquisition, and moreover increased and improved by a multitude of important reforms, how comes it, or how imagine, that this said institution has been of no use to Spain? The fact is certain and notorious, that our modern heresiarchs could never set foot in Spain. Surely then something must have sufficed to prevent their intrusion. Now, what was this something that *sufficed* for this useful purpose? It was not the power of the bishops, since the Inquisition had deprived them of it. Neither, according to the Committee of the Cortes, was it the Inquisition itself. Again, it is not to the civil tribunals nor to the governors of the provinces, &c., that the above benefits are to be attributed, because the Inquisition possessed the exclusive jurisdiction in all matters relating to religion. Therefore, once more, since something or other did *suffice*, what was this all-sufficient instrument? If the committee did not see this, the sole reason must have been, that they shut their eyes and would not see it.

In making this apology for the Inquisition, I should pass over an important circumstance, if I did not request you to remark the influence of this institution upon the Spanish character. If this nation so long preserved its maxims, its unity of faith, its public spirit, it was solely to the Inquisition that it owed these benefits. For only look at that miserable host of men, who had been formed in the schools of modern philosophy. What did these men do for Spain? *Evil*, and nothing else but *evil*. They alone called in or promoted tyranny. They alone, instead of rousing a noble resistance and a spirit of unshaken fidelity, preached only those half measures which had well nigh ruined the nation, obedience to the empire of circumstances; timidity; weakness, delays, concessions, &c. If Spain be ever destined to perish, it is these, or such men as these that will prove the authors of her ruin. There are, indeed, multitudes of superficial men, who believe and have contended, that in her late struggles she was saved by the Cortes: whereas she was saved directly *in spite* of the Cortes. It was *the people* that did every thing. There were, it may be, among the enemies of the Inquisition and among the partisans of philosophy, a few individuals, true Spaniards, who were capable of laying down their lives for their country. But what could these men have done without the *people*? And, in their turn, what could or would the people have done, had they not been led on by their national ideas, and animated above all by what men now call "*superstition*?" If you wish to extinguish that enthusiasm, which inspires great thoughts and impels to noble enterprises; if you wish to render men's hearts cold and unfeeling; and to substitute egotism in the room of generous and ardent patriotism, if you wish to do this, only take away from the people their *faith*, and make them philosophers.

There is not in Europe one single nation, or one body of people, so little known or so much calumniated as the Spaniards. *Spanish superstition* is become a proverb. And yet nothing is more groundless. The higher orders of the nation are as well educated and enlightened as we are. In regard of the lower classes, it may be, for example, in relation to the veneration paid to the saints or rather to their images, it may be, that they sometimes exceed the measure of wise devotion. But as here the dogma itself is neither violated nor denied, so the trifling abuses prevailing amongst a certain portion of the ignorant and the simple, matter very little in these regards; nay, they are not even, as I could easily show you, without their advantages. But at all events, this is true, that the Spaniard has less prejudice and fewer superstitions, than those very people who laugh at him, without ever having reflected upon themselves. Thus you know, I dare say, a number of respectable individuals in the first ranks of society, who sincerely and firmly believe in amulets, apparitions, sympathetic remedies, dreams, fortune-tellers, and many such like fooleries. You have seen persons refuse to sit at table, where unfortunately the number of the invited guests was twelve, who would change color if an unlucky waiter chanced profanely to overturn the salt-cellar, who, upon no consideration whatsoever,

ould set out on a journey on such or such a y, &c. Well, sir, go into Spain. There ou will be surprised to meet with none of ese silly and humiliating superstitions. The ason is, that, as real religious principle is sentially opposed to all such empty fancies nd beliefs, so, wheresoever it prevails, it is ure always to despise and disregard them. At the same time, it is also true that the contempt of such follies is founded more or less upon the national good sense of the Spaniard.

But after all, there is no mercy for Spain. Not only do the English writers in particular incessantly inveigh against the Inquisition, but even its ministers declared in Parliament (this was in the year 1814), that "they had done every thing in their power, by way of remonstrances and representations, to oppose the *shameful* measures of the Spanish authorities, and above all the re-establishment of the *detestable Inquisition*."

Now, for my own part, and I say it with all the sincerity of my feelings, and after reflecting upon what I have written upon the subject, for my own part, I cannot discover what there is so "*detestable*" in this famous institution.* However, an accusation so solemn as the above, and made in so honorable an assembly, calls upon me to devote to it a few particular observations. I hope therefore in the succeeding letter, to convince your lordship, that amid all the nations of Europe the English have the least right to reproach Spain with its Inquisition. You will read and judge. (A)

* The reader will take notice, that in introducing these letters on the Inquisition into the *Religious Cabinet*, we by no means pretend to vindicate either the use or the abuse of that institution. Our object is simply to show, that the charges brought against the Catholic religion, on the ground of the supposed cruelties of that tribunal, are unfounded and unjust, and the offspring of ignorance or malevolence. Ed.

NOTES AND ILLUSTRATIONS.

(A)—*Persecution is not a Catholic tenet.*

It has been sufficiently demonstrated in the series of the preceding letters, that the Inquisition is a political institution; and that although it did sometimes inflict the penalty of death upon heretics, yet it was not the spiritual members of this tribunal who passed this sentence, or who even so much as concurred in it. They had indeed, as the nature of their office compelled them to do, examined, in the case of the accused, the allegations which were brought against him; and where the evidences of his heretical or infidel opinions were manifest and incontestible, they but simply declared them such. With the subsequent punishments inflicted upon the criminal, they had nothing at all to do. These were the business of the civil power alone.

However, as the tribunal was composed of a certain number of ecclesiastical and religious members, it has for this reason pleased the injustice and the prejudices of our English writers, not only to impute to these all the odium of its alleged cruelties, but even to contend that the persecution of heretics is one of the tenets of our religion. This accusation may be found in almost every work that has been composed against our religion. It has been of late, and it is so still, with mischievous effect, bawled into the ears of the public, in different halls, meetings, &c. by a set of holy and for the most part well paid fanatics. Nay, it is even re-echoed constantly through those walls, where nothing but the language of charity and the voice of justice should be heard.

Now the real fact is, that persecution, so far from being a tenet of the Catholic Church, is a direct violation both of its maxims and its professions. For, so far from *claiming* any right to punish heretics with death, she positively *disclaims* any such prerogative or power. The principle which she adopts and maintains, is that of Tertullian: "*It belongs not to religion, to force religion.*" According to the dictates of its Canon law, so averse is the Church to the spilling of human blood, that no one can be promoted to any holy orders, nor exer-

cise the duties of holy ...ers, who has even concurred to the death or mutilation of any human being, although such acts had taken place, either on the occasion of a just war, or under the circumstances of a judicial proceeding. Thus, whenever any ecclesiastical judge or spiritual tribunal, pronounced or pronounces any individual guilty of obstinate heresy or impiety, such judge or tribunal declared or declares, at the same time, that their authority extends no farther than such decision. It was so, even in the case of John Huss. The Council of Constance, after having convicted him of heresy, declared that beyond this its power was void, and of no effect.

We may trace the spirit of the Church, during those periods, the middle ages for example, when its authority was raised to the highest pitch. During those ages, although it condemned heresies and schisms, and excommunicated the authors and promoters of them, yet it never inflicted upon these men, either the penalty of death, nor yet any corporal punishment at all. It was so in the cases of Felix D'Urgel, Gotescalk, Berengarius, Abelard, Marsilius of Padua, Wycliff, &c. The Church never visited these heresiarchs by any bodily inflictions.

It is remarked by O'Driscol, in his History of Ireland, that, during the periods, when the Catholics were predominant in that country, in the time of Mary, Charles the First, and James the Second, "*there never existed in that country a penal code against Protestantism. They made no law excluding their Protestant countrymen, a singular instance of moderation in Catholicity, while the whole history of Protestantism in Ireland is, in* THEORY, *liberty; in* PRACTICE, *intolerance.*" "*It is,*" he adds, "*much to the credit of the Irish Catholics, that, satisfied with a quiet and peaceable restoration of their faith, they in no instance persecuted or disturbed those, who still thought proper to profess the religion of the Reformation.*" The learned and eloquent Parnell, speaking of the reign of Mary, says: "*Such was the general toleration of this reign in Ireland, that many English Protestants took refuge in it, and there enjoyed their opinions and worship without molestation.*"—"*The Irish Roman Catholics,*" he adds, "*are the only sect that ever resumed power, without exercising vengeance. . . And the reign of Mary closed, unstained by the crimes of any holy persecution in Ireland.*"

But is it then meant to assert or insinuate, that Mary was not a persecutor? In Ireland she was not. In England unhappily she was. And the Catholic condemns and reprobates her cruelties and her whole conduct in this regard as much as does the most humane or bigoted Protestant. *She persecuted;* but then, for this is what alone I am now maintaining, she did so, not in consequence nor in virtue of any *tenet* of her religion. In the instructions sent to her by the Pope for the regulation of her government there is no exhortation to adopt any kind of severity or persecution. Burnet himself remarks, that in the Synod which was held in London, by the Pope's Legate, Cardinal Pole, and the Catholic Bishops, there was not any recommendation whatsoever to employ any kind of severity against the Protestants. Collier indeed remarks, that the Bishops, "*do them justice,*" as he says, "*openly declaimed against these sanguinary methods; as did also Alphonsus, king Philip's confessor.*" In the case even of Bonner and Gardener, the alleged authors and promoters of the cruelties which were exercised during this reign, it is no where so much as insinuated by either of them, that they inflicted those severities in virtue of any doctrine of the Catholic Church. The sole reasons and the only motives which those Prelates, and the other advocates for the measures of persecution, ever cited in vindication of their conduct, were exclusively founded upon the maxims of policy and the pretences of necessity.

I would not seem to excuse, much less to justify, any part of the cruelties of the above persecutors. I consider their conduct as detestible; and, in fact, alike impolitic as detestible. However, it still cannot be denied, that there were many circumstances and provocations, which tend in some measure to extenuate their conduct. Mary and her religion were constantly and very grossly insulted. It was even at the risk of their lives, that her clergy in many places ventured to exercise their functions. The whole conduct of the Protestant faction was violent and re-

s. This faction was composed of many eading nobility, gentry and clergy, who ıspired to dethrone the Queen, in the stance, by setting up Jane Gray; and ıently, by rising up in arms under the ıf Suffolk and the rebel Wyat. Mary's s attempted, and her death was publicly for; while books and pamphlets of the editious character were published and ılly circulated against her, composed, larly by the refugees in Germany and ı; and by Knox, Goodman, &c. in Scot- Such, and many such as these, were ovocations, which during the whole ureer of her reign, the Protestants gave y, to awake her anger and displeasure. were far from justifying persecution; ey would have justified measures, even measures of prudence and precaution. rd to the horrible burning of Cranmer fellow prelates, it may not be amiss to , that they were condemned and exe- by those very laws, which themselves acted and put in force against the Ana- s.

argument however by which the Pro- writers most triumphantly affect to that the persecution of heretics is a f the Catholic religion, is the third ca- the Fourth Council of Lateran. This rgument which may be found repeated ıe above writers on the subject of per- n, and which is still loudly re-echoed ılf the pulpits of the nation. Now, in t place, in a merely critical point of : might be denied, as in fact it is denied y Catholics, that the above canon re- o the persecution of heretics, is really or decree of the council itself. "*Il est* " says Dupin, a favourite writer with unts, "*il est certain que ces chapitres*," ing the canon,—"*ne sont pas l'Ouvrage ile, mais celui D'Innocent III.*" In the ace, it might be maintained, as also, it tained by several, that this third canon genuine. This is even the opinion of (vol. i. p. 424.) However, be all this y, for the aforesaid points are not es- o the question, the fact still is, that the canon is neither defined nor decreed posed, as a tenet or as any article of Ca- tholic faith. It is decreed and proposed simply as a matter of external discipline, enacted for a particular occasion; and adapted to a particular case or cause. Thus it is with many of the canons of the Council of Trent, relating to points of discipline. These are neither considered by the Catholics as articles of faith; nor were they ever, or are they at present, admitted in various kingdoms. So also with regard to the aforesaid canon of Lateran, it neither is now nor was it ever looked upon by Catholics, as any tenet of our religion: as in fact the causes of its formation having long since ceased, it is now completely a dead letter.

It is also an observation, which should be made in relation to the Fourth Council of Lateran, that it was not a merely ecclesiastical or spiritual Council. It was a Council or Congress of the christian world, a *temporal*, alike as a *clerical* convocation. It was called together and assembled, for the welfare and peace of states, as well as for the protection and tranquillity of the Church. For this reason, besides the prelates and members of the Church, there were present in it either personally, or by their ambassadors, the kings of France, England, Hungary, Arragon, Sicily, the emperors of Greece and Italy, the princes of Jerusalem, Cyprus, &c. The aim and subject of their deliberations were, how to arrest the progress and suppress the mischiefs of a heresy, whose principles were as destructive of morality as they were ruinous of christian piety. For, as Mosheim and many other Protestant historians admit, never did there exist a more impious, detestable, and seditious sect than the Albigenses. The cause of the Council, in fact, was the cause of human nature, not less than of Christianity. At the same time, the decrees of the Council relating to these heretics, extended only through the limits where they prevailed. Beyond these or elsewhere, they were not executed.

Having thus shown that persecution for heresy *is not* a tenet of the Catholic Church, I will proceed to prove, grossly inconsistent as such doctrine is, that *it is* a Protestant tenet. The proofs are easy and incontestible. Thus Luther, in language savage as that of a Marat or a Robespierre, preached up persecution as

a holy duty and obligation. "*Why*," he called out, "*if men hang the thief upon the gallows; or if they put the rogue to death, why should not we, with all our strength, attack these Popes and Cardinals, these dregs of the Romish Sodom? Why not wash our hands in their blood?*" Zuinglius used the same kind of eloquence: "*Evangelium*," he proclaimed, "*cult sanguinem.*" And these words form the appropriate motto, and might justly be inscribed upon the banners of all the first leaders of the Protestant Revolution. They were all of them the defenders of persecution, both in theory and in practice. Even the gentle Melancthon wrote a book in defence of persecution.

I have stated already the sentiments of our English reformer, Cranmer. He held the same doctrines as the above and accordingly executed several miserable victims; burning Von Parris, Knell, Ann Askew, and condemning several others to the flames. It was so too with his chief fellow prelates, Latimer and Ridley. They were both of them notorious persecutors.

At a subsequent period, in the time of Elizabeth, Sandys the Bishop of London wrote a work in defence of persecution. And the Dissenters during this reign, attributed the persecutions which they underwent, principally to the bishops, and above all, to Parker, Aylmer, Sandys and Whitgift.

In the reign of James the First, the pious orthodoxy of the Parliament urged the use of persecution, "*as necessary to advance the glory of God.*" (Rushworth's Col. vol. i.) And the holy archbishop Abbot, concurring heartily in the same opinion, declared to James, that "*to tolerate Catholics, would be to draw down upon himself God's heavy wrath and indignation.*"

During the reign of the two Charles', the solicitations of the Parliaments were urgent and unceasing, to persecute the Catholics. "*To give any toleration to the Papists*," said Archbishop Usher in an address, signed by eleven other Bishops, "*is a grievous sin.*" Such, under every Protestant reign, until that of George the Third, was more or less the spirit both of the state and the clergy. The laws of persecution, under every reign, went on increasing, and their execution, applauded by the bigotry of the public, was at times unceasing.

In Scotland, I need not state it, the employment of persecution was savagely inculcated by Knox and his fellow apostles, Goodman, Willox, Buchanan, Black, &c., as "*a holy and sacred duty.*" The former of these barbarians main'ained, that "*the people were bound in conscience to put to death the Queen, along with all her priests.*" In 1560, the Scotch Parliament decreed the punishment of death against all Catholics; and they did it, upon the principle, that "*being*," as they declared, "*idolaters, it was, consequently a religious obligation to execute them.*" "*With such indecent haste*," says Robertson, "*did the very persons who had just escaped ecclesiastical tyranny, proceed to imitate their example.*"

In short, referring to facts, and considering the whole history of Protestantism, this circumstance will be found accurately correct and true, that there is not so much as one single Protestant state nor even town, in which, when the Protestants had once got the upper hand, they did not employ persecution and refuse toleration to the injured Catholics. "*The Reformation*," says Rousseau, "*was intolerant from its cradle, and its founders were all of them a set of persecutors.*" Bayle and even Jurieu make the same assertion. Rousseau still farther observes, that "*of all the sects of Christianity, Protestantism is the most intolerant and inconsistent, uniting in itself all the objections which it urges against the Church of Rome, whilst*," he adds, "*Le grand argument de celle-ci lui manque; il est intolérant, sans savoir pourquoi.*" In fact, if the liberty to judge and believe, as each one's conscience dictates, be the necessary right of every christian, the dictate both of reason and religion *as the Charter of Protestantism solemnly declares it is*, in this case, not only is persecution an act of inconsistency, but every restraint upon the alleged prerogative is a direct violation of the most fundamental law of the Reformation.

It is not by the way of defending the persecutions, which the Catholics have on any occasion or under any pretext, inflicted upon the Protestants, that I will still here remark, that comparing persecution with persecution, and the persecutions employed by the Catholic

with those exercised by the Protestants, there is something, nay, there is much, to extenuate the guilt or excesses of the former, which cannot be alleged as an apology for the latter.

The Catholic in his persecutions acted in his own defence. For *his*, during the course of upwards of a thousand years, was the established religion of every christian country, a religion, illustrious for its saints, its sages, and its heroes; a religion which during that length of interval had been every where the chief instrument of peace, virtue, and morality. *His* were the temples, the altars, all the riches and establishments of the Church. All these were strictly *his*, fixed by the laws, sanctioned by prescription, and confirmed by every thing that is most sacred in the order of religion. Therefore, although the measures of persecution are always wrong, still, as he but acted in defence of *his own*, every measure, *save persecution*, was in him but natural and consistent.

In regard of the Protestant persecutions, the case is extremely different. Here, the Protestants were the aggressors, complete Revolutionists. They came forward with no claim but force: no title but violence, insult and declamation. They introduced an entirely new order of things, new creeds, new principles, new practices. By artifice and plunder, they wrested from the hands of the ancient possessors, the wealth and riches which these had enjoyed so quietly for such length of ages, and to secure their triumphs, they persecuted cruelly the victims whom they had plundered. In the persecutions therefore thus inflicted by the Protestant, there is nothing to extenuate, as there is in those of the Catholic, the guilt and injustice of the odious practice. Put for example a similar kind of case, in relation to a man's private estate. Who, I ask, is most in the wrong, the man who plunders, or he who defends his own property?

The eloquent and amiable Rev. Sydney Smith, in the openness of his candour, makes nearly the same observations which I have done. "It is," he says, "some extenuation of the Catholic excesses, that their religion was the religion of the whole of Europe, when the innovation began. They were the ancient lords and masters of faith, before men introduced the practice of thinking for themselves, in these matters. The Protestants have less excuse, who claimed the right of innovation; and then turned round upon other Protestants, who acted upon the same principle, or upon Catholics who remained as they were; and visited them with all the cruelties, which they had themselves so recently escaped." Burnet himself remarks: "*Such was the conduct of the friends of the Reformation, that it made all people conclude, that it was for robbery, and not for reformation, that their zeal was made so active.*"

AN APPEAL TO THE CHURCH OF ENGLAND.

Translated from the French.

LUTHER appears, Calvin follows. In a paroxysm of frenzy of which no example had been presented to the human race, the immediate consequence of which was a carnage of thirty years, these two inconsiderable men, with sectarian pride, plebeian acrimony, and vulgar fanaticism, proclaimed a *reformation of the Church*, and in effect did *reform* it, but without knowing either what they said or did.

While men without mission presumed to undertake the *reformation* of the Church, they *deformed* their own establishment, and only occasioned a reform of the true Church by awakening its defensive energies and vigilance. For the only true *reformation* which occurred is to be found in the chapter of *reform*, which we read in the proceedings of the council of Trent; while the much vaunted reformation of these men and their successors

was driven forth an exile from the bosom of the Church into the desert places of the earth, without system, without authority, and very soon without faith, until it at length presents to the world the deformed and hybrid spectacle which is now perishing from its want of unity. But through what frightful convulsions has it not passed to its present condition? Who can recall to his memory, without shuddering, the fanaticism of the sixteenth century, and the terrible scenes with which it frightened the nations? What fury was displayed towards the Holy See? We blush for human nature when we read in the history of those days the sacrilegious outrages heaped by these innovators upon the Roman hierarchy. The enemies of the true faith are never deceived in the object of their attack, they all attack the true church, but their assaults are idle, for they contend with the Deity.

It is worthy of remark that with the lapse of ages the assaults upon the Catholic edifice *always* increase in violence, *always*, because as the gates of hell can never prevail against the Church, it will *always* survive to be the object of violence to its enemies. After the awful tragedies of the sixteenth century, one might have supposed that the tiara had undergone its severest trial, but it was only the prelude to another. The sixteenth and seventeenth ages might be termed the heralds of the eighteenth, which was in fact but the conclusion of the preceding convulsions. The human mind was incapable of a sudden elevation to the degree of audacity which we have witnessed. To make war upon heaven, it was yet necessary to pile up Pelion upon Ossa. Philosophism and infidelity could only erect their impious edifice upon the broad basis of the reformation; and smitten by the vengeance of the Most High, the workmen have been scattered over the face of the earth, teaching as many different creeds as there were languages of old when the tower of confusion was abandoned.

The reluctant admissions of a distinguished Protestant writer, of the family of English dissenters, are worthy of your attention. In his Review of "Ranke's History of the Popes," T. Babington Macaulay thus speaks of this interesting subject: "The subject of this book has always appeared to me singularly interesting. How it was that Protestantism did so much, and yet did no more—how it was that the Church of Rome, having lost a large part of Europe, not only ceased to lose, but actually regained nearly one half of what she had lost—is certainly a most curious and important question; and on this question Professor Ranke has thrown far more light than any other person who has written on it. There is not, and there never was on this earth, a work of *human* policy so well deserving of examination as the Roman Catholic Church. The history of that Church joins together the two great ages of human civilization. No other institution is left standing which carries the mind back to the times when the smoke of sacrifice rose from the Pantheon, and when cameleopards and tigers bounded in the Flavian amphitheatre. The proudest royal houses are but of yesterday, when compared with the line of the supreme pontiffs. That line we trace back in an unbroken series from the pope who crowned Napoleon in the nineteenth century to the pope who crowned Pepin in the eighth; and far beyond the time of Pepin the august dynasty ascends, till it is lost in the twilight of fable. The republic of Venice came next in antiquity. But the republic of Venice was modern when compared with the papacy; and the republic of Venice is gone, and the Papacy remains. The Papacy remains, not in decay, not a mere antique, but full of life and youthful vigor. The Catholic Church is still sending forth to the furthest ends of the world missionaries as zealous as those who landed in Kent with Augustin, and still confronting hostile kings with the same spirit with which she confronted Attila. The number of her children is greater than in any former age. Her acquisitions in the New World have more than compensated for what she has lost in the Old. Her spiritual ascendancy extends over the vast countries, which lie between the plains of the Missouri and Cape Horn—countries, which a century hence may not improbably contain a population as large as that which now inhabits Europe. The members of her communion are certainly not fewer than a hundred and fifty millions

ıd it will be difficult to show that all the ther Christian sects united amount to a hun-red and twenty millions. Nor do we see any ign which indicates that the term of her long lominion is approaching. She saw the com-nencement of all the governments, and of all the ecclesiastical establishments, that now exist in the world; and we feel no assurance that she is not destined to see the end of them all. She was great and respected before the Saxon had set foot on Britain—before the Frank had passed the Rhine—when Grecian eloquence still flourished at Antioch—when idols were still worshipped in the temple of Mecca. And she may still exist in undimi-nished vigor when some traveller from New Zealand shall, in the midst of a vast soli-tude, take his stand on a broken arch of London bridge to sketch the ruins of St. Paul's.

"We often hear it said, that the world is constantly becoming more and more enlight-ened, and that this enlightening must be favorable to Protestantism, and unfavorable to Catholicism. We wish that we could think so. But we see great reason to doubt whether this be a well-founded expectation. We see that during the last two hundred and fifty years the human mind has been in the highest degree active—that it has made great advances in every branch of natural philosophy—that it has produced innumerable inventions tending to promote the convenience of life—that medi-cine, surgery, chemistry, engineering, have been very greatly improved—that government, police, and law have been improved, though not quite to the same extent. Yet, we see that during these two hundred and fifty years, Protestantism has made no conquests worth speaking of. Nay, we believe that as far as there has been a change, that change has been in favor of the Church of Rome. We cannot therefore feel confident that the progress of knowledge will necessarily be fatal to a sys-tem which has, to say the least, stood its ground in spite of the immense progress which knowledge has made since the days of Queen Elizabeth. In all her struggles that church has been victorious over all her enemies. Fifty years after the Lutheran separation Catholicism could scarcely maintain herself on the shores of the Mediterranean: in fifty years more Protestantism could scarcely main-tain itself on the shores of the Baltic.

And from its last and severest trial towards the close of the eighteenth century the church came forth again triumphant, though it had bowed down before the whirlwinds of Revo-lution until for a season it had almost disap-peared. This revolutionary spirit, attacked by all Europe, beat all Europe back, and not satisfied with the Belgian cities and rich domains of the spiritual electors went raging over the Rhine and through the passes of the Alps. Throughout the whole of the great war against Protestantism, Italy and Spain had been the base of the Catholic operations. Spain was now the obsequious vassal of the infidels. Italy was subjugated by them. To her ancient principalities succeeded the Cisal-pine republic, and the Ligurian republic, and the Parthenopean republic. The shrine of Loretto was stripped of the treasures piled up by the devotion of six hundred years. The convents of Rome were pillaged. The tri-colored flag floated on the top of the castle of St. Angelo. The successor of St. Peter was carried away captive by the unbelievers. He died a prisoner in their hands; and even the honors of sepulture were long withheld from his remains. It is not strange that in the year 1799 even sagacious observers should have thought that at length the hour of the church of Rome was come. An infidel power ascen-dant—the Pope dying in captivity—the most illustrious prelates of France living in a foreign country on Protestant alms—the noblest edi-fices which the munificence of former ages had consecrated to the worship of God, turned into temples of victory, or into banqueting houses for political societies, or into Theophi-lanthropic chapels—such signs might well be supposed to indicate the approaching end of that long domination. *But the end was not yet.* Again doomed to death, the milk white hind was still fated not to die. Even before the funeral rites had been performed over the ashes of Pius the sixth a great reaction had commenced, which, after the lapse of more than forty years, appears to be still in pro-gress. Anarchy had its day. A new order of things rose out of the confusion—new

dynasties—new laws—new titles; and amidst them emerged the *ancient religion*.

"The Arabs have a fable that the Great Pyramid was built by antediluvian kings, and alone, of all the works of men, bore the weight of the flood. Such as this was the fate of the Papacy. It had been buried under the great inundation; but its deep foundations had remained unshaken; and, when the waters abated, it appeared alone amidst the ruins of a world which had passed away. The republic of Holland was gone, and the empire of Germany, and the Great Council of Venice, and the old Helvetian League, and the House of Bourbon, and the parliaments and aristocracy of France. Europe was full of young creations—a French empire, a kingdom of Italy, a Confederation of the Rhine. Nor had the late events affected only territorial limits and political institutions. The distribution of property, the composition and spirit of society, had, through great part of Catholic Europe, undergone a complete change. BUT THE UNCHANGEABLE CHURCH WAS STILL THERE. Some future historian will trace the Catholic Revival of the Nineteenth Century."

But from the reluctant testimony of the Protestant dissenter, let us return to our appeal to the members of the Church of England. As every attack upon Catholicity necessarily affects Christianity, those whom our age denominates *philosophers*, avail themselves of the weapons with which they have been furnished by Protestantism, and in contempt of an ally whom they seem to think unworthy of their notice, they direct all their efforts against the Church. Behold all the impious writings of the eighteenth century. All are levelled at Rome, as if there were no true christians, no enemies of infidelity and licentiousness beyond the Roman pale. There is nothing so unerring as the instinct of impiety. That which it hates, that which excites its wrath, and that which it always and in all places assails with fury, is truth. In the infernal sittings of the national convention, where was celebrated the abolition of divine worship, did Robespierre, after his *immortal* discourse, introduce, like Belshazar of old, the books, the robes, the golden vessels of the Protestant form of worship to be profaned? Did he arraign, or seek to seduce or to intimidate Protestant ministers to preach words of apostacy? Did he employ for such a vile exhibition wretches of their order, as he did those of the Catholic ministry. Such an idea was never entertained by him for a moment. In the Protestant religion there was nothing which annoyed or offended him; for no one enemy of Rome was ever hateful to another, whatever might be their dissimilarity in other respects. Wherever they meet they embrace each other with a tenderness, which at first view, considering the direct opposition of their tenets, might appear surprising; but the secret is soon revealed. All the enemies of Rome are friends.

An English fanatic, at the beginning of the last century, inscribed upon the front of a temple which ornamented his garden two lines from Corneille, the substance of which is that "he thanks the gods that in order to preserve something of humanity, he had ceased to be a Roman." And I have heard a simpleton of the last century cry out, "Oh Rome! how I hate thee!" He spoke for all the enemies of Christianity, but especially for those of his age; for never was the hatred of Rome more universal and conspicuous than in that age, when the grand conspirators artfully obtained the ear of orthodox sovereigns, and poured into them the leprous distilment, for which they have so dearly paid. The persecution of the eighteenth century infinitely surpassed those which preceded it, which it resembled in nothing but the torrents of blood which it shed towards its conclusion. But how much more dangerous was its commencement? The holy ark was in our times subjected to two modes of attack till then unknown: it was assailed at the same moment with all the powers of science and of ridicule. Chronology, natural history, astronomy, and physics were arrayed against religion. A disgraceful coalition combined against her all the talents, all the learning, all the powers of the human intellect. Impiety ascended the stage, exhibited pontiffs, priests, and holy virgins in the dresses of their orders, and made them speak with her tongue of lewdness and profanity. Woman, resistless for evil as for good, lent her aid to this vice; and while the talents and the

of men made the most strenuous ex-
n her behalf, a new enemy sprang up
ition to the Church. This enemy was
. Never had the jest of the scoffer,
with his tongue, been so formidable,
er had it been pointed with such inso-
d success against truth. An extraor-
eing, who seemed to have borrowed
iration from the bottomless abyss,
to this strange arena, and gave utter-
all the vile aspirations of impiety. As
ire himself, the voice of his disgusting
ny was only fatal to the blasphemer;
e mouth of this most wicked of men,
ne contagious, because of the attrac-
ith which he surrounded it. And to
, the man of sense who casts his eye
writings of this sacrilegious buffoon,
eeps for the smile they have pro-

ays upon earth were protracted to a
, in order that the Church might arise
ns from a struggle with three enemies,
rowess no false institution could have
l, the syllogism, the scaffold, and the
.

esperate blows with which the Catho-
thood and the sovereign pontiff were
during the latter part of the eighteenth
had awakened the hopes of the ene-
the *eternal seat*. We all know that
he hallucinations of Protestantism, as
as its existence, has been the fanciful
of predicting the fall of the pontifical

s the most ridiculous, blunders the
nusing, ridicule the most severe and
g, have been insufficient to cure it;
ays hugging the same wild delusions;
r have its prophets more boldly pre-
he fall of the Holy See, than when
ieved that it had already fallen.

Sedet, æternumque sedebit!

doctors of the English Church have
narkable for their indulgence in this
of delirium, in the publication of
hich, while they disgrace the reason
are nevertheless useful, inasmuch as
well calculated to make thinking men
eriously, those among them at least,

who have not been rendered entirely deaf to the voice of truth by the false teachings of a blame-worthy ministry. When the sovereign pontiff was expelled from his dominions, carried away into captivity, insulted, and deprived of his rights, by an overwhelming power before which the world grew pale, it was no difficult task for these prophets to predict that the spiritual supremacy and temporal power of the papacy would pass away. Plunged in the most profound darkness, and justly condemned to the two-fold punishment of seeing in the Holy Scriptures that which they did not contain, and of being blind to that which was clearly revealed, they undertook to prove by these very Scriptures, that the supremacy, the perpetual duration of which was therein divinely and literally predicted, was on the point of disappearing for ever. They pointed out the day and the hour in the Apocalypse, a book, fatal to the Protestant doctors, which they only expound to render themselves ridiculous. While these false prophets spoke with such undoubting confidence, and while the multitude like themselves, intoxicated with error, hearkened to their dreams, the immediate interposition of the Almighty, manifested by the sudden and unaccountable concurrence of the most conflicting powers, re-established the pontiff in the Vatican; and his hand, which is only stretched forth to bless mankind, invoked upon the heads of the authors of these books a ray of light and blessings from on high.

Why then do our brethren, so unhappily separated from us, hesitate to ascend at once to the Capitol, and extend to us the right hand of fellowship? And what do they understand by a miracle, if they do not recognize the greatest, the most manifest, the most unquestionable of all, in the conservation, in our days especially, in the resurrection, if I may use the term, of the pontifical throne, effected in direct opposition to all the rules of probability? During many centuries, it might have been thought that political unity was favorable to religious unity; but for a long time a different supposition has prevailed.

There has sprung up from amid the ruins of the Roman empire a multitude of civil

institutions, differing essentially in manners, languages, and customs. The discovery of new worlds has multiplied the number of independent nations. Could any other than a divine hand have maintained among them a union under the same spiritual dominion! And yet that very state of things exists in our day, and is under our immediate observation. The Catholic edifice, composed of different and even of discordant materials, assailed on every side by every force which human ingenuity, aided by time, can devise of the most formidable and destructive character, at the very moment when it appears to be crumbling into ruins, settles itself more firmly than ever upon its base, and the sovereign pontiff of Christains delivered from a merciless persecution, consoled with new friends, by conversions of distinguished men, and by the fondest hopes, lifts his august head in the midst of astonished Europe.

His many eminent virtues no doubt rendered him worthy of these triumphs; but it is not the incumbent, but the see which we now contemplate. A thousand times have our enemies reproached us with the follies and the vices of particular popes. But they do not reflect that every dynasty should be regarded as a single individual, possessing all the vices and all the virtues of the entire line; and the succession of the popes observed in this general aspect, will surpass infinitely in merit and worth all the dynasties which the world has known. And in dwelling so much upon these defects of particular popes, they do not seem to be aware that they are strengthening the claims of the Church to indefectibility. For if the Supreme Being had entrusted the government of his Church upon earth to an order of superior intelligence, such an institution, however pure in its administration, would have been far less wonderful than the perpetuity of an establishment entrusted to the frailty of human pontiffs. Again I repeat, what should prevent us from recognizing this prodigy, and uniting ourselves around the centre of unity, beyond which there is no Christianity!

"Oh holy Roman Church!" exclaimed the eloquent bishop of Meaux, "Oh holy Roman Church! if I forget thee, may I forget myself! may my tongue become dry, and remain motionless in my mouth!"

"Oh holy Roman Church!" exclaimed the amiable Fenelon, when humbly subscribing the condemnation of his book, "Oh holy Roman Church! if I forget thee, may I forget myself! may my tongue become dry, and remain motionless in my mouth!" The same scriptural expressions occurred to these two distinguished men of genius, to express their faith and their submission to the great Church. It becomes us, the happy children of this Church, mother of so many others, to repeat the words of these illustrious men, and to profess proudly that faith, whose great afflictions should render it the more endearing. Who can at this day suppress his admiration of the sublime spectacle which Providence presents to man, and of all which he discloses in the future to the true observer?

Oh holy Church of Rome! while I have the power of speech I will employ it in thy praise. I salute thee, immortal parent of sanctity and knowledge!

Salve, Magna Parens! It is thou, who diffusest thy light to the extremities of the earth, wheresoever unenlightened princes have not checked its influence, and often despite of their opposition. Before thy face fly human sacrifices, barbarous manners, superstitious customs, and the night of ignorance; and upon the footsteps of thy missionaries alone attend the elements of civilization. Great men are thy property.

Magna Virum! Thy doctrines purify science by cleansing it of the venom of pride and insubordination which always render it dangerous and sometimes destructive. The Pontiffs will soon be universally proclaimed the supreme agents of civilization, restorers of order, conservators of the arts and sciences, founders and natural protectors of civil liberty, destroyers of slavery, enemies of despotism, and benefactors of the human race.

If some among them have given proofs that they were of the frail family of man; *si quid illis humanitus acciderit*, they were brief moments in a line of centuries; and a vessel that divides the waters leaves slighter traces of its passage, and no throne on earth has been honored with so much wisdom, science, and

the midst of every imaginable volutions, God has unceasingly r thee, OH ETERNAL CITY!! which could utterly destroy has : up against thee, but still thou as thou wert formerly the centre i hast been for eighteen hundred tre of truth. The Roman power e the citadel of paganism, which invincible in the capitol of the

ors of the universe conveyed to- nd the first of thy emperors col- into one resplendent group, and hem in the Pantheon. The tem- E GODS elevated its head within id alone of all the great monu- res its integrity. All the power ian emperors, all the zeal, all the nd all the hostility of the Chris- osed against the temples. Theo- ; given the signal, they all disap- rain did the sublime beauties of intercede for the preservation of ful structures; in vain was the id fatiguing labor which their nted to their destroyers; to de- ples of Apamea and Alexandria ines were required which were the destruction of cities. But survive the general proscription. ON alone was preserved. A sig- f the faith. Gibbon, in relating nces, declares, *that he knew not rrence of happy circumstances the preserved* until the beginning of entury, when a sovereign Pontiff t to ALL THE SAINTS. Undoubt- *not*; but we, how can we fail to capitol of Paganism was destined e capitol of Christianity, and the s capitol which concentrated all idolatry, was designed to reunite of faith. ALL THE SAINTS in LL THE GODS!

nexhaustible subject of profound ligious and philosophical? It is on that Paganism is amended and he primitive system, of which it corruption. Around the Olym- od the lesser deities. The lesser deities of Christianity are the saints, and they surround the throne of God to serve him in the place and in the order prescribed to each. Wonderful spectacle! worthy of him who has prepared it for us, and prepared for those only who know how to contemplate it!

PETER, with his expressive keys eclipses those of JANUS. He is always in front, and *all the Saints* follow in his train. PLUTUS, the god of iniquity, gives place to the humble FRANCIS, whose extraordinary influence established voluntary poverty to make amends for the crimes of riches. XAVIER, with his miracles drives before him the fabulous conqueror of the Indies. To invite millions to his standard he does not invoke the aid of licentiousness and debauchery; he does not surround himself with a crowd of lewd bacchanals: he has no other sign but a cross; and he teaches virtue, penitence, and the martyrdom of the senses. JOHN OF GOD, JOHN OF MATHA, VINCENT OF PAUL (worthy of the praises of every tongue and age!) receive the incense which heretofore burned in honor of MARS and the vindictive JUNO. The IMMACULATE VIRGIN, the most exalted of all creatures in the order of grace and sanctity, distinguished among the saints as the sun among the stars; she who knew in this world the joys of the angels and the bliss of heaven on the way to the tomb; she whose womb was blessed by the Eternal when he breathed his spirit into her, and gave her a Son who is the miracle of the universe; she to whom it was vouchsafed to bring forth her Creator, who sees God alone above her, and whom all generations shall call blessed; the divine MARY ascends the altar from which VENUS has been banished.

I behold JESUS CHRIST enter the PANTHEON, followed by his Evangelists, his Apostles, his Doctors, his Martyrs, his Confessors, as a triumphant King enters followed by the GRANDEES of his empire into the capital of his vanquished enemy. Retiring before his glance, all these *God-men* vanish before the MAN-GOD. He sanctifies the Pantheon by his presence, it is inundated with his majesty. The work is complete: ALL THE VIRTUES have displaced ALL THE VICES. Error with its hundred heads has fled

before indivisible TRUTH: God reigns in the Pantheon, as he reigns in heaven, in the midst of ALL THE SAINTS.

Fifteen centuries had rolled over the Pantheon, when Christian genius, even to the end the conqueror of paganism, boldly ventured to place the Pantheon in the air, and cor it into a crown for his famous temple, the fection of human art, and the most beau of earthly dwellings for HIM, who has lighted to dwell with us FULL OF LC AND TRUTH.

THOU ART, OH GOD.

BY THOMAS MOORE.

"The day is thine; the night also is thine; thou hast prepared the light and the sun. Thou hast set all borders of the earth; thou hast made summer and winter."—*Psalm* lxxiv. 16, 17.

THOU art, oh God! the life and light
Of all this wondrous world we see;
Its glow by day, its smile by night,
Are but reflections caught from thee.
Where'er we turn, thy glories shine,
And all things fair and bright are thine.

When day, with farewell beam delays
Among the opening clouds of even,
And we can almost think we gaze
Through golden vistas into heaven!
Those hues that make the sun's decline
So soft, so radiant, Lord, are thine,

When night, with wings of starry gloom,
O'ershadows all the earth and skies,
Like some dark, beauteous bird, whose pl
Is sparkling with unnumbered dies;
That sacred gloom, whose fires divine,
So grand, so countless, Lord, are thine.

When youthful spring around us breathes,
Thy Spirit warms her fragrant sigh;
And every flower the summer wreathes
Is born beneath that kindling eye.
Where'er we turn, thy glories shine,
And all things fair and bright are thine.

DOMESTIC PEACE.

From "Hours of Devotion."

THE bonds which unite the husband and wife, parents and children, brothers and sisters, are of all others the most sacred. Wo to him who severs them by his unkindness!

Where will our sorrows receive the same solace as in the bosom of our family? Whose hand wipes the tear from our cheek, or the chill of death from our brow, with the same fondness and care as that of the wife? If the raging elements are contending without, here is a shelter. If war is desolating the country, here is unmingled peace and tranquil Blissful and happy hours that unite us gether in sweet and holy companionshi bid you a joyful welcome.

The father, by his industry, insures prosperity of his family. When his daily bor is completed, he returns with gladnes their welcome and smiling embrace. If whole world be in arms against him, her is soothed by the gentlest and holiest a tion.

The earnings of the husband are not foolishly squandered by the provident wife. She is careful in attending to the duties of her household; she guards over those under her care or direction, with fidelity and love. She encourages domestic peace and love, and adorns her character with a thousand little charms.

The children, too, are playing innocently around; they know of no enjoyment beyond the confines of their home. They love to be obedient. With unspeakable delight they fondle on their parents. Even the servants are happy and contented. They are faithful to those who are so attentive to them. Instead of masters, they have found parents, whose prosperity is their chief delight.

Let there be mutual love. It is an indescribable charm. It gives to every thing a higher value and importance. If you are sick or afflicted, all are ready to offer you their assistance. The individual happiness of each is the paramount concern of all.

Behold the lonely and destitute widow, who, in her solitude, is neglected by all the world. She has followed her husband and friends—one—all—to the silent grave. Poor and needy, she was driven from the ranks of the gay. In her distress, there are none who know her; none who share with her their society. But why should you pity her? She is happier than you can conceive. A pious daughter, who renounces the pleasures of the world, labors through the day, and by the burning of the midnight lamp, to add to the comfort and support of her aged mother. Why should you pity her, when she participates in heavenly joys that gold cannot purchase?

Why do you sympathise with the aged man, who is languishing in prison, because his misfortunes have prevented him from discharging his debts? He is already liberated! A dutiful son, at the sacrifice of his own liberty, has bartered himself to the army, to procure the release of his helpless but beloved father.

How many blessings, even in affliction, spring out of family concord. How pleasant its consequences—how lasting its recollection! Domestic harmony may be likened unto heaven; but discord is only to be compared with hell itself.

How deplorable is the man who leaves the bosom of his family, in pursuit of happiness elsewhere! He is every where a stranger, even in his own dwelling! He must brood over his sorrows alone! There are none to share with him their sympathy! Cold civility is all he receives from the world! He complains with bitterness that he ever pledged his hand to the altar! His children are to him as thorns that bear no fruit!

It is to be regretted that discord in families is increasing rather than diminishing. This is owing to the many inconsiderate marriages that are constantly taking place. Many people enter into a matrimonial alliance, without reflecting upon the importance of the subject, or studying each other's character or disposition. They contemptuously barter the happiness of a whole life for a family name or unnecessary fortune. But, alas! no paltry wealth or ancestral honors can atone for the tears of anguish or desolation of the heart that it occasions.

There can be no happiness in the married state, save where there is a similarity of disposition that will insure mutual love, and enable the parties, in case of misfortune, to rely solely upon each other. We have seen indigent families emerging from the depths of their poverty, and becoming great and illustrious by the virtue and industry of the husband or the innocence and economy of the wife. We have also seen the prosperity of affluent families blasted by the discord of the parents, whose infirmities have extended over and given a hue even to the characters of their children.

It is a great source of evil to the newly married pair, when instead of seeking happiness in the society of each other, they resort to gay assemblies. Before they are aware of their own weakness, they find themselves already corrupted by their dissipations. The increasing thirst for those foolish pleasures, renders the uniform peace of the house tedious and oppressive. Their idleness leads to want, their prosperity is at end, and they sometimes contract dangerous acquaintances, that is too often repented of with tears of blood.

And lastly: a more fearful evil is a contempt for religion. A pious man can never be entirely miserable. He will love those under

his care—look with indulgence upon their faults—bear with their infirmities, and endeavor to correct their frailties. Where there is no domestic peace, there is an absence of religion. The precepts of Christ have given place to passion and defamation. Instead of tenderness and affection, we will find cold-hearted selfishness; instead of confidence in God, there will be madness and despair! The children, too, instead of loving their Creator, are full of pride, presumption and mockery. Piety and virtue seem to have taken their flight.

If thou wouldst restore the peace and tranquillity of thy family, thou must first awaken religious impressions. When thou hast succeeded in this, then thou hast laid the corner-stone of domestic felicity. Preserve the equanimity of thy temper; exercise kindness to those who are under thy control, and they will love and respect thee the more. Thus wilt thou establish the joy and happiness of thy household, and strife and jealousy will flee away.

Without mutual respect there can be but little domestic happiness. Many newly married couples lavish their affection upon each other for a few weeks, and then give way to disputes and quarrels. As they advance in their matrimonial existence they become more negligent in their conduct; those little attentions by which they before rendered each other agreeable, are forgotten or despised; less attention is paid to their exterior; they grow more indifferent, and care but little whether they please or offend. Finally, rudeness will extinguish the last spark of respect; they will contend about trifles, exact unusual obedience, and seek, if possible, to revenge every trifling wrong.

You must govern your children and servants with proper respect and dignity. Let every censure, every command, every denial of their requests, be given without too much authority. If they have been guilty of error, do not reprove them before others; but show them their own unworthiness in private. They will love you for your delicacy; they will obey your commands with more cheerfulness, and their happiness will not be imbittered by the ridicule of their companions.

Wouldst thou behold domestic misery? t wilt find it in families where there is no cipline—where parents publicly expose faults of their children—where brothers sisters are permitted to quarrel and in blows with impunity—where a disconte wife is always abusing her servants. Th indeed, are the abodes of misery.

He who would receive respect must s it to others. It is not our rank in society, rather our exemplary virtue that must awa the respect of others.

Where there is suspicion and distrust, t can be no domestic peace. If we confid the honesty of a person, he is led to res himself, and therefore would not willi lessen our good opinion of him.

The husband and wife, who have ent into so sacred an alliance, should never m use of any little artifice or untruth, how innocent, to deceive each other. Let ther nothing concealed one from the other; t your minds cannot be poisoned by unhallo suspicion or jealousy, which, if once kind burns with all the raging and unquench fires of hell.

Do not lessen the confidence that your dren may repose in you. Let them not ceal from you their faults. Do not m them deceitful by your severity. In w shall they confide, if their hearts must locked in the presence of their parents? they hide from you their faults, it is cause they have no reliance upon your a tions.

Let there be an earnest desire to keep mutual confidence between husband and w parents and children, brothers and sis masters and servants. Respect the pre good qualities of the latter, and never ac them of any former error. This would b end to their respect and esteem. Never courage a disposition to recall past offe among your children or servants.

It should be a regulation of every h that its economy or domestic concerns sh not be publicly exposed by its inmates. N —not even the nearest relations—should s in such secrets. It is destructive of all p and happiness. Our home is a sanctuary sacred to be invaded. Idle curiosity sh

not be admitted that it may go into the streets and highways, to unbosom our secrets to the gaping crowd.

Our children and servants ought not to make known the most trifling incident that occurs in the house. Not that there is always danger to be apprehended; but they should be accustomed to a proper degree of silence. Be careful to banish all tale-bearers, tattlers, and slanderers from your presence! If you would have your own secrets respected, then respect those of others. Do not inquire too eagerly after the affairs of your neighbors, particularly if they do not concern you.

And, most merciful God, in whatever situation of life I may be placed, it will be my secret pride and happiness to encourage domestic peace and tranquillity. Be thou a ruler of my own family! Guide and instruct us with thy wisdom, and take us all into thy protection! Blessed and animated by thee, we have already a sweet foretaste of heaven!

JOSEPH AND HIS BROTHERS.

FROM THE FRENCH OF MADAM DE GENLIS.

He that believeth in the Lord, loveth mercy.—*Proverbs* xiv. 21.
He that followeth justice and mercy, shall find life, justice, and glory.—*Ibid.* xxi. 21.

PERSONS REPRESENTED.

JOSEPH (*under the name of Orasis*), *minister and favorite of Pharaoh, king of Egypt; and son of Jacob and Rachel.*

BENJAMIN, *son of Jacob and Rachel.*

SIMEON, RUBEN, } *brothers of Joseph and Benjamin, and sons of Jacob and Lea.*

Four other brothers of Joseph.

PHASEAR, *friend of Joseph.**

ZARES, *one of Joseph's servants.*

ACT I.

Scene—the interior of a saloon.

Enter Phasear *and* Zares.

Phascar. Yes, Zares, I wish to have a private conference with thy master.

Zares. At this moment, my lord, his duty obliges him to attend the king.

Phascar. Well, I will wait his leisure.—But tell me, Zares, why does he refuse to see those Hebrews whom he has loaded with his favors?

Zares. That, my lord, I know not; and what seems to me still more strange, is that he appears to take a lively interest in whatever concerns them. These strangers had, in a petition which I presented to him, depicted the horrors of a famine which desolates their country. Orasis was deeply affected at the perusal. I saw tears flow from his eyes; he enjoined me to question them concerning their father; and, on hearing that the old man had not yet suffered by the public calamity, evinced the most heartfelt joy.—But I hear footsteps; some one approaches; doubtless it is he.

Phascar. Retire, good Zares, leave us to ourselves. [*Exit* Zares.

Phascar (*alone*). I am about to take ven-

* I have taken the liberty to introduce the character of Phasear, and the plot growing out of his intention to gratify his revenge. This supposition, while it produces a contrast calculated to give additional lustre to the character of Joseph, enables me to inculcate principles which I could not otherwise have developed.

The Bible does not mention the name given by Pharaoh to Joseph; it simply states the fact that his name was changed after his elevation to dignity. Hence in the following play he is made to appear under the name of Orasis, till the moment in which he makes himself known to his brothers. THE AUTHOR.

geance on a villain. Orasis knows all his ingratitude; he will not refuse me his assistance. The friendship which unites us will make him share in the just resentment which animates my breast. (*Enter* Joseph.) Ah! my lord, I have been waiting for you with impatience! You have it in your power to render me an essential service.

Joseph. Speak, dear Phasear, and command me.

Phasear (*taking a paper out of his pocket*). You know the hand-writing of Cleophis: read, then, my lord.

Joseph. Yes, it is your brother's hand.

Phasear. My brother! ah! call not by that name the most ungrateful of mankind. You well know that to me he owes his fortune; and how has he requited my affection and my benefits? By attempting to ruin me. No, I cast him off; all the ties by which we have been united are broken.

Joseph (*having read the letter*). I find, by this imprudent billet, that, deluded by a foolish passion, Cleophis is the rival of his master, and has had the temerity to place his affections on Pharaoh's favorite mistress. —— But how has this writing fallen into your hands?

Phasear. I have gained over the slave who is privy to this intrigue.

Joseph. And what is your intention?

Phasear. To take vengeance on a villain. The king shall this day know that he is betrayed. You, Orasis, have alone the right of approaching his person—carry him this billet.

Joseph. Was a conspiracy forming against him, or did the least danger threaten the state or his person, I should not fail to inform him of it at the peril of his life. But why should I wish to deprive him of an illusion perhaps necessary to his happiness?

Phasear. So then, Orasis, you refuse to serve me.

Joseph. What do you require me to do? An action which would serve but to degrade us both?

Phasear. I ask you to do nothing but what I would, without hesitation, do for you, were we to change situations.

Joseph. No, Phasear. Your passion misleads you. Were it not for the blindness into which your hatred and resentment have plunged you, you would think as I do.

Phasear. Is it possible then, that you, whom I have seen so indignant at the perfidy of Cleophis, can be opposed to my just revenge?

Joseph. Cleophis is indeed ungrateful; yet he is your brother! That lively friendship, that intimate confidence, once so fondly cherished, you have succeeded in breaking; but how could it be possible for you to dissolve those sacred ties, which nature formed? Cleophis has deserved to lose the title of your friend; but nothing can deprive him of that of brother. This sacred character is indelible: although your hearts are divided, by how many ties are you not still united! Honor and glory are common to you both. If your brother disgraces himself, you partake in the shame: if you render brilliant services to the state, in immortalizing your name, you reflect honor upon his; in vain do you wish to separate the one from the other. The will of Heaven, the voice of Nature, the opinion of men, reason, and even prejudice itself, invite you to mutual affection or at least to mutual services.

Phasear. Ah! my lord, how easy it is to censure hatred, when we have never experienced the blackness of ingratitude. But if you, like me, had been so unworthily betrayed by a brother . . . .

Joseph. O Phasear!—but your brother has not attempted your life, and even supposing him capable of such a crime—Yes, Phasear, I repeat it, you ought not to seek revenge; still he is your brother . . . .

Phasear. You soon would change your opinion, were you in my place . . . . To cut the matter short, do you refuse the favor I solicit?

Joseph. In the name of our common friendship, I beseech you not to be precipitate give yourself time for reflection.

Phasear. Well, my lord, at your request I'll wait until to-morrow; if after that, you still persist in your refusal, I declare to you that I will myself present this writing to the king.

Joseph. Could you then dare become your brother's accuser?

Phasear. I dare every thing to gratify my vengeance.

Joseph. Such an action will blast your reputation.

Phasear. Of that you will be the cause.

Joseph. Should I do that which you request, would you be the less guilty?

Phasear. No more, my lord; to-morrow you will inform me of your final resolution. Let us change the subject. These Hebrews, whose misery you relieved, have had recourse to me to obtain a moment's audience.

Joseph. What want they with me?

Phasear. Deeply penetrated with your goodness, they wish to express in your presence the gratitude they feel.

Joseph. Let them depart—let them return to their venerable father! I cannot receive them. And you, my lord, have you seen these strangers?

Phasear. Yes, my lord; and I acknowledge that the youth and beauty of the youngest have deeply interested me.

Joseph (*moved*). What! they have brought with them their youngest brother!—Know you the name of this youth?

Phasear. He is called Benjamin.

Joseph (*aside*). What do I hear! Benjamin is with them! (*Aloud*). Well, my lord, to satisfy you, I consent to see this boy. Let one of his brothers conduct him to my presence.

Phasear. They are all assembled near the palace; I go myself to carry them your answer.

Joseph. When I shall have dismissed them, I wish to speak with you.

Phasear. I shall return, my lord.

Joseph. You will find me here.

[*Exit* Phasear.

Joseph (*alone*). O thou, my true brother! whom Rachel has carried in her womb, whom since an infant I have never seen, how shall I be able to conceal the emotions thy presence will cause! What! at such an age, to undertake so long and painful a journey! And to what hands hast thou been intrusted! it is to the children of Lea that Jacob has confided Benjamin! But, alas! my father could not know the envy and cruelty of men who had sworn my destruction! Ah! if Benjamin is dear to Jacob, if he is beloved as Joseph was, have every thing to fear for his safety! I must withdraw him from the hands of these my inhuman brothers—what! can I still call them brothers! I will not see, without trouble, him who will conduct Benjamin to my presence; but what would be his confusion, should he discover that this Orasis who governs Egypt, this Orasis, the minister and favorite of a powerful king, is that same Joseph whom he sold as a vile slave. My God! this frightful remembrance makes me start with horror. Surely I cannot see one of those fratricides without calling to mind that day of hatred, fury and terror, on which I found in my brothers a band of assassins! Even now I think I hear their tumultuous cries, their dreadful menacing expressions. I think I see them under the influence of rage ungovernable, and, stifling all remorse, surround me, seize me, and plunge me into that gloomy pit which they had chosen for my tomb. From the bottom of this cavern I implored the God of Abraham, of Isaac, and of Jacob, and my feeble voice ascended to his throne. Thou wert my preserver, O omnipotent God! I cannot better acknowledge thy goodness, than by forgetting the outrages I have received. To triumph over a just resentment, to imitate thy clemency, in fine, to pardon injuries, these are sacrifices the most agreeable in thy sight, and the most worthy homage I can offer thee. Somebody approaches; it is doubtless Benjamin. How I burn to embrace him! But I must be calm. I need not fear being recognized by his conductor in my present rank; and, besides, age, lapse of time, and this scorching climate have wrought such an alteration in my features,—they come—I tremble; how different are the sentiments that possess my soul! let me, if possible, dissemble the excess of trouble and tenderness which alone can betray me.

Enter Simeon *and* Benjamin.

Joseph (*aside, looking at Benjamin*). It is he! it is Benjamin! O striking picture of a much loved mother! what delightful ideas you occasion! (*Aloud to Simeon*). Come forward.

Simeon (*kneeling with Benjamin*). Ah! my lord, it is at your feet we ought to express to you our gratitude.

Joseph (*raising them*). What do you do?

You stood in need of assistance; and, in serving you, I have but fulfilled the duty humanity imposes; were not your soul a stranger to humanity, you would cease to admire so simple and natural an act.

Simeon (*aside*). Surely that voice is familiar!—his countenance, his discourse, every thing I see in him excites in me I know not what sensations.

Joseph. What is your name?

Simeon. Simeon, my lord.

Joseph. And this youth?

Simeon. He is called Benjamin.

Joseph. Is he your brother?

Simeon. Jacob is our common father, but the good Rachel, his mother, was not mine.

Joseph. Is he then Rachel's only child?

Simeon. Alas! my lord, she had another son.

Joseph. And his name?

Simeon. Joseph.

Joseph. Is he with you?

Simeon. Ah! my lord.

Joseph. Why! you seem troubled!

Simeon. For mercy's sake, question me not concerning that unfortunate youth.

Joseph. And why? Was he unworthy of his father? perfidious and cruel towards you? did he merit your hatred?

Simeon. Ah! no: he was innocent and virtuous.

Joseph. You shed tears.

Simeon. My lord, you unintentionally pierce my heart with grief.

Joseph (*aside*). His remorse affects me; I must cease to afflict him. (*Aloud*). Approach, Benjamin; should I wish to retain you some time in Egypt, would you consent to stay with me?

Benjamin. Could I do so, my lord, while my father dwells in Canaan?

Joseph. I could easily procure you a splendid fortune.

Benjamin. What fortune could compensate for being absent from my father, for the happiness of consoling him in his old age, of living with him?

Joseph. For such a sentiment I give you credit; it renders you still more pleasing in my sight. But you shall again see Jacob; let your brothers depart, they will tell him the reasons of your staying in Egypt; and when you desire it, I will send you back to yo native country.

Simeon. Ah! my lord, what is it you p pose? Ever since Jacob lost the elder son Rachel, Benjamin has become the object his most tender affection. In confiding to c care this much loved child, he made us p mise, with an oath, to restore him to his ar Without Benjamin, we dare not present ou selves before him. The recital of your goo ness towards Benjamin would be consider as a fiction. He would accuse us of havi contrived the death of his son.

Joseph. What! you, the brother of Benj min, you to be liable to an accusation so h rible! How could your father suspect yo of barbarity which makes human nature sh der at the thought? How could he imagi that you would be so inhuman as to unite a arm yourselves against a brother who alwa loved you? No, such inhumanity cannot e ist.

Simeon (*aside*). Each word he pronoun overwhelms me with confusion.

Joseph. But I see you persist in your refus Benjamin, I wish not to constrain you. ask of you only to remain yet some hours the palace. This is the time appointed f my friends to meet, preparations being ma for a banquet, to which I invite you and yo brothers. When I shall have fulfilled m duty of hospitality towards you, you will b at liberty to depart.

Simeon. My lord, penetrated with a dee sense of the benefits——

Joseph (*interrupting him*). Go, go, m friends. [*Exit* Simeon *followed by* Benjamin

Joseph (*alone*). Jacob prefers Benjamin t the children of Lea! Ah! doubtless Benja min is to his brothers an object of envy an hatred! It is not to restore him to his fathe that they refuse him to me; but, jealous o the favor I wish to show him, they alread meditate his ruin; but I will snatch him fro their hands! Amiable child! how dear tho art to me! Thou hast supplied my place i the affections of my father; thou hast re ceived all the blessings, all the paternal-ca resses of which, through the perfidy of m brothers, I have been deprived! O my fath er! notwithstanding the favors fortune hea

bitterly do I regret our separa-
d in a strange land by the most
nister of a sovereign to me so
t I to abandon Egypt, the gov-
ich he has committed to my
to quit the wife whom he has
the children Heaven has grant-
I cannot return to my country
ing the guilt of my brothers,
g trouble, disorder and afflic-
bosom of my family! But I
of Phasear; I must hasten to
ign I have formed.

Enter Phasear.

come in time, dear Phasear; I
r your assistance.
a know, my lord, that I am at

I depend upon an inviolable

you doubt my fidelity, my

is precious. Hear me, Pha-
brews who have spoken to me
ng with their brothers. Pre-
eparture, I wish to invite them
anquet in the palace. I will
l. You in my place shall do
the feast. I will order my
placed before Benjamin; and,
ay, you must expertly hide it
ch the youth carries on his
s is all the service I require.
at! my lord, and must I hide
understand you not. Do you
it on him as a gift?
; above all, be careful not to

t what is your design?
ely shall they have arrived at
mphis, when they shall be ar-
order. The cup shall be de-
will be found in the sack of
en my guards shall reconduct
lace as criminals guilty of an
vile that——
eavens, what do I hear!
ceive your surprise, and I am
se it. Learn, then, the whole
These strangers who interest
e—my brothers!

Phasear. What do you say? Great God!

Joseph. Yes, my brothers—but brothers, inhuman and perfidious, who conspired to destroy me. They wished even to take away my life; my innocence, my youth, my entreaties, nothing could soften their flinty hearts. They condemned me to a most frightful and lingering death. They plunged me into a deep pit and shut me up alive in that dreadful tomb. They were steeled against pity and remorse. They were deaf to the voice of nature. To their avarice alone am I indebted for my life. Some Ismaelite merchants happened to pass by that fatal place. My assassins formed the design of selling me. I was drawn from the abyss to which their hatred had committed me, and delivered as a slave to those strangers, who conducted me into Egypt.

Phasear. You make me tremble. Their crime is indeed atrocious, unheard of. But, my lord, these wretches are your brothers. In covering them with infamy, in delivering them up to the rigor of the laws, consider that the disgrace will reflect upon you.

Joseph. Should I determine on vengeance, I can effect it without sharing their dishonor: they cannot themselves recognize me; and the world knows not they are my brothers.

Phasear. But can you, my lord, conceal that knowledge from yourself?

Joseph. Is it you, Phasear, who speak thus? you, who burn with the desire of destroying your brother? you, in fine, who have besought me to aid you in your schemes of vengeance?

Phasear. But do you consider how criminal the deed you would have me commit?

Joseph. And do you not ask me to denounce a man who has never been my enemy? If I show to the king the billet you have seized, the destruction of Cleophis is inevitable.

Phasear. But, at least, to accomplish his destruction I have not recourse to calumny.

Joseph. Have you not made use of fraud and treachery in seducing the slave who betrayed his master? And can you compare your situation with mine? Cleophis has indeed failed in the duties of friendship and of gratitude; but has he attempted to deprive you of life or liberty? What ought to be my resentment, if yours is so violent? To con-

clude, if I accuse my assassins and persecutors of an imaginary crime, have they not committed one a thousand times more detestible than that which I impute to them?

Phasear. But the youngest, that youth so beautiful and innocent, has not deserved your hatred; he shares not in the crime of his unhappy brothers.

Joseph. Ah! doubt not that he is dear to me—think you I can hate Benjamin?

Phasear. By what infatuation, then, are you inclined to lay the theft to him?

Joseph. You shall know this evening. In the meantime, rest content as to his fate. He has nothing to fear from me; for this I pledge my sacred word.

Phasear. I think I see into your design: you wish to accuse these Hebrews of the double guilt of stealing the cup and wishing to lay the crime on Benjamin. Benjamin also may believe it, and without doubt will share in the hatred you bear your brothers, and abandon them without regret.

Joseph. Be it as it may, do you consent to what I ask of you?

Phasear. These unfortunates have implored my protection; and shall I join in a plot to destroy them! Orasis, you just now exhorted me to forget injuries; would it not be worthy of you to set me this noble example?

Joseph. Would you follow it?

Phasear (*after some moments of silence*). After all, never was resentment better founded than yours: your brothers are monsters unworthy of existence; however, I flatter myself that even in your vengeance you will listen to the voice of nature and humanity pleading in their behalf. It is not their death you desire.

Joseph. No; certainly not.

Phasear. Swear to me that their lives shall be preserved.

Joseph. This I do willingly.

Phasear. Let whatever else be the punishment you prepare for them, it will not be too severe for the crime they have committed. Well then, Orasis, my friendship for you triumphs over my scruples. But I have, in my turn, the right of exacting from you a proof of an attachment similar to that with which you inspire me.

Joseph. I understand you. Give
billet of Cleophis.

Phasear (*taking it out of his pocket*)
it is; you engage to deliver it to the k

Joseph. Yes, to-morrow morning, i
that time you do not change your min

Phasear (*giving him the letter*). To y
trust my revenge, and I take charge o

Joseph. Let us lose no more time.
give the remaining orders necessary
success of my design; do you go to fi
jamin and his brothers, and take upon
business of their reception.

Phasear. Depend upon me, and fo
your promises.

Joseph. Into what a fatal blindness
our passions plunge us. With what i
ble force do they drive Phasear to ar
which his reason detests and which i
him to see in another. O Thou wh
seeing eye penetrateth the hearts o
thou God of my father! be propitiou
design; enable me to deliver Benjan
the dangers that threaten him, those
dangers from which thou hast delivere

Act II.

Phasear (*alone.*) It is done! I h
filled this criminal engagement! I
stifle the remorse with which I a
whelmed! These unhappy strangers
trated with gratitude, are on the point
ting the palace loading Orasis with bl
the cruel Orasis, who has heaped his
on them only to cover them with ign
How little have I known this favorite
en, this deliverer so famous for his ger
his fortune! I admired him; I was
him; but I feel that he has lost all
my regard. How could he think that
ship itself could demand the service
rendered him? No, in becoming his
plice, I cease to be his friend. Yet wi
can I reproach him? With a thirst f
geance with which I am myself con
But, whatever he may say, my hatred
founded than his: if his brothers hav
mitted a frightful crime, it was only i
moment of fury and madness; and, f

being its victim, Orasis owes to that his elevation and his happiness; while I, undeservedly betrayed by a brother who owes to me his fortune, find in him only an ambitious rival who thwarts all my designs, and that for many years, and who, joining insolence to ingratitude, audaciously insults me and regards neither my hatred nor resentment; can I then too dearly buy the pleasure of loading him with disgrace and confusion! Well, to-morrow I shall be revenged. Somebody comes. It is Orasis. I must hide the involuntary trouble that agitates my breast.

Enter Joseph.

Joseph. I have been looking for you, Phasear, in order to inform you of the success of our artifice. Zares just now told me that my cup was not to be found, I then gave orders for the pursuit of Benjamin and his brothers, and without doubt we shall soon see them before us.

Phasear. Ah! my lord!

Joseph. What troubles you?

Phasear. What is your intention? What vengeance do you meditate?

Joseph. I have already told you you should know before we separate. But whence this uneasiness, Phasear?

Phasear. In vain should I attempt to dissemble the regret I feel for having consented to your desire.

Joseph. And do you not wish me to second your revenge? If you still desire the destruction of Cleophis, conceal from me your remorse.

Phasear (*aside*). Ah! these words restore me all my courage. (*Aloud*). Yes, let us revenge ourselves, and confound the wicked. To punish perfidy all means are lawful. Why then should we give way to remorse? Do we injure innocence? To take vengeance for crimes committed is to imitate Heaven itself, and become the instruments of its formidable justice. I no longer consider your brothers in any other light than that of vile assassins whose crimes have merited death. You will not take their lives, why then should I lament their fate or censure your proceedings? To me Cleophis owes his fortune and his honor; he has been ungrateful and perfidious. Have I not the right of depriving him of that which belongs to me, since he makes use of it only to torment and hurt me?

Joseph. I hear a noise. It is the voice of Zares. Perhaps he brings back Benjamin.

Phasear (*aside*). Dreadful moment! How can I support the presence of these unhappy men?

Enter Zares.

Joseph. What would you, Zares?

Zares. My lord, I have found the cup.

Joseph. Who was the thief?

Zares. The youngest brother of these unhappy Hebrews; but such surprise and grief did he discover, that scarcely can I yet believe him guilty. This crime has doubtless been committed by his brothers, perhaps without his knowledge.

Joseph. Have they denied the crime?

Zares. They all appeared confounded, thunderstruck. They spoke of remorse, of divine justice, and nothing could I draw from them but broken sentences intermingled with sighs and tears.

Phasear (*aside*). My heart is torn with anguish.

Joseph. Where are they?

Zares. At the palace gates, under a guard of your slaves.

Joseph. Let them be brought hither.

[*Exit* Zares.

Joseph. Whither do you hasten, Phasear?

Phasear. Let me go—permit me to quit the palace.

Joseph. No, no, my friend, I wish you to remain.

Phasear. I cannot, no, I cannot bear the sight. Ah! if you are inaccessible to pity, cannot you at least conceive how dreadful must be the——

Joseph. Inconsistent man that you are! Do you know yourself! You appear to bewail the fate of these strangers, these assassins, and yet you show yourself implacable against a brother.

Phasear. I confess that this cruel reproach is but too well founded; but, be it virtue or weakness, I find in my breast a remorse which I in vain endeavor to stifle.

Joseph. I hear the voice of Benjamin. Phasear, as you regard my friendship, I entreat you to remain.

Phasear. Yes, I will remain, but to protect these unfortunate men, even, if necessary, by sacrificing my vengeance.

Enter Zares, Simeon, Reuben, Benjamin, *and all the brothers of* Joseph.

Zares. My lord, behold the criminals.

Joseph. Leave us, Zares. [*Exit* Zares.

Joseph (*turning towards his brothers*). Unhappy strangers, whom my too yielding goodness induced me to receive within my palace, you have violated all the rights of sacred hospitality. It is in my power to prevent you forever from returning to your native country, but I will retain only him whose guilt is manifest. Benjamin must remain in Egypt. Go, you are free.

Phasear (*aside*). Once more I breathe freely.

Simeon. No, my lord, Benjamin is not guilty; we are the just objects of your anger and of the vengeance of Heaven. Restore Benjamin, then, to his country, to his father; and let fall upon us the whole weight of your indignation.

Reuben. Set Benjamin at liberty, and we will accept of slavery as a chastisement which we have but too well merited.

Benjamin. What do you say, my brothers? Do you think to justify me by accusing yourselves? If you lose your honor, can I recover mine? And do you think to save me by sacrificing yourselves? No, I will share your fate, be it what it may.

Joseph. How then, Simeon, Reuben, are you all guilty?

(*The brothers of Joseph, except Benjamin, exclaim together*). We are guilty.

Benjamin. O, my brothers!

Simeon. If you, my lord, will deign to grant me a moment's attention. I will declare the truth. With breasts torn with remorse and contrition, long have we been dragging on a miserable existence. A moment of blindness and fury has deprived us forever of innocence, happiness and peace. Hurried on by a fatal jealousy which made us view with envious eyes the endearments which our father bestowed on a favored brother, we impiously sought his destruction, and avoided the guilt of fratricide only by delivering him up to a state of slavery. At present we are ignorant of his fate; but, harassed by a guilty conscience, we continually see his image before us, as he appeared at the moment when, deaf to his entreaties, and callous to all the feelings of humanity, we with savage barbarity plunged him into that pit which we destined for his tomb . . . . . Would you believe it, my lord, your presence alone suffices to pierce our hearts with the most poignant grief? Your countenance, as well as the sound of your voice, recalls to our mind the object of our crime and of our terror . . . . Yes, it is you, my lord, whom Heaven has chosen to avenge that guilt which the most bitter repentance is not sufficient to expiate. Perhaps in offering ourselves to the rigor of your justice, Heaven will restore to our hearts some portion of tranquillity. To conclude, my lord, whether your sentence be death or slavery, we submit to your decree; but, as you hope for mercy hereafter, cast an eye of pity upon this youth, this Benjamin! have compassion on his tender age and innocence, alone worthy of rendering consolation to his virtuous father! Let him return to dry his tears, and to tell him that the unhappy children of Lea have freely offered themselves for the surviving son of Rachel. . .

Phasear. O generous Orasis! what sentence are you going to pronounce?

Joseph (*turning to his brothers*). It is too much! No longer can I withstand remorse so sincere! Children of Jacob, receive my pardon, and come to the embraces of your brother Joseph.

(*Joseph opens his arms. All the Hebrews start back crying out*). Joseph! O heavens!

Phasear. Again I have found my friend.

Joseph (*to his brothers*). Banish this fear; it afflicts me.

(*Simeon, and his brothers attempt to cast themselves at the feet of their brother*). Ah! my lord.

Joseph (*lifting them up*). All is forgotten. Yes. I am your brother; my warmest affections are yours. Come, all, to my arms.

(*All the brothers surround him, and he embraces them*).

Phasear. O moving spectacle!

Joseph. And thou, Benjamin, how sweet the pleasure of holding thee to my bosom. Ah! address me by the name that belongs to me. Call me thy brother.

Benjamin. Ah, my brother! how often have I bewailed your death! I shared in the regret of my father. Judge then of my happiness in finding myself in the arms of Joseph.

Joseph. Let us bless that Divine mercy that reunited us! My brothers, I never formed the odious design of revenging myself; I only wished to retain Benjamin; and, to gain that point, I thought I might employ artifice; but at last I have read your hearts, and all my fears are dissipated. Go, I confide Benjamin to you. Conduct him to the arms of Jacob; to the benefits you have received from the minister of Pharaoh I will add the gifts of a brother who has restored you to his affection. Tell my father that sacred duties retain me in Egypt, but that I cannot fully enjoy my good fortune, unless I share it with him and with my brothers. Let him come hither to me accompanied by his family: that he will consent I cannot doubt. As for me, deprived of the pleasure of revisiting the land in which I first beheld the light, when my father and my brothers dwell in Memphis, I shall look upon it as my country.

Simeon. My lord, behold our tears! What language can picture the feelings that penetrate us! Joseph condescends to intrust Benjamin to our care! Ah! my lord, the uneasiness dissipated by your generosity will perhaps arise again before our return—we ought to secure the tranquillity of our benefactor; suffer me to remain in Memphis. Receive Simeon as a hostage.

Joseph. All distrust of my brothers is forever banished from my heart.

Simeon. But I will not leave you.

Joseph. Since it is your wish, I consent to it; and from this moment, Simeon, enjoy in this palace all the rights which you had in our father's house. But go, my brothers, wait for me in the hall; I will rejoin you, and after publicly explaining the artifice which has caused you so much anxiety, I will give the final orders for your departure, and receive your farewell. [*All the brothers exeunt.*

Phascar. At last we are alone—generous and noble friend! do you think that Phascar has in vain admired your virtue? Give me that fatal billet.

Joseph (*giving him the billet*). Enough—believe me, in receiving this writing, I was well assured you would again demand it of me.

Phascar (*taking the billet*). I renounce forever hatred and vengeance, those horrid emotions, those infuriate passions of weak and cruel souls. (*He tears the billet.*) You have opened my eyes; you have taught me the extent of the sacred rights of nature. I have felt the happiness which the glory of knowing how to pardon procures—yes, the day on which Pharaoh, in the midst of his court, received you and heaped honors upon you as the tutelar genius of his empire, you appeared to me less great, less happy, than the instant I beheld you in the arms of your brothers.

Joseph. Phascar, crown all my wishes—promise me to see Cleophis again, and take him to your bosom.

Phascar. I joyfully engage to do so. Let us go to Benjamin who waits for you, and after having received his adieu, you will conduct me to my brother.

Joseph. Dear Phascar! . . .

Phascar. Come, let us delay no longer.

Exeunt.

PARIS

ON THE MORNING OF LOUIS THE SIXTEENTH'S EXECUTION.

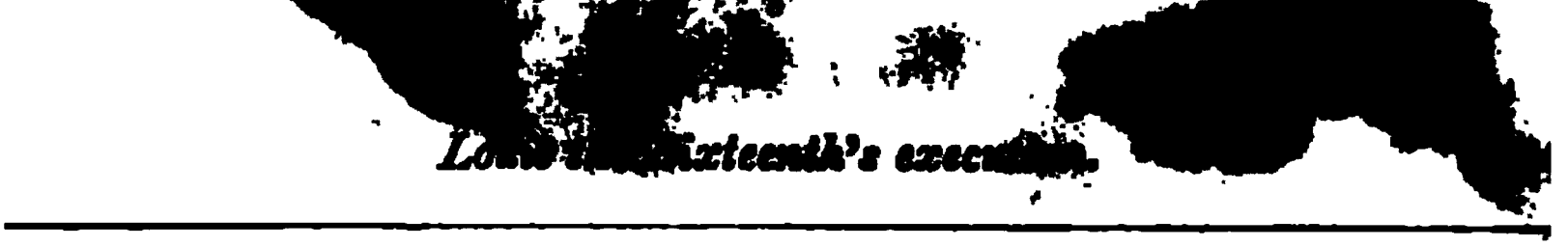
TRANSLATED BY MRS. HEMANS, FROM THE BASVIGLIANA, THE MOST CELEBRATED POLITICAL POEM OF MONTI.

Hugh Basville, envoy of the French revolutionary government, was put to death at Rome by the pope for an attempt to excite sedition. The subject of Monti's poem is the condemnation of Basville's spirit to traverse France, under the guidance of a chastising angel, and contemplate the misfortunes and reverses to which he has contributed. He is supposed to enter Paris, with his immortal guide, at the moment preceding the execution of Louis XVI.

THE air was heavy, and the brooding skies
Looked fraught with omens, as to harmonize
With his pale aspect. Through the forest round
Not a leaf whispered, and the only sound
That broke the stillness was a streamlet's moan,
Murmuring amidst the rocks with plaintive tone,
As if a storm within the woodland bowers
Were gathering. On they moved, and, lo! the towers
Of a far city nearer now they drew,
And all revealed expanding on their view,
The Babylon, the scene of crimes and woes,
Paris, the guilty, the devoted, rose.

* * * * *

In the dark mantle of a cloud arrayed,
Viewless and hushed, the angel and the shade
Entered that evil city. Onward passed
The heavenly being first, with brow o'ercast,
And troubled mien; while in his glorious eyes
Tears had obscured the splendor of the skies.
Pale with dismay, the trembling spirit saw
That altered aspect, and in breathless awe
Marked the strange silence round. The deep-toned swell
Of life's full tide was hushed; the sacred bell,
The clamorous anvil, mute: all sounds were fled
Of labor or of mirth, and in their stead
Terror and stillness! boding signs of wo;
Inquiring glances, rumors whispered low;
Question half uttered, jealous looks that keep
A fearful watch around; and sadness deep
That weighs upon the heart; and voices heard
At intervals in many a broken word;
Voices of mothers, trembling as they pressed
Th' unconscious infant closer to their breast,
Voices of wives, with fond imploring cries,
And the wild eloquence of tears and sighs
On their own thresholds striving to detain
Their fierce impatient lords; but weak and vai
Affection's gentle bonds; in that dread hour
Of fate and fury, love hath lost his power



For evil spirits are abroad—the air
Breathes of such influence: Druid phantoms there,
Fired by that thirst for victims which of old
Raged in their bosoms fierce and uncontrolled,
Rush, in ferocious transport, to survey
The deepest crime that e'er hath dimmed the day.
Blood, human blood, hath stained their vests and hair,
On the winds tossing with a sanguine glare,
Scattering red showers around them. Flaming brands,
And serpent scourges, in their ruthless hands
Are wildly shaken; others lift on high
The steel, the envenomed bowl, and hurrying by
With touch of fire contagious fury dart
Through mortal veins, fast kindling to the heart.
Then comes the rush of crowds! restrained no more,
Fast from each house the frenzied inmates pour;
From every heart affrighted mercy flies,
While her soft voice amidst the tumult dies.
Then the earth trembles, as from street to street
The tramp of steeds, the press of hastening feet,
The roll of wheels, all mingled in the breeze,
Come deepening onward, as the swell of seas
Heard at dead midnight; or the sullen moan
Of gathering storms, or hollow boding tone
Of far off thunder. *Then* what anguish pressed,
O wretched Basville! on thy guilty breast,
What pangs were thine, then fated to behold
Death's awful banner to the wind unrolled!
To see the axe, the scaffold raised on high,
The dark impatience of the murderer's eye,
Eager for crime! And he, the great, the good,
The martyr king, by men athirst for blood,
Dragged to a felon's death! yet still his mien
'Midst that wild throng is loftily serene,
And his step falters not! oh hearts unmoved!
Where have you borne your monarch! he who loved—
Loved you so well? Behold, the sun grows pale,
Shrouding his glory in a tearful veil.
The misty air is silent as in dread,
And the dim sky with shadowy gloom o'erspread,
While saints and martyrs, spirits of the blessed,
Look down all weeping from their bowers of rest.

* * * * * *

In that dread moment to the fatal pile
The kingly victim came, and raised the while
His patient glance, with such an aspect high,
So firm, so calm in holy majesty,
That e'en the assassin's heart one instant shook
Before the might of that ascendant look,
And a strange thrill of pity, half renewed,
Stirred through the bosom of the multitude.

* * * * *

Like him who, breathing mercy to the last,
Prayed till the bitterness of death was past,
Ev'n for his murderers prayed, in that dark hour
When his soul yielded to affliction's power,
And the wind bore his dying cry abroad—
"*Hast thou forsaken me, my God, my God?*"
E'en thus the monarch stood; *his* prayer arose,
Thus calling down forgiveness on his foes;
"To thee my spirit I commend," he cried,
"And my lost people; Father, be their guide!"

* * * * * *

But the sharp steel descends: the blow is given,
And answered by a thunder-peal from heaven;
Earth, stained with blood, convulsive terror owns,
And her kings tremble on their distant thrones.

From the Annals of the Propagation of the Faith.

SACRED GEOGRAPHY OF INDIA.

INDIA is, without doubt, one of the finest countries which the finger of God has traced out on the face of the globe. It occupies an immense space, from the sixty-fifth to the ninetieth degree of east longitude, and from the thirty-fifth to the eighth degree of north latitude. The Himalaya mountains, the Indus, the Ganges, and the ocean trace its outlines; a tropical sun is prodigal of light and heat, whilst the snow-topped mountains, concealing within their bosoms the most valuable mines, present on their sides the vegetable riches of every clime. Rivers which periodically overflow their banks, water its plains covered with gigantic forests, which numberless tribes of animals inhabit, and the sea, which casts the pearl upon the shores, conveys also the tributary vessels of every nation.

A hundred and twenty millions of men people this favored soil. Some tribes wandering through the woods, and many thousands of fishermen, dispersed along the southern shores, seem the remains of a population, which, masters of the country at an immemorial epoch, have lost their possessions and their independence. The principal race, whose successive migrations gradually covered the whole surface of the country, came from the north, probably from the vallies of the ancient Bactriana, and gave themselves the name of Aryas, which means strong men. They spoke the Sanscrit, which is at present a dead language, but which is immortalized by the literary monuments it has left behind, and still more by its wonderful affinity with the primitive languages of Europe. Four castes, which have since been subdivided indefinitely, formed, originally, the social organization of the country. The Brahmins, or priests; the warriors, who were called Kshatriyas; the Vaisyas, who were employed in trade and the labors of agriculture; and the Soodras, who were destined to menial employments. Such as forfeited their social rights in consequence of some great crime, and perhaps the last remains of the conquered inhabitants, formed the impure castes; the most abject and abhorred was that of the Parias. The warriors divided the conquered territory amongst them; numerous principalities were founded, the chiefs of which took the title of rajas; the two most powerful dynasties, the children of the sun and the moon,

r residence in the cities of Ayodhia napour, and during many centuries with each other universal dominion.* gious belief of India is lost in the ime, and the obscurity of mystery. y be recognized some obscure traces l sin and the promise of redemption, logma of the Holy Trinity, disfigured names of Brahma, Vishnu, and Siva. period, these three personifications rinity were confounded in the chaos tricable mythology; and at present gical systems which once divided es of the Brahmins are reduced to a theism, in which man deifies every rder to make a god of himself, whilst r castes are abandoned to a brutal fe- which prescribes the adoration of d the sacrifice of human victims. ar are the widows of Benares still ount the funeral piles of their hus- e chariot of the idol Juggernaut death the fanatical victims who mselves under its wheels; thousands n are cast into the waters of the d whole caravans of travellers per- the sacerdotal knives of the Sicks. tell the horrors perpetrated in the ous temples of Ellore and Mahaba-

low in ignominy, India could offer esistance to the conquest of a people rm, and of a religion less impure. Mahommedan scimitar had extended sts through Syria and Persia, as far ks of the Indus, the opulence of the the opposite side presented a strong to cupidity, and the tents of the of Mahomet were soon seen in those ons. The merchants of Arabia took of the coasts of Malabar; and the Moguls, driven on one side by the armies of China, and pressed on the other hand by the Ottoman power, crossed the mountains and overran the rich cities of Hindostan. There they founded an empire which for three hundred years was the wonder of Asia, and which, by its sanguinary proselytism, forced the Alcoran upon the conquered inhabitants. The former idolatry of the country was undermined by the Musselman faith: the cities of Agra, Lahore, and Delhi were embellished with inimitable monuments; academies were founded, and schools opened; but the doctrine of Mahomet brought with it the two scourges which have ever accompanied it,—polygamy and slavery.

At length the hour marked in the designs of Providence arrived, and the Catholic faith was carried with Vasa de Gama to those infidel countries. It is true that a venerable tradition represented the Apostle St. Thomas as the first preacher of the gospel in those regions; that flourishing congregations were early formed there, and that at the time of Justinian a bishop resided there, who fixed his see at Calliana, a city which is at present unknown; his priests had penetrated even as far as the shores of Ceylon,* but from the ninth century, the Syrian Mar-Thomas had introduced the errors of Nestorianism into those distant churches; those errors were removed in part only at the voice of St. Francis Xavier; even at present a considerable number of erring Christians are subject to the authority of the Nestorian metropolitan of Malabar. The inhabitants of whole districts fell at the feet of the great apostle of the Indies; and such was the number of catechumens who presented themselves for baptism, that the arms of the priests fell down from fatigue. Many episcopal sees were erected by the care of the Sovereign Pontiffs; in 1547 and 1611, the archbishoprics of Goa and Cranganore, and in 1557 and 1606 the bishoprics of Cochin, Malacca, and San-Thomé-de-Meliapour. After the example of the Society of Jesus, the other principal religious orders

e is understood a civil, political, and ssification, which necessarily renders the profession in life to which each hich forbids all alliance, all social in- nd sometimes even so much as the ndividuals; which permits no commu- nship, and destroys the fraternity of God, by denying the unity of origin; ng to the book of Indian laws, "Brah- ator made from his mouth; the Brah- is arm; the Kshatriya, from his leg; syas and the Soodra, from his feet."— *Manou*, i. 31.

* See Csoma's Indico. See also the *Dictionarie des Sciences Ecclessiastiques*, article '*Inde*;' the narrative of the voyages of Anquetil Du Perron, first volume of his translation of *Zend Avesta*, and Paulin de St. Barthelemi, *Viaggio all' Indie Orientali*.

founded missions on different points; from the frontiers of Thibet to Cape Cormorin there was nearly a million of Catholics, who however seemed only the seed of a more abundant harvest.

But unexpected events did not suffer those hopes to be realized; the Portuguese influence in India was suddenly annihilated, and only a few cities were left to Portugal. Holland and Denmark disputed the possession of a part of the sea-coast, whilst the number of English factories changed into so many fortresses, and the address of the English merchants, who had become as powerful as kings, secured for England the empire of India. Its possessions are divided into four presidencies; that of Calcutta, which embraces Bengal; that of Allahabad, which comprises Hindostan; that of Bombay, for the Malabar coast; and that of Madras, for the coast of Coromandel. The Island of Ceylon forms a government apart.* Under the protection of the British flag, the numberless sects of Protestants were introduced into the country, and exercised a proselytism which exposed them to no difficulties or dangers; and though their efforts to convert the pagans have signally failed, they were sufficient to disquiet the rising churches. The suppression of the Jesuits left without succour the vast missions which they had formed; the revolutions of Europe, during the commencement of the present century, dried up the resources and thinned the ranks of the religious orders; in fine, the episcopal sees founded under the protection of the Portuguese crown, could scarcely subsist in cities which had not half their population; their authority was weakened by the non residence of the titulars, and by the neglect of the government of Lisbon to appoint to a see, when it became vacant. The native priests gradually became undisciplined; and lately the intrusion of some ecclesiastical authorities, illegally nominated, has added schism to the evils already existing. Under these circumstances, the Sovereign Pontiff felt himself bound to interfere; and, in the exercise of the plenitude of power vested in him by God, His Holiness, Pope Gregory XVI., by a bull dated 24th of April, 1838, suppressed the archbishopric of Cranganore, and the bishoprics of Cochin and St. Thomé-de-Meliapour, and subjected their territories to the jurisdiction of Vicars-apostolic, with the titles of bishops *in partibus infidelium*. On the other hand, the Society of Jesus, the Capuchins, and the Seminary of Foreign Missions, encouraged by the increasing numbers of vocations, and the succours they receive from the Propagation of the Faith, are resuming their former conquests. At Madura 150,000 faithful have listened to the voice of the new pastors sent them by Rome; and a larger number still have been united together in the churches of Malabar. Ceylon counts 200,000 faithful in the northern and eastern vicariates. A new and more consoling era seems to be opening to our view; let us hasten its approach by our offerings and prayers. Prayer was once able to keep back the coming night, which threatened to save the vanquished enemy from the pursuit of Israel: and will it not be still more efficacious in hastening the approach of that day which will restore to us so many brethren, by diffusing the light of truth throughout those nations which are yet sunk in the darkness of error!

After this short sketch of the religious destinies of India, we shall give a summary of its present condition, and shall make known the ecclesiastical divisions into which it is now distinguished.

I. The Archdiocess of Goa, created in 1557 comprises the territory of that city, Guzerat and perhaps the Deccan and Nagpoor. San Pedro is the archiepiscopal residence; it is near Villa-Nova-de-Goa, where the population of the ancient capital, now deserted, is concentrated. This see has been vacant for some years, but is provisionally filled by an administrator named by the Portuguese government in opposition to the laws of the church; this last diocess is distracted by schisms.

The French settlements, which are subject

* Ceylon alone is under the direct administration of the English Government. The four presidencies belong to the East-India Company, and constitute its immediate possessions; the kingdoms of Nepaul, the Deccan, Mysore, the Mahrattas, &c. &c. are tributary to it. The French colonies in India are divided into five districts; Pondicherry, Karikal, Yanaon, on the coast of Coromandel, Mahe, on the coast of Malabar, Chandernagore, in Bengal. Goa, Villa-Nova-de-Goa, Damaun, Diu, are the only remains of the Portuguese power. The Danes possess only the small island of Tranquebar.

to the colonial administration, are placed under the jurisdiction of a prefect-apostolic, who resides at Pondicherry; the other four districts are entrusted to the priests of the Seminary of the Holy Ghost in Paris; there is, however, but one at Chandernagore. Karikal is under the spiritual government of the Society of Foreign Missions. The small congregation of Yanaon and Mahé is destitute of all religious succour.

II. The rest of India forms seven vicariates-apostolic.

"1. The Vicariate-apostolic of Thibet and Hindostan comprises the north of India, from near the tropic; Nepaul, and perhaps Bootan, which may be considered provinces of Thibet; a part of the country of the Mahrattas; that of the Rajpoots, the Seiks, the Afghans, as far as Persia, are also within its circumscription, but do not contain any Christians. In 1707, some Capuchin missionaries settled in Thibet, but in consequence of a persecution which was raised against them, were forced to retire in 1728, when they fixed themselves on the bank of the Ganges, where they have since remained. When the Society of Jesus was suppressed, the Italian Capuchins replaced them in Hindostan. A Vicar-apostolic of that order was sent there in 1803; since that period the mission seemed to have recovered its former prosperity. The functions of vicar-apostolic are at present fulfilled by Dr. Pezzoni, sixty-five years of age, who was consecrated at Rome Bishop of Esbona in 1826; he resides at Agra, and is assisted by a coadjutor, Dr. Joseph Borghi, Bishop of Bethsaida, who was consecrated at Constantinople in 1838; eight missionaries and a native priest are charged with the spiritual interests of about six thousand Christians. Ten churches or chapels have been raised at the principal points, many of which are in a state of ruin; the city of Sardanah possesses a magnificent church, built by the pious Princess Begum Sumroo, by whom considerable sums have been also left for the founding of a seminary. Three capuchin fathers embarked last June for those countries, with the intention of preaching the gospel in the kingdom of Lahore, where General Allard, by his talents and services, has prepared the way for Christian civilization.

"2. The vicariate-apostolic of Bengal comprises the ancient missions which the Jesuits possessed in that country. At the period of their suppression they resigned their places to the Portuguese religious of the order of St. Augustin, subject to the jurisdiction of the Bishop of San Thomé-de-Meliapour; but, in 1834, His Holiness Pope Gregory XVI. created Bengal into a vicariate-apostolic, and named to this post the Rev. Father Robert St. Leger, an Irish Jesuit; in 1838, he was provisionally replaced by Dr. Taberd, Vicar-apostolic of Cochin-China, forced by persecution to take refuge at Calcutta. This capital contains about ten thousand Catholics, and possesses three churches; there may be the same number at Dakka and in other parts of Bengal. The mission and college are attended to by six Jesuits, assisted by six Portuguese priests, who have submitted to the new jurisdiction, and three who have been educated at the Propaganda.

"3. It is not easy to determine with precision the circumscription of the vicariate-apostolic of Madras. The bull of 1838 assigns to it the ancient dependencies of the diocess of San Thomé-de-Meliapour, which had not been previously disposed of. It is supposed that it comprises the coast of Carnatic to the south, the cities of Gondeloor and Porto-novo to the north, the shore as far as Mazulipatam, or the mouth of the Kistna, as far as Bengal; it would even seem that the interior of India, to the north of that river, is to be added, as far as Nidzam and Nagpoor, for the Vicar of Madras sends missionaries there. The ancient episcopal city of Meliapour, near Madras, and which is thought to possess the tomb of St. Thomas, is included in the vicariate; the clergy is composed of five missionaries and two native priests. Dr. O'Connor, who is about fifty-five years old, was named vicar-apostolic in 1833; he belonged to the Augustinian order in Ireland, and is assisted by Dr. Carew, Bishop of Philadelphia, *in partibus*, who sailed from Europe in 1838, taking with him six additional Irish missionaries. Madras is the episcopal residence: there are three churches in the city, and four others in the suburbs and vicinity; the number of Catholics in the vicariate may amount to twenty thousand.

"4. The vicariate-apostolic of Bombay ex-

tends along the coast from Surat, in the north, to Rajpoor in the south. The priests here are numerous, the most of them Italian Carmelites, with a few natives; the vicar-apostolic and his coadjutor, belong to the same order; the former is Dr. Pedro d'Alcantara, consecrated in 1798, seventy-eight years old; the latter, Dr. Louis. The Christian population, though not exactly known, must be considerable.

"5. The vicariate-apostolic of Verapolis is formed of the arch-diocess of Cranganore and the diocess of Cochin; it comprises Malabar and Travancore; that is to say, the whole coast from Cape Cormorin to within a short distance of Goa; the chain of the Ghauts forms its limits towards the interior. The prelate charged with the administration of the district is Dr. Francis Xavier, of St. Anne, Bishop of Amata, and seventy years old; this prelate, who is an Italian of the order of discalced Carmelites, is one of the oldest missionaries in India: Dr. Louis, of St. Theresa, has been just appointed his coadjutor. Five missionaries, and a considerable number of native priests, who follow the Chaldean rite, exercise the ministry. There are seventy-eight churches or chapels, and near two hundred thousand christians.

"6. The vicariate-apostolic of Pondicherry was erected in 1777, in favor of the Society of Foreign Missions, who for a long time had supported many priests there. The bull of 1838, by enlarging its jurisdiction, has added to it the South of India, from Cape Cormorin to the Kistna, with the exception of those parts of the coast reserved to Madras; all that part of the vicariate of Pondicherry, to the south of the river Cavery, with the exception of Tanjore and its province, and the port of Negapatim, is entrusted to the administration of the Jesuits, who, however, are subject to the jurisdiction of the bishop, and receive their spiritual faculties from him. This part, which comprises Madura and Marava, is divided into three districts; that of Trichinopoly to the north, that of Madura in the centre, and that of Tinnevelly. Six Jesuits, assisted by some native priests, are charged with a christian population of 150,000 souls. This is the classic soil of their ancient triumphs and the conquests of St. Francis Xavier. The territory, which has remained under the exclusive administration of the Society of Foreign Missions, is divided into twelve districts, including Tanjore: twenty-two missionaries and three native priests are charged with the spiritual instruction of 80,000 christians; Dr. Bonard is vicar-apostolic; he is forty-five years old, and was consecrated in 1833; his residence is Pondicherry. The Holy See has authorized him to send missionaries to the Maldive Islands, where the light of faith has not yet shone.

"7. The Vicariate-apostolic of Ceylon was erected in 1836. This island, the entire population of which amounts to 850,000 souls, contains no less than 200,000 christians; a numerous clergy is in possession of 256 churches. The Vicar-apostolic, Dr. Rosario, was consecrated in December 1838; he is a Portuguese, of the congregation of the oratory of St. Philip of Neri."

From the Penny Magazine.

FATA MORGANA IN THE BAY OF REGGIO.

REGGIO is a considerable town in Calabria, most beautifully situated on the Faro, or Strait, of Messina, which separates Italy from the island of Sicily, and has at that point the appearance of a majestic river. The neighborhood is rich in choice and most varied productions; continuous groves of orange, lemon and citron trees extend for several miles on either side of the town, which is backed by a grand range of mountains, whence descend numerous rivulets that refresh and fertilize the soil. The Sicilian shores, with the fair city of Messina and numerous white villages, and mountains of the most picturesque forms in the

nce, face this terminating point of Cala-
The dark-blue sea, which flows through
arrow channel with a rapid current, puri-
e air and causes a gentle refreshing breeze
rarely fails, and is felt most deliciously
g the summer heats.

o you know," says Brydone to his cor-
ndent, "that the most extraordinary phe-
non in the world is often observed near
s place? * * * It has often been
rked, both by ancients and moderns,
n the heat of summer, and after the sea
ir have been greatly agitated by winds,
a perfect calm succeeds, there appears
t the time of dawn, in that part of the
ens over the straits, a vast variety of sin-
r forms, some at rest, and some moving
t with great velocity. These forms, in
ortion as the light increases, seem to be-
e more aërial; till at last, some time before
ise, they entirely disappear.*"

e phenomenon which the traveller here
r incorrectly describes, is called the Fata
gana, or the Fairy Morgana; a name not
ether inappropriate, when we consider
agical, fairy-like effects produced. After
g that the philosophers of the country
puzzled to account for the causes of these
ts, Brydone continues, "some of them
k they may be owing to some uncommon
action or reflection of the rays from the
r of the straits; which, as it is at that time
ied about in a variety of eddies and vor-
s, must of consequence, say they, make a
ty of appearances on any medium where
reflected." From this reasoning, which
t very satisfactory, the traveller dissents,
proposes a theory of his own. He thinks
phenomenon somewhat of the nature of
urora borealis, and dependent on electric
es. "Electrical vapor," says he, "in
country of volcanoes is produced in much
ter quantities than elsewhere. The air
; strongly impregnated with this matter,
confined between two ridges of mountains,
e same time exceedingly agitated from
v by the violence of the current and im-
us whirling of the waters, may it not be
sed to produce a variety of appearances?"

* Travels in Sicily.

This mode of accounting for the phenomena is very vague; nor are Mazzi, Angelucci, and other native writers, much clearer. They say that to produce the effect a dead calm is necessary; that the motion of the current in the straits must cease, and the waters rise above their ordinary level; that this must take place at a time of day when all the objects on the shore are reflected in colossal forms in the sea; that then the undulating changes of this marine mirror, cut into facets, repeat in a thousand different shapes all those images; and if the air be at the same time charged with electric matter, these multiplied objects are reflected in the air also.

A more scientific explanation was attempted in 1773 by Atonio Minasi, a Dominican friar, who says: "When the rising sun shines from that point whence its incident ray forms an angle of about 45° on the sea of Reggio, and the bright surface of the water in the bay is not disturbed either by the wind or current, the spectator being placed on an eminence of the city, with his back to the sun and his face to the sea—on a sudden he sees appear in the water, as a catoptric theatre, various multiplied objects, *i. e.* numberless series of pilasters, arches, castles well delineated, regular columns, lofty towers, superb palaces with balconies and windows, extended alleys of trees, delightful plains with herds and flocks, &c., all in their natural colors and proper action, and passing rapidly in succession along the surface of the sea, during the whole short period of time that the above-mentioned causes remain. But if, in addition to the circumstances before described, the atmosphere be highly impregnated with vapor and exhalations not dispersed by the wind nor rarefied by the sun, it then happens that in this vapor, as in a curtain extended along the channel to the height of about thirty palms and nearly down to the sea, the observer will behold the scene of the same objects not only reflected from the surface of the sea, but likewise in the air, though not in so distinct and defined a manner as in the sea. And again, if the air be slightly hazy and opaque, and at the same time dewy and adapted to form the iris, then the objects will appear only at the surface of the sea, but they will be all vividly colored

or fringed with red, green, blue, and the other prismatic colors."

When this phenomenon, which is of rare occurrence, makes its appearance, the people hail it with exultation and joy, running down to the sea side, clapping their hands and exclaiming, "Morgana! Morgana! Fata Morgana!" The Dominican, in his explanation, says, the sea in the Strait of Messina has the appearance of a large inclined speculum; that in the alternate current which flows and returns in the channel for six hours each way, and is constantly attended by an opposite current along shore to the medium distance of about a mile and a half, there are many eddies and irregularities, especially at the time of its change of direction; and that the Fata Morgana usually appears at *this* period. He then shows what must be the relative position of the sun and moon, necessary to afford high water at the proper time after sunrise, to meet the other peculiar circumstances necessary for the formation of the beautiful and evanescent vision.

The friar then proceeded to account for the effects of the Fata Morgana, by an inclination of the surface of the sea, and its subdivision into different planes by the contrary eddies. The aërial reflections he refers to the influence of saline and other effluvia suspended in the air; but here his reasoning is far from being productive of any clear statement. He asserts, however, (what, indeed, the reason of our readers would suggest,) that all the objects exhibited in the Fata Morgana are derived from real objects on shore reflected in all senses, magnified, mingled, and multiplied without end.

A writer in Nicholson's "Journal of Science," who first made the Dominican's dissertation known in this country, derives from his account,—that by the form and situation of the Farro of Messina, the current from the south, at the expiration of which the phenomenon is most likely to appear, is so far impeded by the figure of the land, that a considerable portion of the water returns along shore;—that it is probable the same coasts may have a tendency to modify the lower portion of air in a similar manner during the southern breeze, or that a sort of basin is formed by the land in which the lower air is disposed to become calm and motionless;—that the Morgana presents inverted images beneath the real objects, and that these inverted images are multiplied laterally as well as vertically;—that in the aërial Morgana, or vision in the air, the objects are not inverted, but more elevated than the original objects on shore;—that the fringes of prismatic colors are produced in falling vapor, and to be explained by the principles of refraction;—that it seems more probable that these magical appearances are produced by a calm sea, and one or more strata of superincumbent air, differing in refractive and consequently reflective power, than from any considerable change (as fancied by the friar) in the surface of the water, with the laws of which we are much better acquainted than with those of the atmosphere;—that the polished surface of the water may account for the vertical repetitions, but for the lateral multiplications, recourse must be had to reflecting or refracting planes in the vapor, which appears as difficult to establish as those which have been supposed in the water.

It will be felt, from what has been said, that though the phenomenon may be referred to natural causes, some difficulty still exists as to the modes in which some of the effects are produced. This ought not to surprise us, when we reflect that the Fata Morgana in its most perfect state—or when the vision is represented both in air and water—is of rare occurrence and of very short duration, and that the inhabitants of the particular spot where it occurs are not much given to the study of natural philosophy.

From the Annales de Philos. Chretienne.

CELTIC TRADITIONS OF WESTERN EUROPE.

No. 3.

RELIGIOUS MONUMENTS OF IRELAND.

Pillar-temples or Round Towers.

IONG the ancient monuments of Ireland, none are more worthy of notice than known by the name of *Pillar-temples or Towers.* That they were looked upon y ancient, in the time of Giraldus (12th ry), appears from the tale told by him, fishermen of Lough Neagh pointing to gers, as they sailed over that lake, the arrow, round towers under the water,* sed to have been sunk there from the of the inundation by which the lake was d. This great event, the truth or false- of which makes no difference in the l assigned to it, is by the annalist Tiger- referred to the year of Christ 62; thus ring the date of these structures to far emote a period to admit of their being ork of Christian hands.

rious conjectures have been formed upon rigin and the object of these structures. thought by some that they were erected e Danes; but this notion is unsupported by plausible grounds, for in that case, would assuredly have been found traces nilar edifices, either in their own Scan- ian regions or in the other countries of pe which they occupied. But not a ves- of any such building has been discovered ny tradition relating to them, and, while land round towers or the remains of them and in places which the Danes never ed, in some of the principal seats of people, - ch as Waterford and Wexford, ilding of the kind has ever been known ist.

r ear. the erection of the round towers be- ated with any greater plausibility to the Christians who inhabited Ireland. It is possible and even highly probable that, finding them already constructed, they may have made use of them either as stations for pilgrims or places of retirement for recluses. But it would be absurd to suppose that a people, whose churches were all constructed of wood and wicker, should have raised such elaborate stone towers for religious purposes of so unimportant a nature. And besides, in no account of the Christian monuments, do we find any mention of these or similar structures.

To the notion that they were intended for beacons or watch-towers, there are the most conclusive objections; their situation being frequently on low grounds,* and the apertures at their summit not being sufficiently large to transmit any considerable body of light. Their use occasionally as belfries may be concluded from the term, Ilcteach, applied to some of them; but, besides that, their form and dimensions would not admit of the swing of a moderately sized bell, the very circumstance of the door or entrance being usually from eight or ten to sixteen feet above the ground, proves them to have been in no degree more fitted or intended for belfries, than for any of the other various modern uses assigned to them.

In the ornaments of one or two of these towers there are evident features of a more modern style of architecture, which prove them to have been added to the original structure in later times; and the same remark applies to the crucifix and other Christian emblems, which are remarked on the tower at Swords, and also on that of Donoughmore.†

* Disc. 2, c. 9.

* In the deep and secluded valley of Glendalough stands one of the most interesting, from its romantic position, of all these round towers.

† A print of this tower at Swords, with a crucifix on the top, may be seen at the end of Molyneux's work on the Dioptric.

The figures of the Virgin and St. John, on one of the two round towers of Scotland, must have been likewise, of course, a later addition; unless, as seems likely from the description of the arches in which these figures are contained, the structure itself is entirely of recent date, and like the tower of Kineth in Ireland, a comparatively modern imitation of the old pagan pattern.

As the worship of fire is known, unquestionably, to have formed a part of the ancient religion of the country, the notion that these towers were originally fire temples, appears the most probable of any that have yet been suggested. To this it is objected, that inclosed structures are wholly at variance with that great principle of the Celtic religion, which considers it derogatory to divine nature to confine their worship within the limits of walls and roofs; the refined principle upon which the Magi incited Xerxes to burn the temples of the Greeks. It appears certain however that, at a later period, the use of fire temples was adopted by the Persians themselves; though, at the same time, they did not the less continue to offer their sacrifices upon the hills and in the open air, employing the Pyreia, introduced by Zoroaster, as mere repositories of the sacred fire. A simple altar, with a brazier burning upon it, was all that the temple contained, and at this they kindled the fire for their worship on the high places. To this day, as modern writers concerning the Parsees inform us, the part of the temple, called the place of fire, is accessible only to the priests;* and on the supposition that our towers were, in like manner, temples in which the sacred flame was kept safe from pollution, the singular circumstance of the entrance to them being rendered so difficult by its great height from the ground is at once satisfactorily explained. But there is yet a far more striking corroboration of this view of the origin of the round towers. While in no part of continental Europe has any building of a similar construction been discovered, there have been found near Bhangulpore, in Hindostan, two towers, which bear an exact resemblance to those of Ireland. In all the peculiarities of their shape,* the door or entra elevated some feet above the ground, the windows near the top, facing the card points, and the small roof, these Indian t ples are, to judge by the description of th exactly similar to the round towers; and, them also, are thought to have belonged t former worship now extinct and even for ten. One of the objections brought agai the notion of the Irish towers having been temples, namely, that it was not necessary such a purpose to raise them to so gre height,† is abundantly answered by the scription given of some of the Pyrea or temples of the Guebres. Of these, some, are told, were raised to so high a point as 120 feet,‡ the height of the tallest of the towers; and an intelligent traveller, in desc ing the remains of one seen by him near B dad, says: "the annexed sketch will sh the resemblance this pillar bears to those cient columns so common in Ireland."§

Origin of these monuments, their resemblan the Indian monuments, and their destinati

On the strength of the remarkable res blance alleged to exist between the pillar te ples near Bhaugulpore and the round tow of Ireland, a late ingenious historian does hesitate to derive the origin of the Irish p ple from that region; and that an infusion least, of population from that quarter mig at some remote period, have taken place, pears by no means an extravagant suppo tion. The opinion that Trace and the we ern parts of Asia were originally the cen from whence population diffused itself to the regions of the world seems to be confirm by the traditional histories of most natio as well as by the results both of philologi and antiquarian inquiries. To the tribes d persed, after the Trojan war, it has been

* Anquetil du Perron. Zend Avesta, vol. 2.

* Voyages and Travels by Lord Valentia, vol

† Dr. Milner, Tour in Ireland, letter 14. "T tower at Kildare is calculated to be four feet tier than the pillar of Trajan at Rome."—D ton.

‡ These edifices are rotundos, of about thi feet in diameter, and raised in height to a p near 120 feet. Hanway's Travels in Persia, 1st, part 3d, chap. 43.

§ Hon. Maj. Keppel's Personal Narrative, 1, chap. 7.

ride equally both of Celtic and of Teutonic ations to trace back their origin. The Saxon hronicle derives the earliest inhabitants of Britain from Armenia; and the great legislator of the Scandinavians, Odin, is said to have come with his followers from the neighborhood of the Euxine sea. By those who hold that the Celts and Persians were originally the same people,* the features of affinity so strongly observable between the pagan Irish and the Persians will be accounted for without any difficulty. But, independently of this hypothesis, the early and long continued intercourse which Ireland appears to have maintained, through the Phœnicians, with the East, would sufficiently explain the varieties of worship which were imported to her shores and which became either incorporated with her original creed, or formed new and distinct rallying points of belief. In this manner the adoration of shaped idols was introduced, displacing in many parts, as we have seen in the instance of the idol Crom-cruach, that earliest form of superstition which confined its worship to rude erect stones. To the same later ritual belonged also those images of which some fragments have been found in Ireland, described as of black wood, covered and plaited with thin gold, and the chased work on them in lines radiated from a centre, as is usual in images of the sun. There was also another of these later objects of adoration, called Kerman Kelstach, the favorite idol of the Ultonians, which had for its pedestal, as some say, the golden stone of Clogher, and in which, to judge by the description of it, there were about the same rudiments of shape as in the first Grecian Hermæ.† Through the same channel which introduced these and similar innovations, it is by no means improbable that, at a still later period, the pillar temples of the eastern fire worship might have become known; and that even from the shores of the Caspian a colony of Guebres might have found their way to Ireland, and there left, as enigmas to posterity, those remarkable monuments to which only the corresponding remains of their own original country can now afford any clue.

The connection of sun worship with the science of astronomy has already been briefly adverted to; and the four windows facing the four cardinal points, which are found in the Irish as well as in the eastern pillar temples, were alike intended, no doubt, for the purpose of astronomical observation, for determining the equinoctial and solstitial times, and thereby regulating the recurrence of religious festivals. The Phœnicians themselves constructed their buildings on the same principle; and in the temple of Tyre, where stood the two famous columns dedicated to the wind and to fire, there were also pedestals, we are told, whose four sides, facing the cardinal points, bore sculptured upon them the four figures of the zodiac, by which the position of those points in the heavens is marked.* With a similar view to astronomical uses and purposes, the Irish round towers were no doubt constructed; and a strong evidence of their having been used as observatories is, that we find them called by some of the Irish annalists celestial indexes. Thus in an account given in the Annals of the Four Masters, of a great thunderstorm at Armagh, it is said that "the city was seized by lightning to so dreadful an extent as to leave not a single hospital, nor cathedral church, nor palace, nor celestial index, that it did not strike with its flame."† Before this and other such casualties diminished it, the number of those towers must have been considerable.‡ From the language of Giraldus it appears that they were common in his time through the country, and in thus testifying their zeal for the general object of adoration, by multiplying the temples dedicated to its honor, they but followed the example as well of the Greek as of the Persian fire worshippers.

* Clavesius, Keysler, Pellontier, and others. "With regard to the Persians," says Pellontier, "they certainly were the same nation with the "Celts."

† Statues of Mercury, which the Athenians had at the doors of their houses.

* Joseph. Antiq. lib. viii. c. 2.

† Annal. Ult. ad ann. 905; also Tigernach and the annals of the Four Masters of the same year.

‡ It is generally computed that there are now remaining fifty-six; but the Rev. Mr. Wright, in his account of Glendalough, makes the number sixty-two; and Mr. Brewer (Beauties of Ireland, Introduction,) is of opinion that "several, still remaining in obscure parts of the country, are entirely unnoticed by topographical writers."

There remain yet one or two hypotheses respecting the origin and purposes of these structures, to which it may be expected that we should briefly advert. By some the uses to which they are destined have been thought similar to that of the turrets in the neighborhood of Turkish mosques, and from their summits, it is supposed, proclamations were made of new moons and approaching religious festivities. A kind of trumpet which has been dug up in the neighborhood of some of these towers, having a large mouth-hole in the side, is conjectured to have been used to assist the voice in these announcements to the people.* Another notion respecting them is, that they were symbols of that ancient eastern worship, of which the god Mahadeva, or Siva, was the object;† while, on the other hand, an ingenious writer, in one of the most learnedly argued, but least tenable, of all the hypotheses upon the subject, contends that they were erected in the sixth and seventh centuries, by the primitive cœnobites and bishops with the aid of the newly converted kings and toparchs, and were intended as strongholds, in time of war and danger, for the sacred utensils, relics and books, belonging to those churches in whose immediate neighborhood they stood.‡ To be able to invest even with plausibility so inconsistent a notion as that, in times when the churches themselves were framed rudely of wood, there could be found either the ambition or the skill to supply them with adjuncts of such elaborate workmanship, is, in itself, no ordinary feat of ingenuity. But the truth is, that neither then, nor we would add, at any other assignable period, within the whole range of Irish history, is such a state of things known authentically to have existed as can solve the difficulty of these towers, or account satisfactorily, at once, for the object of the buildings, and the advanced civilization of the architects who erected them. They must therefore be referred to times beyond the reach of historical record. That they were destined originally to religious purposes can hardly admit of question; nor can those who have satisfied themselves, from the strong evidence which is found in the writings of antiquity, that there existed between Ireland and some parts of the east an early and intimate intercourse, harbor much doubt as to the real birth-place of the now unknown worship of which these towers remain the solitary and enduring monuments.

Cromleach, Rocking-stones, &c.

The most common of all Celtic monuments is the Cromleach, which is to be found not only in most parts of Europe, but also in Asia, and exhibits, in the strength and simplicity of its materials, the true character of the workmanship of antiquity, is also to be found in various sizes and shapes, among the monuments of Ireland. Of these I shall notice only such as have attracted the attention of our antiquarians. In the neighborhood of Dundalk, in the county of Louth, we are told of a large Cromleach or altar, which fell into ruin some time since, and whose site is described as being by the side of a river, "between two Druid groves."* On digging beneath the ruins, there was found a great part of the skeleton of a human figure, which bore the appearance of having been originally inclosed in an urn. There was also, mixed up with the bones, the fragments of a broken rod or wand, which was supposed to have been part of the insignia of the person there interred, and might possibly have been the badge of the Druidical office, which is still called in Ireland, the conjuror's or Druid's wand. In the neighborhood of this ruined Cromleach is another, called by the inhabitants "the Giant's Load," from the tradition attached to most of these monuments, that they were the works of giants in the time of old. At Castle-Mary, near Cloyne, a

* See a description of these trumpets in Gough's Lambden, and in Collectan de Reb. Hibern. No. 13.

† See, for the grounds of this view, General Vallencey's imaginary coincidences between the Eocad of the Irish and the Bavani of the Hindoos, as also between the Muidhr or sun-stone of the former, and the Mahody of the Gentoos. Vindication of ancient History of Ireland, pp. 160, 212, 506. The same notion has been followed up in Mr. O'Brien's clever, but rather too fanciful disquisition on the subject, lately published.

‡ Inquiry into the origin and primitive use of the Irish Pillar Tower, by Colonel Harvey de Montmorency Morres.

* Louthiana, book 3.

seen the remains of a large Cromleach, called in Irish Carig Croith, or the rock of the sun, one of those names which point so significantly to the ancient worship of the country; and, in the same country, near Glanworth, stands a monument of this kind, called Labacolly, or the hag's bed, of such dimensions as to form a chamber about twenty-five feet long and six feet wide.*

Not less ancient and general, among the Celtic nation, was the circle of upright stones, with either an altar, or tall pillar, in the centre, and like its prototype at Gilgal, serving sometimes as a temple of worship, sometimes as a place of national council or inauguration. That the custom of holding judicial meetings in this manner was very ancient appears from a group which we find represented on the shield of Achilles, of a council of elders, seated round on a circle of polished stones. The rough, unhewn stone, however, used in their circular temples by the Druids, was the true orthodox observance of the divine command delivered to Noah, "If thou wilt make me an altar of stone, thou shalt not build it of hewn stone:" for even those nations which lapsed into idolatry still retained their first patriarchal pattern, and carried it with them to their colonizing expeditions throughout the world. All monuments, therefore, which depart from the primitive observance first mentioned, are to be considered as belonging to a comparatively recent date.

The ruinous remains of a circular temple, near Dundalk, formed a part, it is supposed, of a great work like that at Stonehenge, being open, as we are told, to the east, and composed of similar circles of stone within! One of the old English traditions respecting Stonehenge, is, that the stones were transported thither from Ireland, having been brought to the latter country by giants from the extremities of Africa; and in the time of Giraldus Cambrensis there was still to be seen, as he says, on the plain of Kildare, an immense monument of stones corresponding exactly in appearance and construction with that of Stonehenge.*

The heathen Irish, in their feeling of reverence for particular stones and rocks, but followed the example of most of the eastern nations; and the marvellous virtue supposed to be in the famous Lia Fail, or stone of destiny, used in the election of Irish monarchs, finds a parallel in the history of the atizoe,† or silvery stone of the Persians, to which a similar charm, in the choice of their kings, used to be attributed by the Magi. Those monuments too, known by the name of Rocking Stones, and found in Ireland, as well as in Cornwall and in Wales, appear in some respects to resemble that sort of natural or artificial wonders, which the Phœnicians held sacred, under the name of Bœtyli, or animated stones. These they declared to have been fabricated by the god Ouranos, or Heaven,‡ the deity worshipped by the Samothracians, and also under the title of Samhin, or Heaven, by the Irish. That these stones, which moved, it is said, as if stirred by a demon, formed a part of the idolatrous ceremonies of the East, may be concluded from the mention of them by some ancient writers, as having been seen, at that great seat of sun worship, Heliopolis, or the ancient Balbec. In some instances it would appear that the Bœtyli were, in so far, unlike the mobile monument of the Druids, that they were but small and portable stones, worn by the religious as amulets. There were also, however, some answering exactly to the description of the Druidical rocking stones, as appears from the account given in Ptolemy Hephestion, an author cited by Photius, of a vast Gigonian stone, as he calls it, which stood on the shores of the ocean, and which, though it might be stirred by the stalk of an asphodel, no human force could remove.§ It is rather remarkable, too, that as we learn from a passage of Apollonius Rhodius, not only was this delicate poise of the stone produced sometimes, as among the Druids, by art, but a feeling of sacredness was also attached to such produc-

* For an account of various other remains of this description in Ireland, see King's Munimont. Antiq. Vol. 1.

* Topograph. Hibernia, c. 18.
† Vindic. Ancient History of Ireland, chap. 2, sec. 2.
‡ Pliny, lib. 2, chap. 28. § Phot. lib. 3.

tions, and they were connected, as in the Druidical ritual with interment.

The sacred hills and tumuli of the Irish were appropriated to a variety of purposes; for the sacrifice was offered by the priest, from thence the legislator or the judge promulgated his decrees, and there the king, on his inauguration, was presented with a wand of power. Of these consecrated high places, the most memorable was the Hill of Usneach, in West Meath, as well from the national convention of which it was frequently the scene, as because, upon its summit, the limits of the five provinces of Ireland touched; and, in like manner as the field of Enna was called "the navel of Sicily,"* and the site of the temple of Delphi "the navel of the earth;"† so the stone which marked the common boundary of the five provinces into which the island was then divided, was termed the "navel of Ireland." Here the Druids, on solemn occasions, were accustomed to hold their meetings,‡ according to the practice of their Gaulish brethren, who, as we learn from Cæsar, used to assemble annually on the confines of the Carnutes, in a place accounted the centre of all Gaul, and then, consulting upon all controversies referred to them, pronounced decrees which were universally obeyed.

In the peculiar sacredness attached to the Hill of Usneach as the common limit of the five provinces, we recognise that early form of idolatry which arose out of the natural respect paid to boundaries and frontiers, and which may be traced throughout the ancient superstitions of most countries. Hence mountains, those natural barriers between contiguous nations first came to be regarded with reverence; and it has been shewn§ that the holy mountains of the ancient Greeks, Asiatics and Egyptians, were all of them situated upon marshes and frontier grounds. When artificial limits or termini came to be introduced, the adoration that had long been paid to the mountain, was extended also to the rude stone, detached from its mass, which performed conventionally the same important function. From this reverence attached boundaries, the place chosen by the Gaul Druids, for their meetings, derived likewise claim to sacredness, being on the confines that tribe of Celts, called the Carnutes.

Whenever an Irish king or chief was to inaugurated on one of their hills, it was us to place him on a particular stone, where was imprinted the form of their first chieftai foot, and there proffer to him an oath to p serve the customs of the country. "Th was then," says Spencer, who had hims witnessed the election of an Irish dynast this manner, "a wand delivered to him by t proper officers, with which in his hand, d scending from the stone, he turned hims round thrice forward and thrice backward. In an account of the ceremonies performed the initiation of the kings of Tirconnel, are told that, in presenting the new king wi a wand, which was perfectly white straight, the chief who officiated used t form of words: "Receive O king! the aus cious badge of your authority, and remem to imitate in your conduct the straightness whiteness of this wand."

So solemn and awful were the feelings as ciated with their sacred hills by the Irish, th one of their poets, in singing the praises St. Patrick, mentions particularly, as a pr of his zeal and courage, that he "preached God in the hills, and by the sacred founts." With such tenacity, too, was transmitted fr age to age the popular reverence for all su judgments as were issued from those hi places, that so late as the time of Henry t VIII. the same traditional feeling prevaile and we have it on high authority that at th period, "the English laws were not observ eight days, whereas the laws passed by t Irish in their hills they kept firm and stabl without breaking them for any fee or reward

Such of these sacred mounts as are artifici have in general been called either barrows cairns, according as the materials of whi they are composed may have been earth

* Diodorus, lib. v. † Strab. lib. ix.
‡ Ware, Antiquities of Ireland, chap. xi.
§ Dulaure, Des Cultes anticieurs a l'idolatrie, chap. 9.

* See Jamieson's Scottish Dictionary, Tolan History of the Druids, Borlase's Cornwall, etc.
† Metrical Life of St. Patrick, attributed to disciple Fisch, but evidently of a somewhat la period. ‡ Ware's Writers.

and both kinds, though frequently ap-
ed to the various purposes first men-
vere, it is plain in their original desti-
ombs, such as are to be found in every
f the habitable world, and preceded,
ments of the dead, even the pyramids
es. Among the Greeks it was not
to erect a pillar on the summit of a
as in the instance of the tumulus of
, described in the twelfth book of the
, and still more memorably in that of
, on the Sigean promontory, which is
l to bear traces of the sepulchral
hat once surmounted it. A similar
memorial is mentioned by antiquaries as existing in different parts of Ireland,* and the great barrow at New Grange is said to have originally had a stone of considerable bulk upon its summit. Of the dedication of the cairns and barrows to the sun, there are abundant proofs throughout antiquity;† and as from Grian, the Celtic name of the sun, Apollo evidently derived his title of Grynœus, so to Carene the term in Celtic for these tumuli, his title of Carneus is no less manifestly to be traced.‡

* See Gough's Camden, vol. 3; King's Munimenta Antiqua, book 1.

† Silius Italicus represents Apollo as delighting in the Cairne fires, lib. v. 177.

‡ Moore's History of Ireland, vol. 1, p. 31—46.

MISCELLANY AND NEWS.

ICS OF THE CATHOLIC CHURCH IN GREAT BRITAIN.

rom the Catholic Directory for 1842.

ENGLAND AND WALES.

hire, Churches and Chapels.....	1
e.....	5
hamshire.....	1
geshire.....	1
.....	10
.....	2
and.....	8
re.....	9
ire.....	8
ire.....	9
.....	17
.....	7
ershire.....	7
re.....	12
shire.....	4
shire.....	2
.....	14
re.....	92
shire.....	15
hire.....	12
x.....	20
thshire.....	9
.....	7
Northamptonshire, Churches and Chapels	5
Nottinghamshire.....	3
Northumberland,.....	20
Oxfordshire.....	7
Shropshire.....	9
Somersetshire.....	10
Staffordshire.....	32
Suffolk.....	6
Surrey.....	7
Sussex.....	7
Warwickshire.....	17
Westmoreland.....	2
Wiltshire.....	3
Worcestershire.....	13
Yorkshire.....	62
Isle of Man.....	1
Guernsey.....	1
Jersey.....	2

SOUTH WALES.

Brecknockshire.....	1
Glamorganshire.....	3

NORTH WALES.

Caernarvonshire.....	1
Denbighshire.....	1
Flintshire.....	2

Total of Chapels in England and Wales, 487.

SCOTLAND.	
Aberdeenshire, Churches and Chapels...	7
Argyleshire.....	2
Ayrshire.....	1
Banffshire.....	11
Caithness-shire.....	1
Dumbartonshire.....	2
Dumfriesshire.....	2
Edinburghshire.....	4
Forfarshire.....	1
Inverness-shire.....	18
Kincardineshire	1
Kirkcudbright	3
Lanarkshire.....	4
Linlithgowshire	1
Morayshire	1
Peeblesshire	1
Perthshire.....	3
Renfrewshire.....	3
Ross-shire.....	1
Stirlingshire	1
Wigtonshire	1

Total of Chapels in Scotland, 69; besides 24 Stations where Divine Service is performed.

Grand total of Catholic Churches and Chapels in Great Britain, 556.

In England there are 8 Catholic Colleges, viz:—

St. Edmund's, Herefordshire.
St. Peter's, St. Paul's, St. Gregory's, } Somersetshire.
Stonyhurst, Lancashire.
St. Mary's, Staffordshire.
Ursaw College, Durham.
St. Lawrence's, Yorkshire.

In Scotland, 1, viz:—St. Mary's, Blairs, Kincardineshire.

CONVENTS.

London District.....	4
Central.....	6
Eastern.....	5
Lancashire.....	1
Yorkshire District.....	2
Northern	1
Scotland.....	1
Total.....20.	

MONASTERIES.

Central District.....3.

MISSIONARY PRIESTS IN GREAT BR

ENGLAND.

London District.....	
Central.....	
Eastern	
Western	
Lancashire.....	
Yorkshire	
Northern	
Wales	

Total in England, 624, including without any fixed mission.

SCOTLAND.

Eastern district	
Western district.....	
Northern district.....	

Total in Scotland, 86.—Grand tota

COINS.

LIKE every other department of nected with the fabulous ages of rem quity, that of coining money as a ci medium is involved in uncertainty a period and place at which it was fi menced. From corroborative circum it is probable that the Scythians were people who used the metals in specified and forms, as representatives of val hence they may be considered the inv coined money. The most ancient of th coins have only one side impressed wit or dates, without a reverse, and show t ing process to have been in its infancy upon the coins of ancient India, only verse is seen. The first Greek coins l reverse, had it cut in, after the obvers was struck in a matrix; and this met also used by the Japanese.

From the very commencement of representations of heroes, monarchs o nary deities, have usually appeared up or else some device having a national c cipal character. Some of the earlie coins had the head of Apollo with upon the reverse; also Apollo, as wel eagle, is seen upon Cretan coins.

The Phenicians, who were the great mercial people of antiquity, had quite ety of coins, but nearly all of them representation of their chief goddess,

e reverse. The obverse generally ex- the name of the reigning ruler, the cetera. Astarte, or Astaroth, was the worshipped in the human form, and the Tyrians, Sidonians, and other com- cities of the east, what Diana and ere to the Grecks. Her sacrificial rites ot bloody, but consisted in offerings of iquors, and perfumes. She was styled ieen of heaven," and hence we see the the meaning of the prophet Jeremiah, menting over the idolatries of the He- e charged them with "making cakes queen of heaven." Her temples were the groves, whose subdued light nearly es that of the moon.

Carthaginians, who succeeded the Phe- in commerce, had various kinds of f silver, gold, and copper.

Babylonians, who, at the time that Tyre lon were at the height of their com- renown, carried on an extensive inland ce, used coins of different value, made various metals.

Persians coined money at a very early The coin most in use, of which we have t knowledge, was the Daric, supposed been so named from Darius, the Mede, overted the Babylonian empire, and hed the Medo-Persian kingdom.

Roman brass coin called *as* was in ex- circulation, especially in the eastern es of the Roman empire, about the time ustus Cesar and his immediate succes- s weight varied during different reigns, s regulated by the value of a *denarius*; r containing ten *asses*, and the *as* four s, the smallest of the Roman coins. ight of the *as* (now in the British mu- s 4,000 grains, and its nominal value, circulation, was about eighteen *mills* noney. The *as* originally weighed a pound of *brass*, but its weight gradu- minished until at last it weighed only wo ounces. As a pound it was divided elve ounces, and the coin representing ce and others below it diminished in reference to value, relative to the *as*. brass coins below the *as* were marked llets or globules, to denote the number es which they contained. Then the *uncia* or ounce bore similar globules to denote the number of quadrans it contained; and the *quadran* had representatives upon it to denote its value. Thus the value of the circulating medium was easily made known to the people. The *as* usually bore, except in the earlier times of Rome, a head of the two-faced Janus on one side, and on the other, the prow of a ship.

The original form of the precious metals, as a medium of exchange, appears to have been in a state of bullion. It was weighed in the balance, and increased or diminished till the parties were satisfied. While, however, these metals continued in the form of bullion, they were liable to some inconveniences; it was troublesome, in fact, to weigh them at every transaction, and it was possible for them to be adulterated. Hence arose the invention of bars of a certain size, of a fixed purity, and stamped with some definite mark generally known. As early as the days of Abraham, we read of weighing pieces of silver, which were current money with the merchant. (See Gen. xxiii. 16.) And with a similar species of money, Jacob appears to have bought a parcel of ground from Hemor. (See Gen. xxxiii. 19.) The original word, which is in the latter passage translated "lambs," refers also to money, as may be seen from the testimony of the sacred writer (Acts vii. 16); it has, therefore, been supposed, with great probability, that the figure of a lamb was impressed upon these pieces of money to mark their purity. This medium of exchange was far preferable to that of bullion; but a more convenient improvement was made in coinage, for it ascertained their purity and value at first sight; while by the variety of their forms and sizes, they were accommodated to every transaction. The different species, as known to the Hebrews, we now describe.

The *shekel* of silver, or, as it is termed (Isa. vii. 23), *piece of silver*, originally weighed three hundred and twenty barleycorns, but it was afterward increased to the weight of three hundred and eighty-four. Its value was considered equal to four Roman denarii, two shillings and seven pence; or, according to Bishop Cumberland, two shillings and four pence farthing. Aaron's rod is said to have been inscribed

on one side, and the pot of manna on the other.

The *bekah*, mentioned Exod. xxxviii. 26, was equal to half a shekel.

The *denarius* was one fourth of a shekel, or equal to seven pence three farthings sterling.

The *gerah* (Exod. xxx. 13; Lev. xxvii. 25), or *meah*, was the sixth part of the denarius, and the twenty-fourth part of the shekel.

The *assar* or *assarion*, of Matt. x. 29, was the ninety-sixth part of a shekel, and its value rather more than a farthing.

The *farthing*, mentioned Matt. v. 26, was in value the thirteenth part of a penny sterling.

The *mite*, of which the poor woman, commended by our Lord, cast two into the treasury, was the half of a farthing, or the twenty-sixth part of a penny sterling; being, in fact, no more than three fourths of our farthing. (See Mark xii. 42.)

The *mina*, or *maneh* (Ezek. xlv. 12), was equal to sixty shekels; which, if we take the value of the shekel at two shillings and seven pence, was seven pounds fifteen shillings.

The *talent* was fifty minas, and, upon the same mode of reckoning, was of the value of three hundred and eighty-seven pounds, ten shillings.

A *shekel* of gold was about fourteen and a half times the value of that of silver, and would therefore be one pound, seventeen shillings, and five pence halfpenny.

The *talent* of gold consisted of three thousand shekels; consequently, its value was five thousand six hundred and eighteen pounds, fifteen shillings.

The *drachma* was equal to a Roman denarius; that is, seven pence three farthings sterling.

The *didrachma*, or tribute money, which every master of a family used to pay half yearly in the service of the temple, for purchasing salt and minor articles not otherwise provided for, was equal to fifteen pence halfpenny. (See Matt. xvii. 24). It is said that this coin was stamped with a harp on one side and a vine-tree on the other.

The *stater*, or piece of money found by Peter in the mouth of the fish, was two half shekels. (See Matt. xvii. 26.)

It is generally agreed that the Hebrew word *adarkon*, 1 Chron. xxix. 7, and *dark* ii. 69, which is in both passages "drams," refers to the famous Pe called daric, described above.

Lightfoot states, that the gold j equal to twenty-five silver pence.

FOREIGN INTELLIGEN

Rome. Every year, on the fir after the Epiphany, the College of ganda celebrates a grand festival of which, furnishing a striking proof versality of the Catholic faith to st well as the inhabitants, is of peculi This year it took place on the 9th o

At the festival an immense numl sons were assembled, and amongst arrived at an early hour were his Rc ness Prince Frederick of Prussia Grand Duchess of Mecklenburg S tended by their respective suites, Swiss maid of honor. At the hour the commencement of the proceed cardinals, attired in their robes of gether with Lieutenant General R mander in chief of the papal troc great number of prelates and oth guished personages, entered the gra

A Propaganda student, a native delphia, opened the academic ses Latin discourse, in which he expatia object of the festival. The differe afterwards successively ascended th which was erected at the bottom of

A Dutchman recited verses in He

After him, Abdallah Assemani, a read a discourse in Syriac.

A Bethlehemite repeated some ve Samaritan dialect, and also in the an guage of the Chaldeans, full of gu minations. Another Chaldean then the present idiom of his country.

An American, from Charleston, d Latin elegy.

Afterwards a Constantinopolitan the Turkish language.

Next in turn came the popular i the written language of the Armeni

A student of Persian origin next the assembly in Persian.

Habbas Dahdah, of Libanon, gave

he dialect of the Sabeans (fire wor-
), to be met with in Libanon.
ishman recited an Italian sonnet, to
cceeded poems in ancient and modern

oung Indians, of Pegee, held a dia-
their mother tongue.
Iac Auliffe, a student from Madras,
ome Tamulien verses.
s followed by a Chaldean, from Diar-
o spoke in the language of Kurdis-

a succeeded a Georgian, who enter-
e meeting with a discourse in his
nguage.
ncyrane next recited some Italian
d was loudly applauded by the Ital-
ent.
nguages which were next heard were
ic, represented by a native of Nova
he Irish, the Scotch, the Illyrian, the
n, and the Polish.
he Polish orator had retired, a Ger-
n Paderborn, presented himself with
pigram.
ent from Aleppo entertained the as-
with a short poem in his mother
he Arabic. He was loudly applaud-
count of the harmony of the sounds.
s followed by M. Albert Nicola, of
, who recited an interesting poem on
of our Redeemer. The Prussian
d the other Germans present loudly
d him at the conclusion.
ent from Dublin next repeated some
verses, but without meeting with a
iumph.
e had retired, a Dutchman spoke in
er tongue. He was followed by a
from Goa, whose dark complexion
im to be of Indian extraction, and
ered a discourse in the Concanian
r the language spoken by the Hin-
e environs of Goa.
candella, of Gibraltar, read a Span-
gal.
ortuguese language was the next

rre Manie, of French Switzerland,
m in French, which was favorably

The next was a sonnet in the Catalonian dialect. An American from Washington repeated an Italian *canzone*, and an Albanian spoke some of his own language.

The attention of all present was directed to a Moor from Schao, who addressed the session in Ambaric, the national idiom of the Abyssinians. He was followed by an Egyptian, who recited some capital poetry, and by a second Abyssinian, whose complexion was perfectly black, and who delivered a discourse in Ethiopian.

But the most general interest was excited by three Chinese, who came forward, and, after making a very low bow to the audience, recited a Chinese eclogue. They then gave a national song of their native province of Schans. They received repeated shouts of *bravos* from the entire assembly. A fourth Chinese, from Canton, followed in a harmonious chaunt in the dialect of his native province, and was equally well received.

A young Albanian, a Constantinopolitan, and a Birman terminated the meeting by an Italian *ringraziamento*. It was not without the most lively emotion that all the spectators quitted the universal seminary.

On the following day the same solemnity was renewed; the Archbishop of Salzburg, together with many of the foreign ambassadors, and a great number of the *sarans*, were present.

New Cardinals.—His Holiness Pope Gregory XVI. held a secret consistory on the 24th of January, in the apostolic palace of the Vatican, when, after a brief address, he proclaimed the following cardinals of the holy Roman Church:—

Of the order of deacons. Mgr. Francis Xavier Prince Massimi, prefect of the sacred apostolic palace, and majordomo to his holiness; born in Rome on the 6th of February, 1806; created and reserved *in petto* in the secret consistory of the 13th of February, 1838.

Of the order of priests. Mgr. Charles Acton, auditor general of the apostolic chambers; born in Naples on the 6th of March, 1803; created and reserved *in petto* in the secret consistory of the 18th of February, 1839.

Mgr. Louis Vannicelli Casoni, governor of

Rome, vice chamberlain and director general of the police; born at Amelia on the 6th of April, 1801; created and reserved *in petto* in the secret consistory of the 23d of December, 1839.

STATE OF CATHOLICITY ABROAD. The latest intelligence connected with religion which has been received from China informs us that Mgr. Ignace Delgado, vicar apostolic, together with his coadjutor and twenty other Christians, have received the crown of martyrdom in that country.

Mgr. Maximus Mazlum, Patriarch of the Greek Catholics of Antioch, Alexandria, and Jerusalem, lately published an encyclical address, from Constantinople, to all the archbishops and bishops within his jurisdiction, on the occasion of the troubles which afflicted the Christians of Lebanon. He has ordained—"That during ten years the Holy Sacrifice of the Mass shall be offered in all the parochial churches, together with the office for the dead, for all the Catholic Christians who have perished in the unjust war excited by the Druses; and this to be done as well for the eternal repose of their souls as to honor their memory, which shall never be extinguished, for the memory of the just shall be blessed, and his name shall live eternally, because the death of His saints is precious before the Lord."

L'Union Cathlioque, a religious journal lately established in Paris, makes the following remarks in reference to the above events:—

"While the Church bears witness with joy to this effusion of the blood of her children, her missionaries are spreading themselves over the whole surface of the globe, and gaining for her new disciples and followers. The Right Rev. Dr. Polding, Bishop of Sydney, in New Holland, already numbers, amidst the 200,000 inhabitants contained in the colonies over which he presides, more than 80,000 Catholics, a great number of whom are convicts, whom he has been happy enough to rescue from heresy, and from their sinful courses of life.

"In Africa, the Right Rev. Dr. Griffith, the Catholic Bishop of the Cape of Good Hope, has already extended his apostolic visits even amongst the Caffrees and the Hottentots.

"And there is not, even to Protestantism, any religion which, by the exhibition of its contradictions, does not propagate in its own way the Catholic faith. Thus has the aspect of the confusion which reigns in the Helvetic Confederation not a little contributed to develope in Geneva, the very centre of error, a truly Catholic party, which is seeking to manifest itself in the elections for the new constitution. Let us hope that it will have, at least, some weight in the balance.

"On the other side in Holland, which sends us most valuable statistics, the ancient Catholic Society now shows itself with increased power in a country buried for so long a time beneath the waters of the Reformation, and out of 2,600,000 inhabitants that it contains, there are found to be at present no less than 1,100,000 Catholics, while the remainder are divided into no less than three hundred distinct sects. This tendency in the Netherlands towards a unity in religion will probably be productive of important consequences in the political government of the country."

The following is an extract of a letter from Switzerland:

"You are already aware of the movement which has taken place in Geneva, in the very bosom of radicalism; but perhaps you do not know that it has had for a cause, or for a pretext, the affair of the convents of Argau; and yet so it is.

"There were in Argau four convents of men and four of nuns. The Argovians consented to re-establish three of the latter convents, but not the others, and the government of Geneva acceded to the destruction of all the convents of the men, but required the four female convents to be restored.

"In the meantime, the Radicals of Geneva declared themselves satisfied with the concessions made by the Argovians, and taking advantage of the prejudices of the Protestants against the convents, they declaimed with violence against a government which was the *protector* of *nuns*, and combining easily this grievance with others, which they had till then worked upon without success, they succeeded in making a sufficient number of the Protestant population join them in organising the commotion, from which the revolution has proceeded."—*Catholic Register.*

;TIC INTELLIGENCE.

:ss of Baltimore. The month been eminently fruitful in good lics of Baltimore, and will long by thousands as a memorable r lives. How many souls have from the jaws of the infernal ıany Christians have been ani- with fervor the ways of piety! ımilies have been dignified and y by a more universal and more ion to the duties of religion!

lready alluded to the beneficial spiritual retreat at St. Vincent n the 1st of March, in the even- was opened at St. Patrick's, by the Most Rev. Archbishop, d until the 6th. We have re- ıiled information respecting it; tand that it was well attended for the honor of religion in that city. On the 6th, a course of :ises was commenced in St. Jo- , under the direction of its zeal- he Rev. Dr. Damphoux, who ıole week instructed and edified of his congregation, and a con- ber from other parts of the city. ons early in the morning were efly to the pious, who during the ored to become more pious still. ın he spoke with his usual pre- e dispositions required for the tion of the sacraments. In the instructions regarded the general Christian life, and in the evening ı the great truths of our holy re- ersion, penance, death, sin, and ffered to perseverance were the jects which he proposed to the his hearers, and it is unneces- ıat his appeals to the audience erized by that energetic manner is distinguished.

retreat was opened in the Cathe- 3th of March, Passion Sunday. r. Dr. Eccleston officiated ponti- e Rev. Mr. Ryder, president of College, who had kindly consent- the retreat, preached at the High in in the evening.

In announcing this retreat, we cannot forbear congratulating such of our brethren generally as feel pleasurable interest in watching the growth of Catholic piety, but more especially do we offer our sincerest congratulations to the Catholics of Baltimore, who had the happiness of witnessing with their own eyes this splendid triumph of grace, and of participating in its invaluable fruits.

Mr. Ryder delivered three instructions daily during the week, and the Rev. Mr. Donelan, of Washington, whose services had also been secured, preached once nearly every day, and sometimes twice.

Considering the rare ability with which those gentlemen acquitted themselves of their respective duties, there is little cause to be surprised at the otherwise wonderful effects produced in hearts evidently deeply touched with light and grace from above. The preaching of the former of those gentlemen is characterised by a most winning simplicity, equally pleasing to the humblest and to the most exalted and highly cultivated intellect—a precision, perspicuity, and felicity of expression, which render it impossible for his auditors not to seize at once, without any thing of painful effort, the thought which he wishes to develope—a fervency and unction which make it apparent, that, in his case at least, "out of the abundance of the heart the mouth speaketh," and that the only aspiration of his heart, of which his tongue is the faithful interpreter, is for the sanctification of his hearers. Such is the impression made upon his auditory by the whole manner of this truly eloquent and gifted divine, and indeed by his very appearance in the pulpit, and with this impression upon the mind, it is not difficult to conceive that his auditors should forthwith have given him their whole confidence, listened to his voice with docility and gratitude, treasured up his words, and resolved upon reducing to practice the lessons of wisdom and sublime morality, which the church inculcated through the agency of her worthy minister.

Another of the innumerable excellencies observable in the manner of the Rev. gentleman attracted our particular attention. By means of remarkably lucid explanation, followed by strains of the most cogent reasoning,

he first convinces the understanding, and then appeals with unerring effect to the best feelings of the heart. The moral edifice thus erected is not likely to share the very common fate of being carried away by the first gust of passion—a fate inevitable in all cases where the superstructure is raised without a solid foundation. In reference to the exhortations of Dr. Ryder, we may safely say, in the language of the Saviour to his disciples, "You shall go, and shall bring forth fruit, *and your fruit shall remain.*"

The appeals of his reverend assistant were also, in the highest degree effective. He elucidated at considerable length the nature of the sacrament of penance, and expatiated in glowing terms upon the effects produced by the proper or improper reception of that sacrament. To our own certain knowledge, his explanations had the very desirable effect of removing mountains of prejudice from the minds of many of our dissenting brethren, who had formerly looked with suspicious eye upon the sacred tribunal, so much maligned, because so little is understood of its *real* nature and tendency. Like the centurion, and many others who had been grossly duped and imposed upon by the artful calumnies and misrepresentations which the Jews had employed against our Divine Saviour, but who were undeceived by the terrific and convincing testimony which all nature bore to his divinity at the moment of his crucifixion, many of our separated brethren returned from the instructions of that indefatigable and zealous clergyman, striking their breasts, and, in relation to the sacrament of penance, saying within themselves, "Indeed, this is an institution of God;" or, in words similar to those used by Jacob when awaking from a deep sleep, "Indeed the Lord is here and we knew it not. This is no other but the work of God and the gate of heaven."

But not only by our brethren of other communions were his instructions appreciated. Upon many a bruised and afflicted heart, that beat within the bosoms of the Catholic portion of his audience, did he pour the grateful balm of consolation. He shewed and proved to them that many of their fears were groundless scruples, at the same time pointing out those hidden rocks upon which many a spiritual bark has split. Like St. Paul, he thought nothing beneath him where the good of those for whom he felt a tender solicitude in Christ Jesus, was at stake. He therefore, occasionally descended to the minutest particulars; he took familiar examples from actual and every day life; and his remarks, in these instances, were in the highest degree interesting to his hearers. But want of space forbids further comment.

At many of the exercises, the pews, aisles and galleries of the Cathedral were thronged to overflowing from the beginning to the close of the week. A more edifying spectacle than was presented by the whole scene, it would be impossible to imagine. So far as external deportment and propriety of demeanor during the exercises are concerned, it would have been difficult to distinguish between the most fervent Catholic and his Protestant neighbor. A feeling of reverence approaching to awe seemed to have taken possession of all, without distinction. The thought of the world with its ten thousand cares was lost to sight or driven far into the back ground: God alone and the affair of salvation, "the one thing necessary," riveted universal attention.

Seven confessors were at first employed but these being very soon found insufficient the number was increased to twelve; and even then the concourse that literally beset sieged each confessional appeared undiminished or rather increased. During these days of salvation the sacred tribunal was approached by six or seven hundred, who had been estranged for a number of years from the practice of their religious duties. The number of communicants was about twenty-two hundred. On Palm Sunday, the last day of the retreat, the ceremony of the procession prescribed for that day, took place for the first time at the Cathedral. The Most Rev. Archbishop again officiated at the High Mass, the Rev. Mr Ryder preached, and then the papal benediction was given. He briefly reminded his auditors of the momentous neture of the occupation in which they had been engaged during the week; and earnestly exhorted them to perfect that which, by the divine blessing, had been so happily begun. He made a pathetic and beautiful appeal to his Protestant brethren—he spoke of Catholici-

nder the allegory of an injured, misrepre-nted, and calumniated man: would they ndemn him upon no other testimony than hat of his sworn enemies? He prayed a lessing on all his hearers—upon Catholics, hat they might "walk worthy of their voca-ion;" upon others who were not yet of the ue fold, that they might become of that fold, nd hear the voice of the true pastor. The ev. Mr. Donelan delivered an affectionate aledictory in the evening. The *Te Deum* as chanted by the choir, and the whole was losed by the benediction of the Blessed Sac-ament.

The good effected by the divine mercy in ehalf of both Protestants and Catholics, hrough the instrumentality of this retreat, is ncalculable. Amongst the former some re-narkable conversions to our holy faith took lace before the expiration of the week; many others applied for information, and are ow under course of instruction. But this is nly the commencement; the seed has been own; in many instances it has fallen upon ood soil, and we rely without fear of disap-ointment upon an abundant spiritual harvest. Catholic fervor and piety throughout the ongregation seem to have received a new mpulse — the whole face of things seems hanged: "Thou shalt send forth thy spirit, nd they shall be created; and thou shalt re-ew the face of the earth." How gloriously oes not the present state of things contrast ith that which existed some few weeks go, when so many were estranged from the ouse of God — some tepid, some fervent; ome observant of their religious obligations, nd others almost forgetful of the very exist-nce of such duties. It was then as difficult *o avoid* as it is now difficult *to find*, a merely ominal Catholic. "Confirm, O God, what hou hast wrought in us."

Intended celebration. It has already been announced in several of the public prints, that he landing of the Pilgrims of Maryland would e commemorated on the 10th of May next, n the site of the ancient town of St. Mary's here the settlement was first planted. The hilodemic Society of Georgetown college, ith whom the proposed celebration originated, e making active preparations for the ap-proaching festivity, and have engaged William Geo. Read, Esq. of Baltimore, to deliver an oration on the occasion. A better selection could not have been made, and we feel confi-dent that our gifted friend will hold up the glory of old Maryland, in all its matchless splendor, to the admiration of the immense concourse that will be assembled before him. Baltimore too will have the honor of furnish-ing an appropriate banner for the ceremony. The ladies, particularly those of the Cathedral congregation, have undertaken to provide it, as the tribute of their patriotism at the shrine of civil and religious freedom.

Diocess of Natchez.—The corner-stone of the Cathedral about to be erected in Natchez, on the corner of Main and Union streets, was laid on the 21th of February, the feast of St. Mathias. The imposing ceremony was per-formed by the Right Rev. Dr. Chanche, assist-ed by the Rev. Mr. Francois and the Rev. Mr. Desgaultiere, accompanied by the mayor and select men of the city, several gentlemen of distinction, and in the presence of a large con-course of citizens.

The Bishop delivered an impressive address, alluding in an appropriate manner, to the time which had elapsed since the burning of the Catholic Church in this city, to the present day, on which they were cheered with the prospect of soon seeing another erected. He compared his little flock to the people of Is-rael, returning from captivity, and zealously undertaking to rebuild the temple of God, in the city of Jerusalem. He spoke of the cere-monies, which he was about to perform, which were new to all, and to many might appear strange. But he reminded them that they were the same ceremonies which were performed by an Augustin in England, and a Patrick in Ireland: the same ceremonies with which were laid the corner stones of the lofty cathe-drals of York and Westminster—the same ceremonies with which the cross was planted by our forefathers on the proud bluff of our own Natchez. He said this not in a spirit of con-troversy, but flattered by the reception he had met from persons of all denominations since his arrival in Natchez, and anxious to retain their esteem as well as their good feeling, he would thus speak of ceremonies which per-

haps otherwise would not be appreciated. Indeed, when he saw the brilliant assembly with which he was surrounded, composed of persons of every denomination, who came to encourage the undertaking by their presence, his heart prompted him to exclaim, oh! it is good for children of one family to dwell together in unity, and why should it not be so, he said. Are we not Christians? men, therefore redeemed by the same blood which was spilt on Calvary for us all? Are we not children of the same Father who is in Heaven? The heirs therefore of God, and the co-heirs of Jesus Christ? Are not our hearts animated with the same joyous hope of meeting in the kingdom of our heavenly father? Must our sojourn in this vale of tears be embittered by strife and bad feeling? He then eulogised the virtue of fraternal love, which Christ called his own commandment, and engaged all to the diligent practice of it, and to banish from their society the demon of discord. After speaking of the purposes of the church in which their immortal souls were to commune with their Almighty Creator—in which they were to come to ask His blessing, and avert his indignation—in which they were to pray for the favors of Heaven, for themselves, for their families, for their city, and for the whole country, he concluded by a prayer for the speedy completion of the edifice, and that all who were present, after living in this world, consoling one another in fraternal love, might meet and live forever in the bosom of the God of charity.

In the corner stone were placed the papers of the day, some coin, and the following inscription on parchment.

Die vigesima quarta Februarii,
Anno millesimo octingentesimo quadragesimo secundo:
Gregorio XVI. Papa nostro doctissimo ac piissimo Ecclesiam Dei regente:
Joanne W. Tyler, Provinciarum Americæ septentrionalis Fœderatarum Præside:
Et Tilghman M. Tucker, Provinciæ Mississippiensis Gubernatore:
Hunc Lapidem primarium Ecclesiæ Cathedralis Natchetensis,
Deo dicatæ sub intercessione Cordis Transfixi Beatæ et Immaculatæ Mariæ,
semper Virginis,
Posuit. Joannes Joseph, primus ejus Ecclesiæ Episcopus:
Assistentibus Presbyteris Joanne G. [illegible] et Alexio P. P. Desgaultie
Nec non et magna frequentia pleb.

The Church will be 130 feet long. [illegible] broad: of gothic architecture. The s[illegible] rise in front of the church, to the he[illegible] more than 160 feet.

Diocess of Philadelphia. We ar[illegible] ed to learn that a Diocesan Synod will [illegible] in the Cathedral Church of St. John the [illegible] gelist, of this city, on Trinity Sunday [illegible] year. It is to be preceded by a spirit[illegible] reat of the clergy, to commence at 6 [illegible] P. M. of the preceding Tuesday (17th [illegible] It is expected that Very Rev. John [illegible] Superior of the Congregation of Mis[illegible] Priests, will preside at the retreat.—*[illegible] Herald.*

Rt. Rev. Dr. England. We rej[illegible] learn from the *Catholic Miscellany* of th[illegible] March, that hopes are still entertained [illegible] physicians of Bishop England, that his [illegible] will yield to medical treatment. May h[illegible] be spared to preside over the diocess th[illegible] been blessed with his important service[illegible]

Notices of Books.

A translation of *Jacob's Greek Reade[illegible]* copious notes, critical and explanator[illegible] By Patrick Casserly: New York.

Mr. Casserly has evinced much cl[illegible] knowledge in the translation which h[illegible] given to the public. The critical not[illegible] other various illustrations which he has [illegible] duced into it, are calculated not only t[illegible] mote its usefulness, but to smooth the r[illegible] and ungrateful path of the student by r[illegible] ing his task interesting and attractive [illegible] should be opposed in general to the [illegible] translations in the study of the classic[illegible] as works of reference, and particularly [illegible] private student, they may be very pro[illegible] consulted.

The Potapsco and other poems, by [illegible] Swan. Sec. edit. Balt., Fielding Luc[illegible]

We are indebted to the kindness of th[illegible] thor himself for a copy of these poe[illegible] glance at which has afforded us much [illegible] ure. Apart from personal consideratio[illegible] cordially commend them to the attent[illegible] those who are fond of roaming occasi[illegible] among the flowers of Parnassus. The p[illegible] edition has been enlarged, and is preser[illegible] the public in a neat form and handsome

THE

RELIGIOUS CABINET.

May, 1842.

E DOGMA OF AN ALL-RULING PROVIDENCE CONFIRMED BY HISTORY

BY REV. MARTIN J. SPALDING, D.D.

PROPOSITION. The great results of history point to an all-wise and all-ruling Providence.*

EFORE we enter upon the illustration of the proposition, it will be well first clear- define its terms. By history is meant recorded account of *facts*, which are them- es the results of free agency. It may be idered in a two-fold light, either in its ute details, or in its leading facts and great lts. By these are meant the great conse- nces and effects of any particular *group* acts: thus, for instance, the ratification ur Declaration of Independence is a result the *group* of facts composing the history ur memorable seven years' revolutionary ggle. In this point of view only I mean iew history on the present occasion; for nter into details, even on one detached se- of facts, would much transcend the bounds a single lecture.

o much for the subject of the proposition. its predicate *Providence*, with its attributes wise and *all-ruling*, I mean a Supreme In- igence, wisely and powerfully directing governing human events and things. If e be not immediately connected with free ncy, the direction may be immediate and tive, entering into the most minute de- . If they be the results of free agency, as in our subject, then the direction and government must be such as not to violate or destroy that free agency; otherwise God would be placed in contradiction with his own work, with the fundamental character which he stamped with his image on human nature—with himself! How far God can control individual action without interfering with free agency, is a problem which, with our limited understanding, and the faint lights vouchsafed us from above on the subject, we cannot hope clearly to solve in this life. Nor is it necessary for our present purpose. All that I maintain is, that human events, no less than those of physical nature, are under the guidance of an all-wise Providence; and I stop not to inquire whether that guidance be positive or negative, active or merely permissive, mediate or immediate. One thing is certain, that while "it reacheth from end to end mightily, and ordereth all things sweetly," it governs man according to his nature, and without offering violence to his free will.

Nor is it asserted that the great results of history clearly *prove* this Providence, but merely that they *point to* it, that they indicate and illustrate this doctrine. The evidence here is wholly moral, such only as the subject will admit of, and in many instances it is only conjectural. In some great facts and leading

A lecture delivered in the court-house of ington, Ky., on the 4th of Dec., 1841, and nunicated for the *Religious Cabinet*.

results we may certainly say that the finger of God was there, while in others the evidence is less clear and the inference less cogent. Those who see an immediate interposition of God for a particular purpose in every event of history, and who color and turn those events in such a way as to prove a favorite theory, often give more evidence of a pious heart than of a sound head: while those, on the contrary, who can see no interposition of God in human events, run into the other extreme of absurd epicurism, and prove that neither their head nor their heart is sound. The Christian philosopher will in this, as in most other things, pursue a middle course—"*in medio tutissimus ibis*"—neither admitting nor denying any thing without sufficient reason, but expecting only such reasons as the nature of the subject requires and admits. He will not confine his attention even to the particular great results and leading facts of history, but he will group those facts together according to certain principles of assimilation and reference to each other; and thus he will discover what the superficial observer never will find out—that there is a *philosophy in history*, a regular system of great principles, by which its varied facts and results are classified, the proper inferences from them drawn, and the truths thus learned grouped under distinct heads, and distributed under appropriate departments.

A task so herculean, yet so worthy of the Christian philosopher, has been undertaken, and, as far as imperfect human reason could go, has been accomplished by that master spirit of the present age, the late Frederick Von Schlegel; and, if no other result follow from this imperfect lecture than to stimulate some of my hearers to read the works of this truly great man, especially his Lectures on the Philosophy of History, lately published in this country, I shall not have labored wholly in vain. While we are forcibly struck with the genius of a man who grasps with perfect ease the most difficult and abstruse subjects, and throws light on every thing he touches, we are filled with admiration at the meekness, sweetness and wise moderation of his well balanced mind. Superficial writers and declaimers, like shallow rivulets flowing over rugged channels, and leaping from crag to crag, may lash themselves into a mighty rage, make a prodigious noise, and think that they astonish the world. The mind of Schlegel, like a mighty river flowing in a smooth, deep channel to the ocean, gently yet strongly pursues its noiseless course of investigation, widening and deepening as it goes, bearing on its besom the rich freights of intelligence, forming the boundary between empires of thought, and not pausing in its ever expanding career until it pours its waters into the great ocean of divine intelligence! Such men stamp their image on their generation, and may this age yet receive the impress of this mighty mind!

The facts of universal history may be divided into two natural departments: of those which occurred before and of those which happened after the Christian epoch. In the sequel I trust we shall see that there are other reasons than mere convention, or a belief in revelation, for this division.

The first great period of four thousand years embraces a mass of facts, too numerous and varied to be even alluded to in one brief lecture. Yet there are leading features in this portion of history, which may be easily grasped by the most careless observer. It may be characterized as a period of *preparation* and of *struggle*, of *anticipation* and of *desire*. Human nature, stamped originally with the image of God, seemed, in all the vicissitudes of its pilgrimage, to sigh instinctively for something more perfect than mere human philosophy could offer. The teachings of mere human wisdom could not check the downward tendency of a nature so nobly sprung, yet conscious of some deeply seated wound, and, amidst all its wanderings and errors, sighing for a restoration of the partially defaced image of God. The vicissitudes of this struggle, in the history of the various nations of antiquity, present a chaos of facts which it is difficult to classify—an intricate labyrinth, the various windings of which it is almost impossible to explore.

Order has, however, been restored to this chaos by a light from heaven, aye, "*the light which enlighteneth every man that cometh into this world*," even as the first chaos was dissipated by Him who said, "*Let there be light*,

was light." A clue has been vouch-
by Heaven, for exploring this laby-
much of it, at least, as it is given to
xplore in this lower sphere. That
e "*Word made flesh*;" that clue is
ian religion. This is the pivot upon
history turns—this is the central
centre of gravity of the historic sys-
is the best key to all its difficulties
focus, to which all its scattered
verge, to be reflected back again on
esults. The fact, that to restore the
lefaced image of God in man,—the
ord of God descended, induing Him-
human nature, is the cardinal fact
tory—the one to which all others
ed. From this elevated position—
summit level of the Christian sys-
hilosopher may look back upon the
issitudes of human existence, during
our thousand years of its long pro-
ggle; and then look forward through
en hundred years which have elapsed
epoch: and though he cannot hope
thom all the mysteries of history, yet
plain much that was before obscure;
all, can trace in its great results the
on of a supreme intelligence, direct-
this restoration of man to his high

hilosophy of all the ancient nations,
scover evident traces of a revelation
made to man; and, though the
this revelation are often sadly dis-
d perverted by error and corruption,
t the rubbish of human speculation
stition, the pure gold of divine truth
l to be perceived. The earlier and
od of the Chinese system of philoso-
eligion, the *sagas* of the Indian na-
deeply mysterious rites of the Egyp-
well as the later more varied and
thology of the Greeks and Romans,
some common elements of an ori-
lation, as well as traces of an aspira-
man nature after some great resto-
midst all the wanderings of human
he worshipper of Fo, in China, the
nystic of India, the star worshipper
and the fire worshipper of Persia,
an of Egypt, and the mythologist of
Greece and Rome, all looked forward to a period, when the heavens should open and send down the Great Deliverer. The glowing picture, which the Roman bard (he of Mantua,) draws of the golden-age of Saturn, when the "*Virgin should return, a new progeny from high heaven descend, and a new order of ages begin to roll round*," embodies a sentiment common, in greater or less distinctness, to all antiquity.

As the event approximates, the traces of earnest expectancy become more manifest. Tacitus and Suetonius, Roman and Pagan historians, both tell us, that about that time, all the nations of the East had "*one common persuasion*," that a "*great ruler should come from Judea, who should govern the world.*" The wise men of the East, following the guidance of the mysterious star to the crib of Bethlehem, were but the representatives of this sentiment. Thus the "*star of Jacob*" not only illuminated Israel, upon which its rays were immediately shed, but was a beacon of hope to all the nations of the earth! *He, who was to come,—the desired of the eternal hills, was thus truly "the desired of all nations!"*

Who will not perceive, in this preservation of primitive truths, amidst all the devastations of error, evidences of an all-wise Providence! In the preservation of these rays of light, amidst the darkness of paganism, who will not see the agency of the great Father of light? This providence might be more readily instanced in the selection of a special people for the keeping of the primitive tradition, and particularly in the manifold interpositions of Heaven for the preservation of this people, throughout the vicissitudes and struggles of its eventful history. But though this is an obvious, it is not a necessary illustration of the subject; traces of that providence are clearly impressed on the history of the philosophy and religion of all nations! And modern antiquarian research is making this daily more and more palpable.

This period of preparation was long and mysterious; and, though we cannot hope fully to fathom the ways of Providence in delaying the restoration of man so long, yet we may conceive some probable reasons for the delay. It seemed necessary that man should be left

thus long to his own resources, that, by painful experience, he might be taught to feel his wants, and to discover that mere human wisdom could provide no adequate remedy for his errors—no balsam to heal the bleeding wounds of his soul. He would thus naturally be led to anticipate a supernatural remedy, and to look for a Divine liberator.

As the great, long expected event approaches, the plot of history thickens. The various dynasties of the Assyrians, Medes, and Persians had passed away, and the two powerful empires of the Greeks and Romans had risen on their ruins. Divine Providence seems to have selected these two kingdoms as the immediate forerunners of that *great empire of Heaven, which should be established in eternal justice, and should endure forever.* The astonishing success, the high civilization, and the characteristic traits of these two cognate races, as well as the boundless influence which they exercised over the destinies of the world, seem all to have been designed by Providence as a preparation for the gospel.

The Greeks had extended their empire from a remote peninsula of Europe to the very heart of Asia, and thus their beautiful language, their poetry, their philosophy, their refinement, and their legislation became the common property of the world. Europe and Asia became kindred in sentiments and sympathies, and an intercourse was kept up, which made them both live of the same life, and breathe, as it were, the same breath. The former sworn enemies of Greece—the countrymen of Xerxes and Darius, now bowed to her power and paid a willing homage to her superior mind. Thus the Greek language became the language, at least for literature and government, of half the world.

Next came all conquering and all devouring Rome; by slow but steady steps advancing, until she became the mistress of the world, and swallowed up the Greek empire itself. With less refinement and imagination than Greece, Rome had more practical sense and stern virtue. With her, however, there was, originally at least, little other idea of virtue, than that which its Latin name imports—strength. Though treachery sometimes disgraced her public policy, yet veracity and fidelity to her promises marked her general course, while on the contrary, *Græca fides*, with the Romans was almost as common as *Punica fides*—and *Græculus*, a common by-word of reproach. Military courage, and stern, unyielding perseverance through difficulties, were the distinctive qualities of Rome—and the sternness of Cato, the devoted patriotism of Cethegus, the bold daring of the Scipios, as well as the savage fierceness of a Marius, and the heartless cruelty of a Sylla—are all evidences of different shades in this trait of character. Her historians are as far superior to the historians of Greece as her poets are inferior. Her practical sense and her unyielding adherence to principle gave to her legislation a character of stability and consistency, well calculated to have a favorable influence over the civilization of those nations who were brought under the sway of her triumphant eagles. And these comprised nearly all Europe, one half of Asia, and all that was worth conquering in Africa—all the countries, in a word, bordering on the Mediterranean sea, then the great thoroughfare of the world.

The Roman empire had attained its acme under Augustus, who sought, by a wise policy, and by pacific measures to consolidate but not to extend any farther, the vast empire. In the fortieth year of this great prince, when all the civilized world obeyed the command of Rome, spoke the Roman or Greek language, and were all in profound peace—when not a voice disturbed the calm of nature or the serenity of nations—the *heavens were bowed down*, the *clouds rained down the Just One*, and the *Prince of Peace, the new progeny from high heaven descended*—while the music of the spheres in sweetest strains of melody breathed the motto to be inscribed on his peaceful but all conquering banner—"*Glory to God—peace to men!*"

Could a more auspicious moment in the history of the world have been selected, even by Divine Intelligence, for the coming of His Son! when the long delayed expectancy of mankind was now strained to the utmost degree of intensity, when the nations of the world obeyed a common sceptre, were thrown into constant intercourse, and were knitted together in the bonds of the closest amity—was not this the moment most favorable for

the great restoration of human nature—for the great golden age, predicted and so long sighed for by poets, prophets, patriarchs, and sages of every age and clime? Does it not seem that Providence made Rome the mistress of the world, that, through the channel of her language, laws, and universal empire, the new divine system from heaven might be more readily and more widely disseminated throughout the world?

The evidence of a Divine Providence increases, when we reflect that Rome had now attained her highest point of power, and that her subsequent career was downward; one of almost ceaseless decay and decline. Not all the sterling wisdom and integrity of her Trajan—not all the political philosophy of her Adrian—not all the keen penetration and searching forecast, and stern military prowess of her Antonines, could stay, at least permanently, her downward career! She had fulfilled her mission, and her services were no longer needed on the arena of history. Her subsequent career down to her final extinction in the fifth century, was to exhibit to the world a memorable example of the uncertainty of all human things, and of the chastisement due to a long course of bloodshed and of crime. Had she received and adored, instead of rejecting and persecuting the Redeemer and his disciples, her destinies might have been brighter and she might then have become, at least more fully, the great connecting link between ancient and modern civilization.

Stand we now upon the same lofty eminence of Christianity at its birth, and take a prospective view of the history of the world, down through its long and chequered career, from that epoch to the present day—the second great department of universal history.

Divine Providence here greets us at every step—sometimes with the terrific destructiveness of a volcano, sweeping over the world to punish vice, and anon dropping its rich dews of mercy to reward virtue, and whispering its accents of divine comfort into the ears of the persecuted and broken hearted. Sometimes exhibiting itself in characters as clear as if they had been written with the vivid lightning of heaven, and anon, pursuing unperceived its noiseless course of seemingly tardy, but always sure retributive mercy or justice. Over this most important portion of history particularly, Christianity sheds her broad clear light, gives us new views of its great facts and mighty results, solves many of its problems, and clears up many of its intricacies and mysteries.

And first, why was it permitted that this great regenerating and all restoring system should undergo a most relentless persecution for the first three hundred years of its existence? Because 1st, it was meet that the condition of the early Christians should be like that of their Divine Founder—that the *disciples might not be above the Master*. 2dly. Suffering is a condition best calculated to purify and perfect virtue, to detach from the world, and to make the bruised heart sigh for a more perfect restoration in heaven. And 3dly, God wished to show that Christianity was truly His work—that its progress could not be stayed, nor its spirit quenched by the fiercest human opposition, even when that opposition was made by a power which wielded the destinies of the world, and that this divine religion should go on gently, yet strongly, conquering and to conquer, and, after the mighty dynasty of all subduing Rome should have crumbled in the dust, *she* should build up amidst its ruins her splendid temples, rear her cross on its triumphal columns, and establish, on the site of a fallen earthly empire, an empire of heaven which should never end!

She was to conquer, however, as her Founder had conquered, by suffering and by dying—but those who made her suffer, as those who had made her Founder suffer, were to meet with a certain and terrible retribution even in this world. This chastisement of Heaven on the Roman empire is read in the terrible visitations from earthquakes, famines, and pestilence, which almost depopulated whole provinces in the second and third centuries of the Christian era, and which drew down upon the innocent Christians, whose rejection of the idolatry of the empire was reputed the occasion of these awful scourges of Heaven, the most terrible punishments of a savage code, that spared neither age nor sex. And when the measure of that city's guilt had been filled up—when she had become *drunk with the blood*

of the saints, she was destined for nearly two hundred years to suffer more than she had inflicted, and finally, after having been exhausted by repeated incursions of northern barbarians, to fall at their feet a lifeless corpse! *Sic transit gloria mundi!*

2. Pagan Rome would not co-operate in the great work of regenerating and renovating the world—that task was commited to another people, the sworn enemies of Rome. The northern tribes, from the days of Brennus, had been the greatest scourges of the Roman empire: they now burst through its feebly defended frontiers with resistless fury, spreading devastation and ruin in their course—first pillaging and then destroying the Roman empire in the west. Though much evil and much chaos followed this migration of the northern hordes, yet Providence drew good out of the evil, and, through the agency of the Christian religion, turned all to the advantage of mankind. Upon the decayed trunk of the old Roman civilization, were ingrafted by the hand of religion the vigorous shoots of northern intellect, and all modern civilization is but the growth from that ingrafting. The blending of the chivalry, generosity, and equity of Germany with the stern valor, unswerving justice, and unmitigated rigor of the ancient Roman empire, constitutes the basis, the distinctive character of all modern improvement. That union never could have taken place, however, but for the divine agency of Christianity, taming the wild ferocity of the northmen—pruning, and thereby invigorating, not changing the plants which it only transplanted to a more genial soil, and cultivated after a wiser system. Divine Providence, working through religion, is thus here, as every where else, the cardinal principle, the pivot, the clue of all history.

3. Thus happily to blend together the tamed ferocity of the northmen and the effeminate civilization of the Roman empire—to break down all walls of separation, and to make friends and foes mingle as brethren of one family—was a work of vast difficulty, a problem, the solution of which required both time and patience. The agitation and ferment of society had first to settle down—its discordant elements had then to approximate and assume their proper relation to each other; and some potent witchery was required to blend in glorious unity, principles so contradictory. In its own proper time, Divine Providence, by spreading her magic charm of religion over the distracted nations of Europe, brought about this happy result. An instrument suitable to the emergency was needed, and such a one Providence raised up in the person of Charlemagne. As a warrior, as a legislator, as a statesman, and as a Christian sage, the world has seen few such men as Charlemagne. His mighty mind was fully adequate to solve the great problem of his age—to put an end to chaos, to restore order, and thereby gradually to make Europe what God had always intended her to be, the nursery of religion and science the blooming garden of civilization.

Already three hundred years had elapsed since the fall of the Roman empire in the west during which time Europe, and especially Italy, had been a prey to anarchy and chaos. Succor had often been implored at the court of Constantinople, which still kept up a show of power over the west. But that feeble, and effeminate, and perfidious court—ever sinking lower and lower in the scale of degradation, had either disregarded these cries of suffering Europe altogether, or had sent but precarious aid; or more frequently, by perfidy, had added to those sufferings. Besides, the yoke of weak and perfidious Byzantium was more galling to the generous spirits of Europeans, than all other evils, however atrocious. In this emergency, the voice of the people, the voice of Providence and of God, called on Charlemagne to concentrate the energies of Europe in one vast empire, which would revive the empire of the Romans in the west, and be able to meet and cope with all external foes, not excepting the empire of Byzantium itself. It was a magnificent idea, beautifully adapted to the wants of the age; and had Charlemagne lived to carry out more fully the conceptions of his mighty mind, much of the subsequent chaos of the middle ages might have been prevented, and civilization might have been perhaps advanced for centuries. But his successors had little of his mind—and imbecility and family feuds prevented the full carrying out of work so nobly begun. Thus half a centur

great Alfred in England—the coun- Charlemagne, though in a much phere of action—had many of his ans frustrated by similar contingen-

ere the views of Providence in thus g to be retarded for centuries the ad- t of humanity? We can scarcely em. Was it that the European mind et fully prepared for a perfect resto- d that the grand design of Charle- as in advance of his age? that the ts of the north had not yet settled d that the electric spark of Chris- d not yet sufficiently aroused those spirits to make them the recipients er civilization?

d seem so. As an evidence of the d simplicity of that age—of its total nce in the evil ways of human na- might allege the fact, that even the rlemagne seriously imagined that by his vast empire among his three sons, uld be secured among them, by the ural ties of brotherhood, by which the would naturally be subject to the n honorable evidence this of the great ness—of the honesty, and simplicity, ncy of faith in that age—but, accor- the rules of our present utilitarian poor specimen of political forecast."* nite Europe in one great family—to r energies and call forth her resour- ive her on in the career of civiliza- er and more violent means seemed . Efforts had been made for an or- n *from within*, and they had failed—a long protracted and most dangerous *m without*, by producing a powerful reaction from within—at length brought about these happy results. The political history of the Mohammedan imposture, during the one thousand years of its eventful struggle with Christianity, together with its bearing on the destinies and civilization of modern Europe, would form a theme for the Christian philosopher, at once ample, useful, and interesting. I can only allude to some few leading features, in that struggle as far as they illustrate a Providence watching over the interests of Christianity, and turning all the events of history to its advantage. And here, more perhaps than any where else, we may point to the good results of this dreadful contest, which lasted with little intermission from the 7th to the 17th century, and exclaim: "the finger of God was there!"

When in the freshness of their young fanaticism, in the 7th century, the followers of the Islam, after having mastered Arabia, burst with resistless fury through Syria, Palestine, Persia, Asia Minor, Egypt, and northern Africa, subduing every thing in their way and wherever they passed, blighting every flower of civilization and breaking down every monument which ages past had reared to literature and religion—when, after having subdued, in less than a century, more than half the world, they broke like a hurricane into Europe, through Spain, in 711—when, after having conquered the better half of the Hesperian peninsula, they crossed the Pyrenees in 732, flushed with victory, and never having yet known defeat, and rolled on, on the rapid tide of victory and of conquest—and when Charles Martel, with the flower of his French chivalry, met them near Tours, and with an inferior force, gave them the most overwhelming defeat that is perhaps recorded in history, we may exclaim, "*the finger of God was there!*"

been asserted that Charlemagne could his own name. Is this probable, when that he was the great protector and reletters in the 8th century? His palace sylum of the learned. The famous Alngland, Peter of Pisa, and other learned his house their home, and held in his at stated times, conferences on various and literary subjects. He himself was t with the languages, and especially Latin, which, if we may credit Eginecretary and biographer, he understood his vernacular tongue. The same conous writer assures us, that, towards the is life, he corrected a Latin version of ospels by collating it with the original Greek and the Syriac version. The learned Lambecius tells us, that there is still preserved in the imperial library of Vienna a manuscript copy of a commentary on St. Paul to the Romans, corrected by his own hand. The mere fact (if it be a fact) that some of his public documents are signed with his cypher or mark, would not justify the Abbe Belly in asserting that he could not write his name; for antiquarians have proved, that through etiquette and custom, many princes of the middle ages either did not sign their official documents at all, or substituted a mark for their real name. (See Nouveau Traite de Diplomatique, tom. II. pp. 430--433, et Annales de la Phil. Chretienne, tom. xviii. p. 361.

And when, in the 11th century, the noble Robert Guiscard drove them from Italy, and taught them the prowess of a Christian warrior—*the finger of God was there!* And when Godfrey de Bouillon, with Hugh of Vermandois, and Bohemond of Tarento, and Tancred of Apulia, led their bold, choice European spirits into the very heart of the Mussulman empire, and, after having achieved prodigies of valor, and overcome, with almost superhuman courage, the most appalling difficulties, planted their broad pennons, which had waved triumphantly over a hundred battle fields, on the lofty turrets of the city of Sion—"*the finger of God was there!*" And when, in spite of all opposition, that banner floated there triumphant for nearly one hundred years, solitary and alone, in the very heart of the enemy's country—thousands of miles from Europe and from succor—even the Mohammedans must have exclaimed: "*the finger of God is there!*"

Talk to me indeed of the uselessness and folly of the crusades! What if the European powers were not able finally to preserve their conquests in Palestine? This was a very minor consideration, an object of secondary importance. The crusades were entirely successful in fulfilling the mission which Providence designed them to fulfil. They did what no previous effort could do—united Europe in one great cause, aroused into active exertion all her dormant energies, awakened her spirit of enterprise, gave the first great successful impulse to modern civilization, and under Divine Providence they were the main links in the chain of mighty achievements which saved Europe from Mussulman thraldom, and darkness, and ignorance, and desolation, and barbarism.

That these terms are not too strong, all who have read the history of Mohammedanism in its leading features and great results, cannot fail to acknowledge. Wherever it placed the iron hoof of its despotism, literature, and enterprise, and civilization, and liberty fled shrieking from the spot. There was no progression in this dull, monotonous system of despotism; and no nation subject to its rule ever attained to a higher stage of civilization at best than that of semibarbarism! It is true that, for a brief period, the caliphate of Cordova in Spain, and even that of Bagdat, a bright exception to this remark, as literature is concerned: but it would been strange indeed if the active mind Arabs, after having for centuries been contact with the Greek and European and having during that space had access to all their literary resources, not have profited at least something b advantages. But these are only excep a general rule. Nor could these ef Arabian mind counteract even tem the essential evils of a religioso-politic potism, which Schlegel characterizes usually strong, clear, and comprehensi guage, as having consisted "*of a proph out miracles, a faith without mysteries religion without love:*" a mere mean soulless theism—a kind of precursor (naticism included) of the rationalism ism of the present day.

It is always true, then, that the th years' struggle of the cross against th cent was essentially a struggle of civi against barbarism, of light against da and that the results of that struggle, triumphs of modern civilization, are v which belong to *us*, and which should to every heart that can feel or think name of literature, or religion, or liberty hail, then, to the spirits of the illustrio who fought and bled in that noble ca John Hunniades of Hungary, to Scar of Albania, the ancient Epirus, both he a hundred fights in that holy struggle, very names made many a Turkish blanch with terror—to the brave Pol defended the outworks of European inc ence for centuries, and who died nobly ing their mountain passes, as Leonid his Spartans at Thermopylæ—to the Cid and the Spaniards, who, with th perseverance which had characterize ancestors under Sartorious, and those w fought under the walls of devoted Nu kept up an uncompromising warfare hundred years with the Mussulman co ors of their country, nor desisted till th driven them back into Africa—to the knights of the Rhodes and of Malt achieved prodigies of valor in that

devoted themselves for the salva-
urope—to the heroes of the great
ry at Lepanto in 1571, which ruined
h fleet, and destroyed the Ottoman
r over the Mediterranean—and last-
nuch abused pontiffs, who were at
aye, the very life and soul of all
enterprises!

these manifest strokes of Divine
, which thus raised up suitable in-
for every emergency, and said to
waves of invasion, when breaking
most menacing and terrific roar
shores of civilization, "thus far
ome and no farther, and here shall
your boiling waves,"—but for
t would have prevented Europe
ning what northern Africa and
western Asia have long been—a
ided province of the Mussulman
While those once blooming gardens
and Greek, and even of Christian
, have been thus trodden under
Mohammedan invader—all their
hted, and all their fruits plucked—
Divine Providence saved Europe
me awful fate?

ho are acquainted with the early
he Christian Church, cannot fail to
ed the subtle, proud, disputatious,
id perfidious character of many
Greek Christians, which charac-
almost the same extent possessed
f Egypt and of northern Africa.
the controversies, and sects, and
among Christians during the first
ed years of the Church, origin-
ssed, and were decided in one or
se countries. Can the Christian
then, wonder that their pride and
met with an awful retribution of
idence in their permitted subjuga-
Mohammedan dynasties? It is to
owever, that the period of their
ed captivity is drawing to a close,
ring been chastised enough, they
n be sharers in the benefits of
erature, religion, and civilization.
story of the thousand years' strug-
oss with the crescent brings us
l the sixteenth century. I might
continue the rapid sketch I have begun, through the various phases of the great religious revolution which occurred in this century, a period well characterised by Schlegel as the *barbaro-polemic*. I might then take a glance at the religious wars to which that controversy gave rise at intervals for nearly one hundred and fifty years, including the awful war of the peasants in Germany, and the more dreadful scourge of the thirty years' war, so graphically painted by Schiller. I might allude to the great result of all this long struggle, in the treaty of Westphalia in 1648, which has become, as a *religioso-political amnesty*, the basis of almost all European domestic and international policy since that period. I might refer to the flagrant violation of the spirit and letter of this treaty, in the barbarous and long continued penal code of England against the Catholics, a code written with letters of blood, and executed for nearly one hundred and fifty years with the most unrelenting cruelty. Many of its provisions, especially for Ireland, would have disgraced the statute book of the grand Turk himself! (See Cobbett's Reformation, Letter xv. 434, 435.) But a sketch of all this would lead us perhaps too far. Time urges, besides that the ground is perhaps too delicate to be traversed, *inoffenso pede*, on an occasion like this.*

* It has been *asserted* that the Catholic Church has been ever the uncompromising enemy of republicanism and the sworn ally of despotism, and that we are indebted to the Reformation for all our civilization and liberty! From the schoolboy declaimer, who apostrophises the goddess of liberty, to the editor on his tripod, the grave minister in his pulpit, and the learned professor in his chair, this assertion has been so often reiterated as almost to have passed current for truth. Now, what are the *facts*?

1. The oldest republics in the world are of Roman Catholic origin: that of St. Marino, founded in the 4th century, and still flourishing under the shadowing protection of the Pope's government; that of the Swiss cantons, founded in the beginning of the 14th century by the immortal William Tell, to say nothing of the free cities of France, Spain, and Portugal during the middle ages, nor of the Italian republics of Milan, Venice, Genoa, Florence, Sienna, and Pisa, which secured their independence in the 12th century. The Pope himself was at the head of that famous "Lombard League," the members of which in 1168—a little more than 600 years before our declaration of independence—pledged their lives and fortunes to defend the liberty of Italy against the incroachments of the imperial tyrant Frederic Barbarossa. And nobly did they redeem this pledge. Their

Who does not, however, see the hand of Providence in the termination of that last great revolution, of that last effort of the great principle of evil, the last effort of the mighty fermentation of spirits begun in Germany more than two and a half centuries before? I mean the French revolution? When the social system seemed shaken to its very foundations, and society stirred up to its very dregs —when, under the mantle of a false philosophy, lurked the horrid blasphemy, *Crush the wretch!*—when infidelity and revolution swept like a tornado through Europe, wrecking every thing in its course — when religion seemed crushed, and irreligion everywhere triumphant—He who was seemingly asleep in the vessel of religion thus threatened with shipwreck, awoke from his slumbers, and, like a giant shaking off his sleep, arose, stretched forth his hand, rebuked the winds and the waves, and suddenly "*there was a great calm!*"

At *His* bidding an obscure island of the sea gave to Europe an adventurer with a mighty spirit, who, after having successfully rode the storm of revolution, at length, the victor of a hundred fights and the master of Europe, restored calm, and once more placed religion in the ascendant! And when, flushed with success and puffed up with ambition, he with to transcend the limits of his mission and grasp at universal dominion, civil and ecc ... this second great "scourge of Go was made to feel his impotency! First he ... and then after an ephemeral triu for ever prostrated, this great conquero Europe was bound to a barren rock of ocean, where he was watched by a gorg and was forcibly made to exclaim with ... a Mussulman, whose creed he had fou to slight in Egypt, "*God is great!*" or ... Antiochus of old, "*Now I remember the ... I did in Jerusalem!*" And though may drop a tear of sympathy over his mi ... s, and execrate the cruel policy of ... ... in his treatment, yet we cannot bu ... in his sad fate the agency of that P ... dence which sooner or later, like the pr ... ple of gravitation in matter, brings e ... thing to its level, exalting the humble humbling the proud!

6. I have now finished the rapid and imperfect sketch of universal history w ... my plan seemed to call for, and the lim ... one brief lecture to allow. In conclu ... suffer me to take a very brief glance a ... future, in order to see whether the indica ... of Providence point to any proximate an

decisive victory over Frederick at Como in 1176, terminated the struggle, and their rights were secured to them in the famous treaty of Venice in 1177, in which Pope Alexander III. was the principal negociator on the part of Italy.

2. The theologians of the middle ages, and especially St. Thomas of Aquin, the master spirit of his time, taught in their works *passim* almost the identical principles of democratic government of which our age boasts so much.

3. The *magna charta* of British liberty, with its invaluable privileges of fixed civil tribunals, of *habeas corpus*, of taxation only with the consent of the governed, and of trial by jury was secured to England and to us by Archbishop Langton, and the Catholic barons and yeomanry of England, in the celebrated conference of Runnymede in 1215 more than 300 years before the Reformation. And the provisions of this charter were publicly renewed, and even extended, more than thirty times between that period and the rise of protestantism; while after the Reformation they were constantly trampled under foot, and were in fact virtually repealed for 150 years, until the revolution of 1688. That after the Reformation public liberty visibly declined in England can be seen by the merest glance at English history; and it is most abundantly proved by an able writer in the Dublin Review (Nos. xv. xviii. *xix*).

4. Who were William Wallace and R ... Bruce, the successful champions of Scotch ... pendence at the beginning of the 14th cent ... They, as well as their brave generals and ar ... were all Roman Catholics.

5. Mons. Guizot, a Calvinist, (Civilizati ... Europe, lect. xiii. p. 300) says: "the *emanc ... tion of the human mind* (viz. *the Reforma ... and absolute monarchy triumphed at the same ... over Europe.*" And they have continue ... "*triumph,*" simultaneously to this day. Pr ... is protestant, and Prussia is a slave, groanin ... der a military despotism; Sweden is protes ... and Sweden is a slave; Denmark is protes ... and Denmark is a slave; Holland is protes ... and Holland is a slave; Hanover is protes ... and Hanover is a slave. The freest of all E ... pean protestant governments, that of Eng ... with professions of liberty ever on its lips ... been always the veriest tyrant in heart a ... deed. The union of church and state, the i ... tous tythe system, the atrocious persecuti ... poor bleeding Ireland, all speak, in languag ... cannot be misunderstood, of the sad discor ... between theory and practice in protestant ... land.

And yet, in the face of all these *facts*, w ... still to be told, that we owe every thing t ... testantism, and nothing to Catholicism!

* Sir Hudson Lowe.

on in society, to any great extension of lization, to any better solution of the great blem of all philosophy and of all history— restoration of the image of God in man? ugh perfection is not to be hoped for in world, yet I think that the prospects for future are particularly bright and flatter- more so, perhaps, than at any previous od.

Who does not read in the history of our own ntry evident traces of the Providence of , first punishing tyranny, and rewarding ecuted virtue, then opening a boundless um in the far west for the exile from every on, and thereby extending, through another inent, the blessings of civilization. Gi- ic in her outlines, in her mountains, rs, cataracts, and lakes, extending from n to ocean, the tide of her population is ing westward—and it requires no sketch ancy to anticipate the time when the Ore- territory shall teem with life and com- ce, and the banks of the Columbia become the banks of the Hudson and of the Dela- e!

he farthest islands of Oceanica are becom- aroused by the holy voice of a religion thing peace, inspiring energy, illumining mind, and inviting all to the hallowed ks of civilization. That voice has reached n the Sandwich and Friendly islands to e of New Zealand and New South Wales, its stirring accents have infused a new life whole masses of population.

Africa, too—even barren Africa—hath heard voice, "*Arise and be enlightened!*" In the th, the French have established, on the as of the city of the corsairs, their flour- ing colony of Algeria, and with it, have roduced religion and the arts of civilization; l, though the struggle between enlighten- nt and barbarism may be a long one, yet it not too much to expect to see there renewed a reasonable time, the splendid civilization the first five centuries of the Christian era. en Africa may produce new Tertullians, w Cyprians, and new Augustines. That ice has been heard too at the Cape of Good pe, and even to the very heart of Africa: but the other day, the whole kingdom of yssinia, by dissevering all bonds of religious union with Egypt, and by becoming united and identified in feelings, and sympathies, and faith, with Christian Europe, has truly gone out of "*the land of Egypt and the house of bondage*," and entered into the promised land of European civilization.

Asia also—that cradle of the human race, and that ever teeming fountain of population—is being awakened from her slumbers and is hearing *that* voice, at both extremities of her vast territory. The terrible roar of the cannon under the devoted walls of St. Jean d'Acre, but the other day, taught the effeminate Asiatics, in language of thunder, that the tide of European intelligence is resistless—and that they must either adopt and cultivate her arts of civilization, and be numbered with her family of nations, or else be reckoned among the nations that were. European arts and sciences are fast insinuating themselves amongst the Egyptians and Turks, and the time may yet come, when the once powerful, but now *imbecile* Ottoman government, may cease to exist, or cease at least to be the bulwark of Mohammedanism. And the glories of the eastern churches may then revive.

At the other extremity of Asia, an awful struggle is now going on. The roar of old England's lion is awakening the Chinese from their lethargy of ages; and though the cause of this war may be, and probably is, atrociously unjust—and though the conduct pursued by England in her vast East India possessions, however much it may prove her worldly policy, does not speak much for her zeal in extending the bounds of civilization—yet divine Providence will doubtless draw much good out of this war. If no other result follow from it, every philanthropist must exult at the hope that the wall of separation, with which the Chinese have shut themselves out from all other nations, will be broken down, and that thus these *soi disant celestials* may have at least an opportunity of learning a little *earthly*, and perhaps, some *heavenly* wisdom.

On, on, rolls the tide of civilization—Providence and religion directing its course—nothing can withstand its current—all nations must be borne along on its bosom; nor will it cease to roll on, ever wider and deeper, and clearer, until it reach the golden gates of heaven, and

pour its full flood through those gates into the abodes of the blessed! Then the restoration of the image of God in man will be complete! Then, O history, in the bright light of thy God will all thy mysteries be explained, ar thy problems solved! Then, O God, ' *shalt be justified in thy works, and shalt co when thou art judged!*'"

From Blackwood's Magazine.

THE LEGEND OF ST. ROSALIE.

BY DELTA.

FAIR art thou, Sicily! in all his round,
  Shines not the sun on lovelier land than thine;
With gorgeous olive groves thy hills are crown'd,
  And o'er thy vales the pomegranate and vine
Spread rich in beauty; halcyon seas around
  Thy shores breathe freshness, making half divine
An earthly climate; eye hath no where seen,
Heaven brighter in its blue, earth in its green!

But of these boasts I sing not now—my tale
  Is of an ancient pestilence, when the power
Of death hung o'er thee, like a sable veil,
  And desolation ruled each awful hour;
When man's heart sank, and woman's cheek grew pale,
  And graves were dug in every garden bower,
And proud Palermo bow'd her spiry head,
In silent gloom—a city of the dead!

Hush'd was the voice of traffic on each street;
  Within the market-place the grass sprang green;
Friends from each other shrank with hasty feet;
  When on the porch the plague's red-cross was seen;
The clocks had long forgotten to repeat
  Time's warning hours; and where had revel been
On days of carnival, with wheels of dread
The dead-cart roll'd, and homes gave out their dead.

A lurid vapor veil'd the sun from view,
  And the winds were not; strangers fled the shore;
Lay in the ports a ship without a crew,
  The heat-warped fisher boat and rolling oar;
Wander'd the house-dog masterless, and grew
  So fierce with famine, the gaunt looks he wore
Betoken'd madness; broken was each tie
That sweetens life, or links humanity.

Thus week on week crawled on, and day by day,
  Down to the dreary caverns of the grave,
Pass'd in this harvest home of death away,
  Unmark'd, unmourn'd, the beauteous and the brave,

The white-hair'd sire and infant of a day;
No funeral had a single follower, save
The hirelings who for wine or booty schemed,
And, while they trode the verge of hell, blasphemed.

Till one grey morn when all was drear and dumb,
Arose, far off, the sound as of a sea,
Or wailing of the wild winds when they come
To strip the frail leaves from October's tree.
Now nearer—'twas the multitudinous hum
Of human tongues. What could their meaning be?
The timid and the plague-struck left their beds,
And all the roofs were clad with gazing heads!

And lo! a grey-haired abbot in the wan
Of a tumultuous, motley, rushing crowd,
Which thronged around the venerable man
And scarce a passage for his path allowed.
Above his head, as if a talisman
Of peace, a long white silken banner flowed;
Unsandalled were his feet, his sackcloth vest
And sable cowl, humility confess'd.

And in his calm blue eye a mystery shone,
And on his brow a bright intelligence,
As if his soul to happy worlds had flown,
To carry back some gracious message thence;
Straightway he mounted on a ledge of stone,
'Mid the hush'd crowd glad tidings to dispense,
And stretching forth his thin pale fingers, thus
He spake in accents clear though tremulous.

"As in my solitary cell I lay,
On the dried rushes sprinkled for my bed,
A golden light, as if of sudden day,
Around my darkened walls effulgence shed;
Upon my knees I sprang, in act to pray,
And earthward, as I shrank in solemn dread
I heard a silver tongue which thus began:
"Put away fear and look to me, O man!

"Look up to me—my home is Paradise,
Where all is fadeless, shadowless, and grand,
And groves of amaranth in glory rise,
And streams of silver lave a golden strand,
And angels with their white plumes veil their eyes,
As in the presence of the throne they stand;
Put away fear—to lighten human woe,
Only on messages of love we go.

"Yes I have come the harbinger of good
From God to man; the tear, the suppliant sigh,
While happy hearths were doomed to solitude
And silence, have ascended to the sky.

Now by His precious aid who died on rood,
  Health shall once more revisit Sicily—
Again Palermo takes her titles old—
The world's wide granary, the shell of gold.

"As music melts within the moonlight sea,
  So ceased her voice upon the silent air;
And looking up, from silent fear set free,
  Behold! a form angelically fair,
In robes cerulean mantled to the knee,
  Floating in light—a halo round her hair;
Within her hand she held a branch of palm,
And in her eye dwelt heaven's eternal calm.

"Like honey dripping from the comb, so came
  Once more her words—List to me, do not fear,
No vows of wrath I bring, no words of blame,
  This world, where now we are, was once my sphere;
And all the feelings of the human frame,
  And all men's hopes and joys to me were dear,
Yes! I was once a denizen of earth,
And in the home of princes had my birth.

"Each pleasure for my young heart was devised,
  My wishes all were with fruition crowned,
Yet, girt with earthly grandeur, I despised
  The gaiety and the giddiness around,
The calm of holy meditation prized,
  And, seeking solace in religion found;
Till weaned from frailty, in abstraction deep,
I held communion with the blest in sleep.

"And day by day more spiritual I grew,
  And night by night more ravishingly blest;
Scarcely it seemed 'twas human breath I drew,
  For angels stood before my sight confest,
And round my walks in circling glory flew,
  And shadowed with their plumes my couch of rest,
Till by their high communion purified,
The face of man no more I could abide.

"'Twas now my fifteenth summer, and the sun
  One morn was shining on the pearly dew,
When blessing all, yet taking leave of none
  In silence from my palace home I flew,
Flew till my strength was spent and day was done,
  Whither and for what purpose scarce I knew,
Nor was it ever guess'd; though, since the last
Hour of my life, five centuries have pass'd.

"Cherubs hung round, an angel was my guide,
  And mantled in Elysian reverie,
She bore me up the mount and at her side,
  I woke o'ershadowed by an olive tree,

There was I stationed thenceforth to abide,
Till time from earth should set my spirit free,
And so amid the rocks, by foot untrod,
I learned to live with nature, and to God.

"My home was Pellegrino's rocky cell;
The berries of the mountain were my food;
My drink was water from its bubbling well;
My only friends the wild birds of the wood;
Yet found I there a peace which may not dwell
With man below, except in solitude,
When life's one purpose is to fast and pray;
And with my knees I wore the rock away.

"Celestial minds, believe me, for the woes
Of mortal life have sympathy, and I
To hush Palermo's wailings to repose,
Now bring thee down a message from on high,
Hearken to what I bid thee—and the rose
Of health again shall bloom, the plague shall fly:
For it is granted me by heavenly grace,
To be the guardian of my native place.

"Girt with that holy faith which falters not,
Go thou with mourning, and from out the stones
Which strew the floors of Pellegrino's grot,
Gather together my unburied bones;
For since my own, a human voice hath not
Broken its calm with penitential moans;
Bear them, with anthems to the Prince of Peace,
Thrice round the city, and the plague shall cease.

"And then shall pass away the brooding gloom,
Which hid the very face of heaven from view;
Nature once more her course shall reassume,
The fields their verdure, and the sky its blue;
And Faith shall sit upon the sealed-up tomb;
And Time o'er sorrow shed his healing due;
And Hope present, in better worlds restored,
The loved—the quickly lost and long deplored.*

"With downcast earnestness my listening ear
Drank in the sounds celestial; as they ceased
I raised mine eyes, in reverential fear,
To gaze upon the heavenly guest, well pleased;

St. Rosalia was daughter of Sinibald, lord of Roses and Quisquina, who deduced his pedigree the imperial family of Charlemagne. She was born at Palermo, in Sicily, and despising in outh worldly vanities, made herself an abode in a cave on Mount Pelegrino, three miles from rmo, where she completed the sacrifice of her heart to God by austere penance and manual r, sanctified by assiduous prayer and the constant union of her soul with God. She died in 1160. body was found buried in a grot under the mountain, in the year of the jubilee, 1624, and was slated into the metropolitical church of Palermo, of which she was chosen a patroness. To her onage that island ascribes the ceasing of a grievous pestilence which raged at the same time, and ch ceased after her relics had been carried in procession round the city with great solemni- —Ed.

But she had vanished, and the darkness drear
From her abstracted lustre had increased;
And on my couch, within my cell of stone,
Awe-struck, I knelt, in darkness and alone!"

Silently, breathlessly around him stood,
Like men escaped from some tremendous doom
By miracle, the innumerous multitude;
Mid-day had broken upon midnight's gloom,
While as Despair departed with her brood
Accursed, came Hope, each pale face to illume;
And as the abbot ceased, a long loud shout
Like thunder rang Palermo's bounds throughout.

Again, and yet again that sea of sound
Surged up to heaven, and then the joyous crowd,
With leap and locked embrace, and sudden bound,
Each other hailed, in gratulation proud;
While some in speechless ecstacy were drowned;
Others, overcome by feeling, wept aloud;
But onward, toward the mountain as behoved,
All in one wild delirious tumult moved.

Up Pellegrino's rocky side they clomb,
The old man in the midst, and there on high
They found the fair saint's dwelling place and tomb,
A yawning cleft that faced the eastern sky;
Entering, 't was mantled all in twilight gloom;
Which, clearing up, 't was rapture to descry
Upon its floor amid the rugged stones,
The treasure which they sought for—mouldering bones—

The mouldering bones of sainted Rosalie,
Which there unnoticed and unknown had lain,
While spring through centuries five had greened the tree,
And autumn burdened each with golden grain;
As they were borne to light, each bent the knee,
Then downwards followed to the dim-seen plain
In reverential silence, for the time
Was solemn and gave birth to thoughts sublime.

Thus from her trance of darkness, into day
Palermo broke, the bells from every tower
Pealed joyously; and bands with streamers gay,
Assembling, waited anxiously the hour
Which was to chase the pestilence away,
And from its dreaded and destructive power,
Release a suffering city, and restore
To vacant homes the household gods once more.

Then as the vision bade, with chanted hymn,
Thrice round the city marched they in that morn,
With censers in the day-light burning dim,
And the loud sound of timbrel, harp and horn;

All eyes were on the abbot, for by him
  The relics in a silver urn were borne ;*
Behind him paced the vestals vowed to God,
And forms with robes of white and feet unshod.

Meanwhile the vapors, dense and stern, away
  From the blue concave of the sky withdrew ;
Burst forth in radiant loveliness the day,
  And stirring all the leaves the light winds blew ;
Gambolled the flocks, the wild birds carroll'd gay,
  Almost it seemed that nature breathed anew,
And had thrown off the spell, which made her seem
As if bewitched by some night-mareish dream.

Again the tide of life went rolling on,
  And mingling tongues were heard, and hurrying feet ;
The clocks again gave out a cheerful tone ;
  Back to the empty harbors came the fleet ;
With corn the long deserted fields were sown ;
  And traffic swept the grass from off the street ;
Joy reillumed the ocean and its shore ;
And man met man in brotherhood once more.

In season due by grateful hands upreared
  On Pellegrino's rugged cliffs a fane,†
Rich in its architectural grace, appeared
  Over the grotto where so long had lain
The bones of Rosalie, her name revered,
  May find in Sicily no like again
For ever to shine forth the brightest star
In her peculiar calendar by far.

And yearly on that day when from the powers
  Of pestilence Palermo's walls were freed,
The people give to revelry the hours,
  And kneel before her imaged form, and feed
The path of her triumphal car with flowers.
  Such of a grateful nation is the meed
Paid for the blasting of Plague's upas tree,
And such its reverence for St. Rosalie.

"All eyes," &c. The relics of the saint were inclosed in a glass shrine richly ornamented h silver, which was borne in the procession by the principal members of the nobility. See *Acta ctorum*, Sept. vol. 2. It is stated by mistake on page 271, that the relics were found in 1624: hould be 1625.

"On Pellegrino's rugged cliffs a fane." "This chapel is very richly adorned, and on the spot ere the saint's body was discovered, which is just beneath the hole in the rock, which is opened urpose, as I said, there is a very fine statue of marble, representing her in a lying posture, ed in all about with fine iron and brass work, and the altar, on which they say mass, is built over it."—*Dryden's Voyage.*

LETTERS ON THE INQUISITION.

TRANSLATED FROM THE FRENCH OF COUNT DE MAISTRE, BY REV. JOHN FLETCHER, D.D.

LETTER V.

Of all nations in Christendom, the English have the least shadow of right to reproach Spain the severity and terror of the Inquisition. In no country has religious persecution been more e sive and more awful than in England.

MONSIEUR LE COMTE,—

WHEN you reflect upon the conduct of the English writers, in their accounts of Spain, and particularly if you consider the intemperate, but official condemnation passed upon it, which I cited in my last letter, you cannot wonder that I should deem it proper to devote some observations to the awful imputations. The representatives of this great nation deserve, no doubt, to be listened to, when they pronounce an opinion in the midst of the national Senate. The English *people*, the first, beyond all dispute, of all other Protestant people, is moreover the only body of people that possesses a national voice, and that has the right of speaking out, *as a people*. For these reasons, therefore, I think it useful to address them, and without being wanting in that respect which they so justly merit, to ask them to render some account of their own faith. When you have viewed the state, in which their boasted *liberty of conscience or toleration* has involved the nation, you will perhaps be reduced to own that this said liberty, as understood in England, is completely irreconcileable with any positive *faith* or belief whatsoever.

England tolerates *every* sect, and proscribes only *one* religion, the religion from which all its sects have been separated. Spain, on the contrary, admits only one religion, and proscribes all sects. How, then, can two fundamental laws, diametrically opposed to each other, be defended by the same means or arguments? The question is not, to ascertain whether any coercive laws are required, in order to leave each one the liberty of believing, as he likes. This is a problem that is easily solved. The question is, to know how any state, without any laws of this description, can maintain within itself any *oneness* o lief or any unity of worship. And this problem which is not quite so easy.

The English reason strangely. Unde specious name of *liberty of conscience*, establish an absolute indifference in rega the doctrines of religion. And then proc ing from this principle, they at once take themselves to judge and condemn those tions, in whose eyes this indifference ap the greatest of misfortunes, if not even the g est of crimes. But, they say, "*they are hap* Well, be it so, provided that unity of faith the security of salvation do not concern t However, considering the two contrary su sitions, in what manner, I now ask, w their legislators proceed, in order to su this first will or maxim of legislation?

The Spaniard reasons as follows: "Go spoken. It is therefore ours to believe l The religion which he has established is precisely as He Himself is *one*. As tru of its own nature intolerant, so of cours profess liberty of belief, is in reality to a and profess *doubt*, that is, to exclude J Woe however a thousand times, woe to stupid injustice which accuses us of *dam any one*. It is God alone who damns. H said to his envoys; "*Go; teach all nat He that believes shall be saved. He that be not shall be damned.*" Although penet with a sense of his goodness, we cannot l ever forget any one of his oracles. He ca *tolerate* error; but we still know that he *forgive* it. Therefore we will never cea recommend it to his mercies. We will n cease, both hoping every thing for sinc and trembling at the thought that God alo the witness to it."

Such is a Spaniard's profession of faith. Now such profession or such faith as this, supposes necessarily in its adepts a spirit of proselytism and an insurmountable aversion to heresy and innovation. It implies a constant watchfulness over the artifices and the projects of impiety and incredulity and a bold and indefatigable intrepidity in opposing them. In nations which profess this doctrine, legislation looks forward, above all, to the world to come, "*believing that all other things will be added to them.*"

How different from all this is the language and conduct of many other nations. "*Deorum injuriæ*," they say, "*Diis cura*;" the injuries offered to the Gods are the concern of the Gods. Futurity to them is nothing. This brief and uncertain life absorbs all the care and industry of their legislators. They are intent upon the improvements in the arts and sciences, agriculture, trade, &c. They do not, dare not expressly say: "*Religion is nothing to us*," but their whole conduct implies it and their whole legislation is tacitly *materialist*, since it does nothing for the soul, nothing for eternity.

Hence then there is nothing similar or in common between the two systems. Neither has the system of indifference any just reason to reproach the other, until such time as it can point out the means, by which without either vigilance or vigor, nations may enjoy security and repose. But this alas, is a secret which will not easily be discovered.

And now look only at England itself, England, the boasted land of liberty, where men are forever preaching up the rights of conscience and the wisdom of toleration; look at its conduct, when there was question or danger, as it pretended, with respect to its own established Church. Hume has reproached *its* Inquisition relating to the Catholics, as more terrible than that of Spain; because it exercised the same tyranny, without any of the order and forms of that tribunal. "*The whole tyranny of the Inquisition*," says Hume, "*though without its order, was introduced into the kingdom.*"

Under the ferocious Elizabeth, the man who returned to the Church of Rome and the individual who reconciled any one to it, were alike declared guilty of high treason. Whoever, above the age of sixteen, refused for a month to attend the Protestant service, was thrown into prison. If he chanced to relapse, he was banished forever; and if he came back into the country, for example to see his wife or to attend a dying parent, he was condemned to be hanged as a traitor.

Father Campion, a man distinguished for his eloquence and learning and for the sanctity of his life, was executed during this reign, simply because he was a priest and the comforter of his fellow brethren. Falsely accused of having entered into a conspiracy against the queen, he was placed upon the rack, and tortured with so much cruelty, that the gaoler witnessing the inhumanity remarked that "the poor man would soon be half a foot longer."

Walpole in like manner was tried, racked, and executed. He was offered his pardon upon the scaffold, provided he would acknowledge the queen's supremacy. He refused; and was hanged. (A)

And who is unacquainted with the frightful cruelties, which under this same reign were exercised upon the Catholics in Ireland? "They were such as can neither be excused," say the Edinburgh Reviewers, "by any principle either of justice or necessity." Elizabeth was fully acquainted with them. There is still preserved, among the archives of Trinity College, Dublin, a manuscript letter of an officer named Lee, in which he candidly describes these horrors. "They are such," he says, "that one would rather expect to meet with them in a Turkish province, than in a province in England." "And yet," says Cambden, "Elizabeth did not believe, that the greater part of the priests who were thus condemned at her tribunals, were guilty of any crime against the state."

In short, the code of the penal laws enacted against the Catholics, but above all in Ireland, form a system of oppression, of cruelty, and injustice, unparalleled in the history of the universe. (B)

Bacon, in what he calls his Natural History, speaks very seriously of a certain magic ointment, composed, among other ingredients, of the united fat of a wild boar and a bear, killed each of them in the act itself of producing their young; and to this is to be added a cer-

tain moss, which grows upon the scull of a human carcass that has been left unburied. As for the first ingredient, Bacon remarks, there might be some difficulty in procuring it in the way prescribed: but, in regard of the second, "*this*," he gravely and without the slenderest expression of disgust, informs us, "*this* may be every where found in great plenty in Ireland, upon the carcasses which are thrown there in heaps upon the dunghills."

And let me here, my lord, just make to you the remark, that in a nation the theatre of all this unrelenting persecution, it is a law, that "should the king ever embrace the Catholic religion, he would by this act alone forfeit his crown." This, although it is but the natural effect of that same intolerance which I have been describing, this *to me* appears a very strange law: for thus the parliament of England has the incontestible right of dethroning the very best of monarchs, if prompted by piety and religion, he thinks proper to become a Catholic, and a Catholic king has no right whatsoever to drive away the meanest of his subjects, if he thinks proper to become a protestant.

Thus it is, that nations fall into contradictions with themselves, and without perceiving it render themselves ridiculous. An Englishman will prove to you very learnedly, that his king has not the slenderest right of control over the consciences of his subjects and that, if he were to attempt to restore the ancient worship, the nation would in such case have the right to depose him. But, if you were to say to this same Englishman: "How then did it happen, that the eighth Henry and Queen Elizabeth, had in their times a greater right over the consciences of the public, than your kings possess at present? And how comes it, that the English at the aforesaid periods were guilty, for having resisted two sovereigns, who, according to your English theology, were become in relation to them no other than real tyrants?" Interrogated in this manner, our Englishman would, no doubt, before he had seriously reflected, reply: "Oh, the cases are very different." Whereas in fact there is but one, and one incontestible difference between them, namely, that the opponents of Henry *and Elizabeth* contended for the possession of sixteen centuries, whilst the present p are but the offspring of yesterday.

God forbid that I should wish to r quarrels. All I say is this, and I flatte you will think as I do, that the Er perhaps the very last people on earth, any right to reproach Spain with its legislation. With more ample mean defence than is enjoyed by any othe the English have given themselves up form of horror and excess. They h dered one king and expelled anoth have passed through all the convulsio naticism and revolt, ere they arrived of tranquility and repose. And how these scenes and reflections before h can any reasonable man presume to Spain with "its *detestable inquisition*; as, at the same time, he cannot but k Spain *alone*, by means of this institut traversed two centuries of delirium, and crime, with a degree of wisdom extorted even the admiration of Volt self.

Well has this same Voltaire rema though he has applied the maxim "when a man's house is made of should be careful not to throw ston house of his neighbor."

But you may perhaps here observe convulsions of England have now ce that, although her present state may her rivers of blood, she is now ra height of greatness, which excites and the admiration of all other nation

To this I reply, that no one is o even permitted to purchase future an tain happiness, at the expense of gre misfortunes and disorders. The sover makes or who is capable of making culation as this, is alike criminal Wherefore I think, that the kings who by spilling a few drops of impu prevented the effusion of torrents of est, calculated wisely and are undes those reproaches which are so const upon them.

In the next place, I reply, that th state of England has cost the nation, *torrents of blood* but what is still far *loss of faith.* England never ceased

ate until she ceased to believe, a wonder this which cannot well be boasted of. In the present age, it is the prevailing rule, although indeed the thing is done but tacitly, to act and reason upon the principle or hypothesis of materialism: and men even the most reasonable are, without being conscious of it, carried along with the torrent. If indeed this world e every thing, and the next world nothing, hen I own it is but consistent to do every hing for the former and nothing for the latter. but if the reverse be the case, and the next orld is every thing, and the present, comparatively speaking, nothing, then also it follows, hat the opposite maxim should be adopted.

England will no doubt say: "It is you that ave lost *faith*: and it is we that are in the ight." It surely requires no great ingenuity o answer this objection. Wherefore I reply:

Prove to us then that you do really believe n your religion. And show us in what way ou defend it.

There is no learned or well-informed person but what knows the fact, in relation to both the bove subjects. For all that toleration which England boasts so much of is at the bottom neither more nor less than a system of downright indifferentism. It is true, the man who elieves, ought of course to be charitable, but e cannot be tolerant without any restriction. f England tolerates every thing, it is because e has no creed, save what is written upon he mere paper of her Thirty-nine Articles. (c) If England possessed a system of fixed beef, she would then in this case esteem the arious creeds of religion, in proportion as ey resemble her own. But so far is this from eing the fact, that she would a thousand mes rather consent to be represented in her nates by a socinian or an unbeliever, than r a Catholic; proof this, that *faith* to her is very immaterial object.

And since *faith* has thus visibly declined in ngland, or since rather it exists no more, so s this nation, in all other regards so highly spectable, no right to criticise or condemn e, which looking upon the loss of *faith* as e greatest of misfortunes, adopts therefore rtain measures to preserve it.

The more, sir, you examine the matter, the ore you will be convinced, that what in many places men call "*religion*," is in reality nothing more nor less than the sheer hatred of Catholicity. This hatred is even sanctified under the terms of zeal, piety, faith, &c., "*Dant nomen quodlibet illi.*"*

We have lately heard an English bishop (the late Dr. Tomline) declare, in one of his charges addressed to his clergy, that "*the Church of England is not Protestant.*" Strange and curious thesis! For, pray then, what is it? "*It is,*" replies the prelate, "SCRIPTURAL;" which in other words means exactly this, that *the Church of England is not Protestant; but that it is Protestant.* For protestantism consists essentially in nothing else, but in being *Scriptural*, that is, in substituting the Bible in the room of authority.†

You may not have forgotten, perhaps, that in 1805 another English prelate (Bishop Watson) was consulted by a certain lady of his acquaintance, respecting the important and difficult question, "*whether she could in conscience marry her daughter to a man, who was not of the Church of England, although neither a Catholic nor a Protestant.*" (This alludes to Miss Dutton, the daughter of Lady Sherborne, who soon after married Prince . . . . . a member of the Greek Church).

The reply of the bishop is curious. The learned prelate establishes in the first place, the grand distinction between the fundamental and unfundamental articles of faith: and he considers as christians all those who maintain the former. In regard of the others, he says:

* One of the greatest statesmen of the present age, and a protestant also, said to me one day: "*Without you we should not exist.*" The sentiment was true and deeply profound. He felt that the religion of all possible *negatives* is no other than the common hatred of the *affirmation*. If then you suppress the object of this hatred, what, I ask, remains? NOTHING.

† "*Our Church,*" says the bishop, "*is not Lutheran; it is not Calvinistic; it is not Arminian;* IT IS SCRIPTURAL." Now, this is exactly what each and every protestant sect will say of themselves. "*Our church,*" says the Lutheran, "*is not Calvinistic; it is not Anglican; it is not Arminian;* IT IS SCRIPTURAL." And the Calvinist says: "*Our Church is not Lutheran; it is not Anglican, nor Arminian,* IT IS SCRIPTURAL." Thus, too, it is with all the rest of the protestant sects. They are all and each of them, SCRIPTURAL. The sophism, although laughable, is at the same time honorable to the man who invented it; showing an uneasy conscience, and therefore a more or less upright one, looking out for a shelter *somewhere*.

"Every one has his own conscience, and God is our judge." He knew a gentleman, he adds, who had been educated at Eton and Cambridge; and who after having carefully examined the grounds of the two religions, decided in favor of that of Rome. He does not blame him for this. And therefore he thinks, that the tender mother may, with the utmost safety of conscience, marry her daughter to a person who is not of the Church of England, although the children, the fruit of such marriage, were brought up in the religion of the husband. "If," concludes his lordship, "if, in every other respect, the match meets with her (the young lady's) approbation, and that of her parents, it must not be declined from any apprehension of her children's salvation being risked, by being educated in the Greek church, ESPECIALLY (mark these works) as when they arrive at mature age, they will be at liberty to examine and judge for themselves, which of all the christian churches is most suitable to the Gospel of Christ."

Such is the decision of the learned prelate. In the mouth of a *bishop* it is horrible. But, in the mouth of an *Anglican* bishop it is honorable. Had he even no other claim to the reputation which he enjoys, *it* alone is sufficient to conciliate for him the esteem of every respectable man. It most certainly does require a strength of mind, nobly independent, a nicety of conscience peculiarly delicate, a degree of courage extremely rare, to express with that open frankness which his lordship has done, the presumed *equality* of all the various systems of religion, that is, in fact, *to admit the* NULLITY of his own.

Such is the faith of the bishops of that illustrious nation, which ranks the foremost in the support of the Protestant cause. The former of those whom I have cited, is ashamed of the origin of his church, and wishes and endeavors to blot out its very name, that indelible name which constitutes its essence; for since its existence is grounded solely upon a *protestation against authority*, so no diversity in the *protestation* can alter or affect its essence. The Protestant church which once ceases to *protest*, ceases to exist.

The other prelate, guided by the principle and rule of private judgment, which is the basis of Protestantism, deduces from them, with admirable honesty and frankness, a set of singular but inevitable consequences, of which the following is in part the real meaning: "Since one man does not possess any other power over the mind or opinions of another, save that of *syllogism*, (and this each one claims equally), so it follows that beyond the exact sciences there is no universal truth, and still less, no divine truth. The appeal to a book would be, not only an error, but a piece of folly; because it is *of the book itself*, that there is question. If I believed with *divine faith* the doctrines which I teach, solely upon the authority of the king, I should in this case be highly culpable, if I advised any parents to bring up their unhappy children in a state of error, reserving to them only the faculty of finding out the truth, when maturer age and increased learning had enabled them to judge for themselves. But the fact is, I don't believe these doctrines, or at all events, I only believe them with a human faith, just as I should believe in the system, for example, of Stahl, without attempting to hinder any one from believing in that of Lavoisier; or just as I should see no reason, why the chemist of one of these two schools should refuse his daughter to the partisan of the other."

Such as this is the precise meaning of the learned bishop's reply. It must be owned, that honesty and consistency combined, could not have expressed themselves better. But I again ask:—where and what is *faith*, in a nation whose leading pastors think and reason thus? or what possible ascendancy or influence can they possess over the great body of the people, did but the people reason?

I have been acquainted with many protestants and particularly with many English protestants; and I have made it my custom to study protestantism in them. But, never could I discover in them any thing but so many theists, more or less improved and perfected by the gospel. I found them utterly strangers to what is called "*Faith*," that is, divine or divinised belief. The mere opinion which they entertain of their own clergy, is an infallible sign of the notions, which they also entertain of the doctrines which they teach; for, between these two things there exists a constant and invariable connection.

: traced and observed, with a great
uriosity and attention, the manner in
e English in general die. Seldom at-
y their clergy, whom indeed they sel-
for, they leave the world with little
:paration to appear before the tribu-
eir God, without any of those decis-
of faith, hope, love, sorrow, &c. which
t of religion requires on so awful an
. I have found it thus, even among
the most celebrated characters of the
There was nothing in the deaths of
ustrious individuals, that could either
hristian piety or that bespoke real
n faith.

er proof of the indifference of the
on the subject of religion, may be
a the manner with which their tribu-
at the offences committed against the
d faith of their Established Church;
he honors still more, and the applause
early all the most learned portions of
munity bestow upon the very enemies
ves of all religion, their Gibbons,
Bolingbrokes, &c. Hume, for exam-
exerted all his great talents to prove,
: *is impossible, by human reason, to jus-*
character of God." Gibbon, speaking
seau's comparison between Jesus Christ
crates, observes, giving preference to
er, that "Rousseau had not paid atten-
the circumstance, that Socrates did not
word to escape him, either of impa-
r despair." In fact, the works both of
and Gibbon, are neither more nor less,
general a conspiracy against Christian-
l Christian piety. And yet, they are
where read and admired.

ll cite, as an example of the criminal
tion paid to such works, and of the still more criminal indifference paid to religion, the conduct of the celebrated historian, Robertson. Robertson, although a preacher of Christianity and an eminent theologian, with very unchristian politeness, complimented Gibbon upon his writings; nay, he even prostituted his praises upon Voltaire and requested the *pious* Madame Du Deffant to express to him "*the extreme respect and veneration*" which he entertained for the great philosopher.

I ought not to omit the observation, that whilst England is thus tolerant to infidelity and to every form of heresy and sectarism, to the Catholic Church she is still intolerant and unjust. The English dislike a system which enjoins them to believe *more;* and the man is sure to be well received, who proposes to them to believe *less.* The nation swarms with dissenting sects, which undermine and destroy its Established Church, leaving to it little else than a certain form which some as yet take for a reality. Sensible of this, and in order, if possible, to stay the torrent, several writers, and these too members of the Established Church, have proposed, by softening down certain articles of its Creed, to enlarge the pale of this institution, so as to admit into it Christians of every denomination. This is, no doubt, an admirable expedient; and the persons who propose it reason but consistently. Dogmas matter little. The creed of the Anglican Church is reduced to a mere line; and that line is the first. Beyond this, every thing is mere opinion and sentiment. Whence it is my conviction, that, as a *religious* establishment or a *spiritual* power, the Church of England exists no longer. Two centuries have sufficed to reduce the trunk of the worm-eaten tree to dust. The bark alone remains; because it is the interest of the civil power to preserve it.

NOTES AND ILLUSTRATIONS.

The English penal laws against Catholics.

EVER will seriously consider and can-
compare laws with laws, and punish-
with punishments, will be reduced to
at the penal laws of this country against the Catholics were more severe and unjust, and the execution of them, on the whole, more frequent and distressing than what we now reprobate so much in the laws and the cruelties of the Inquisition. He will find that the English Protestant has been a greater per-

secutor than the Spanish Catholic. Consulting our penal statutes against popery, he will be reduced to feel that there is nothing in the codes, either of a Nero or of any other tyrant, against Christianity, that comes up to them in point of injustice, inhumanity and oppression. "*They are a system*," says Mr. Burke, "*as well fitted for the debasement of human nature itself, as ever proceeded from the perverted ingenuity of man.*" In fact, they are the violation of every principle, both human and divine, of every law, moral, social, natural, and Christian. I will cite only a certain portion of them: for such was their multitude and variety, that they followed and pursued the Catholic through every path and at every step of life, from the cradle itself to the grave. For example,

The Catholic, by these laws, was declared and made guilty of *high treason* for the following causes: for refusing to take the oath of supremacy; for maintaining the pope's spiritual power; for giving or receiving absolution; for being reconciled to the Catholic religion; for receiving holy orders beyond the sea. For these alleged offences he was condemned to be hanged, cut down alive, and while still living to have his bowels ripped open and burnt before his eyes.

He incurred the penalty and punishments of *felony* for receiving or concealing a priest, for returning from banishment, for leaving the kingdom without having taken the oath of allegiance.

By a variety of absurd acts he was subject to a *præmunire*; for example, for the receipt of a crucifix or a pair of beads!

He was by a multitude of unjust and odious laws, condemned to various *disabilities and vexations*. He could hold no office, either civil or military. He could neither be an executor, nor administrator, nor a guardian. He was confined to the limits of five miles within his dwelling; and if he passed those limits, he was condemned to forfeit all his goods, and his copyhold lands might be seized.

He was exposed to numberless *forfeitures and seizures*. These were indeed constantly recurring; and they formed not only a source of oppression, but often of absolute poverty and ruin. Thus, if any Catholic presented himself at court, or came from the country into the city of London, he incurred the penalty of a hundred pounds, and was moreover considered as excommunicated, in regard of all personal actions, and disabled from either maintaining or defending a personal action or suit. If he married according to the Catholic rite, he was to forfeit a hundred pounds. And in case that his wife was convicted of recusancy, he forfeited for her every month ten pounds, or else one third part of his own remaining third part of his property. And again, if she survived her husband, she could neither be his executrix nor his administratrix: she was to forfeit moreover two parts of her jointure and two of her dower. She might likewise, during her marriage, be taken away from her husband by any justice of peace, and be confined in his house till she conformed.

If a Catholic christened his child according to the Catholic rite, he forfeited a hundred pounds. At nine years of age his children might be presented, and at sixteen indicted for recusancy. If he kept a Catholic schoolmaster for the education of his children, he forfeited for each day forty shillings: and if he sent them abroad, he forfeited a hundred pounds; whilst also the children thus educated could neither inherit any lands by descent nor purchase, until they had conformed.

If a Catholic harbored, maintained, or relieved any recusant servant, sojourner, or stranger, his father and mother excepted, he forfeited for every month ten pounds. In short, the system of persecution, as I have said, followed and pursued the Catholic from the cradle to the grave. For, if he were buried in any other place but the church, his executors were condemned to forfeit twenty pounds. Such as these were some of the worse than barbarous laws which, until yesterday, composed the penal code of this country against the Catholics.

In regard of the execution of these laws, it will be easily conceived that the men who had the cruelty and injustice to enact them, would have also the savage consistency to execute them. Accordingly, such likewise was the case. During the frightful length of four successive reigns in particular, they were executed and enforced with a degree of cruelty

nd injustice that would have done credit o the most brutal tyrants of Turkey or Al-iers.

During the reign of Queen Elizabeth there were put to death (I state the numbers from he eloquent Sydney Smith's "Letter to the Electors") two hundred and four Catholics. Of these, one hundred and forty-two were priests, three were ladies, and the rest either gentlemen of ancient families or respectable women. Besides these, there died in prison ninety priests and laymen, whilst a hundred and five were *mercifully* condemned to banishment and to the loss of their entire property. The fines and forfeitures and seizures, during the whole reign, were such as to reduce multitudes of families, and many of these the most opulent and honorable, to a state of absolute poverty and distress.

"With respect to the great part of the Catholic victims," adds the same candid writer, "*the law was fully and literally executed. After being hanged up, they were cut down alive, dismembered, ripped up, and their bowels burnt before their faces: after which they were beheaded and quartered. The time employed in this butchery was very considerable, and in one instance lasted more than half an hour.*" He moreover adds that, "*in the list of the Catholic victims no person is included who was executed for any plot, real or imaginary, except eleven, who suffered for the pretended plot at Rheims, a plot which was so daring a forgery, that even Camden allows the sufferers to have been political victims.*"

As farther instances of the barbarity with which the laws were executed, the same writer adduces the cruelties exercised upon Father Southwell, and three respectable and harmless females, ladies of distinguished rank. "*Southwell,*" he says, "*was racked ten times during the reign of the sister of the bloody Mary. Mrs. Ward was hanged, drawn and quartered for assisting a Catholic priest to escape in a box. Mrs. Lyne suffered the same punishment for harboring a priest. Mrs. Clitheroe was accused of relieving a priest, and she was pressed to death* (between two boards) *in York castle, a sharp stone being placed underneath her back.*"

The accounts which Cardinal Allen, in his "Modest Defence," has given of the various methods of seducing and punishing the Catholics, during this reign, are, some of them, even more disgusting and atrocious than the foregoing instances. Thus he tells us that, in order to withdraw them from their religion, "*many innocent virgins were placed under the care of strumpets, to be corrupted; that children were taken away from their parents, and placed under the tuition of Protestant instructors; that the ears of some priests were burnt, and those of some others cut off, and that many were cruelly whipped.*" In short, he adds, "*there were committed unspeakable horrors, not inferior to any of the pagan persecutions.*"

It is not possible to ascertain, at present, the multitude of Catholics who in different towns and places heroically suffered for the cause of their religion. Dr. Bridgewater indeed published an account of twelve hundred of these victims, who by various means fell a sacrifice to the cruelty of their persecutors, even during the periods of comparative lenity, that is, previously to the year 1588. Thus Mr. Sydney Smith, whom I have cited so often, says: "*I find fifty gentlemen lying prisoners in York castle.*" They were all thrown in there in one single night. "*Most of them perished there of vermin, famine, hunger, thirst, damp, dirt, fever, whipping, and broken hearts. They were every week, for a twelve month together, dragged by main force to hear the established service performed in the castle chapel The Catholics were frequently, during the reign of Elizabeth, tortured in the most dreadful manner.*"

I think then, as the Count De Maître asserts, that no nation has less right to reproach Spain, or any other Catholic country, with the injustice and iniquity of persecution than England. I think it even historically true that there suffered a far greater number of Catholics during the reign of the "virgin queen," than there had suffered Protestants during that of the "bloody Mary."*

*As Protestantism was a real revolution, so wherever its advocates had once attained power, they uniformly became the persecutors, even the cruel persecutors of the Catholics. This will be found true, in every country, where Protestantism prevailed or attempted to prevail, over the ancient religion. Thus, for example, in France, the

During the reign of the first James, the number of the Catholics who were executed for the exercise of their religion, is very inferior to the multitude of the victims who were put to death by Elizabeth. James was not by inclination a persecutor. He was rendered such only by the bigotry of the times. The numbers he put to death were *only* twenty-five; of whom eighteen were priests, the rest respectable and pious laymen. But then, save this merciful fact of not sending, like Elizabeth, hosts of Catholics to the gallows, he in all other regards exercised against them, like the virgin queen, the most unjust severities and oppressions. He prohibited the exercise of their religion; he exiled a hundred and twenty-eight individuals, and he crowded the prisons with others. Thus in 1621, when there was question of Charles' marriage with the princess of Spain, James requested the judges to relax somewhat in the persecution of the Catholics. And there were accordingly, says Prynne, let out of the dungeons and prisons four thousand of these victims. To these hardships there were also added, and constantly executed, various other penalties of the law, fines, seizures, confiscations, disabilities, &c. So that the reign of James was, in reality, such was the spirit of the times and the iniquity of the laws, a reign of cruel persecution.

During the reign of Charles, and the duration of the commonwealth, there were put to death, on account of their religion, just as in the reign of James, *only* twenty-three Catholics. Such is the computation assigned in the letter of Mr. Sydney Smith.

The reign of Charles was a reign of religious fanaticism, so much so, as Hume observes, "that it confounded all ease, safety, interest; and dissolved every moral and civil obligation." This fanaticism however was directed almost exclusively against the Catholics, whose situation and sufferings, during a considerable part of it, were awful and distressing in the extreme. Not even would the lords and commons, as Hume states, under any consideration allow the queen to hear mass. They passed a vote, he says, declaring "that, out of their detestation of the abominable idolatry used in the mass, they could not admit or consent to any indulgence in any law for exempting the queen from the penalties enacted against the exercise of the mass." "Every accident," he again adds, "that befel, if unpleasing, was attributed to the counsel of the papists and their adherents." This expression, which recurred then even

Hugnenots not only prohibited the exercise of the Catholic worship, but they every where murdered all the priests and religious who fell into their hands. Fromenteau one of their own historians, relates, that in the Province of Dauphiny alone, they slaughtered two hundred and fifty-six priests, and one hundred and twelve religious. The brutal cruelty of their leader the Baron D'Adrets, is well known. He employed every form of punishment that his savage character could invent. For example, having taken the castles of Montbrison and Mornas, he forced the Catholic prisoners to leap down from the towers, so as to fall upon the pikes of his soldiers, whom he had ranged around the walls. It is even asserted by his historians that, in order to render his children cruel like himself, he compelled them to bathe in the blood of the murdered Catholics.

In Holland the cruelties exercised by the triumphant party of the Protestants, were similar to those employed by the Huguenots in France. Wherever the soldiers of the Prince of Orange, particularly those commanded by his two distinguished lieutenants Vandermerk and Sonoi, wherever they carried their victories, they uniformly put to death every priest and religious who fell into their hands. Such was the case at Dort, Middleburg, Delft, Oudenard and Shonoven. Feller asserts that Vandermerk slaughtered more priests and unoffending peasants in 1572, than ever the Duke of Alva had executed Protestants during the whole course of his administration. Kerroux, a Protestant historian relates some of the cruelties which Sonoi exercised upon the Catholics in North Holland. He tells us that some of these, after having been scourged and racked, were wrapped up in sheets that had been steeped in the spirits of wine; and that in these, being set on fire, they were actually burnt to death. Others, he informs us, after having been tortured with burning sulphur, and with torches applied to the tenderest parts of the body, were made to die from the want of sleep having executioners placed over them, in order by additional torments to keep them awake whenever nature through exhaustion appeared ready to sink into sleep. He again relates that many were fed with nothing but salted herrings, without one drop of water or of any liquid, until they expired and died of thirst. Some, he adds, were stung to death by wasps; some devoured alive by rats; some destroyed by cruelties too indecent to be described.

I think it may be doubted whether the burnings inflicted by Mary in Smithfield, or those in the Quemadero in Spain, were in reality more cruel and atrocious than the hangings by Elizabeth at Tyburn, where the victim was cut down alive, his bowels in this state ripped open, and cast before his eyes into the fire, &c.

ent in speeches and memorials, begat at time the deepest and most real consterna- throughout the kingdom. The pulpits nded with the dangers which threatened on from the desperate attempts of the ts. All stories of plots, however ridicu- were willingly attended to, and dispersed g the multitude. . . . Alarms were r day given of new conspiracies. The ts had entered into a plot to blow up the with gunpowder, in order to drown the

So violent was the bigotry of the times, it was thought a sufficient reason for dis- fying even a Protestant from holding any , that his wife, or relations, or compan- were papists. . . Hayward, a justice ace, chanced to be wounded by a Catho- adman; and this enormity was ascribed pery, not to the phrensy of the assassin, reat alarm seized the nation and the Par- ent."

der these circumstances, it is easy to ine what must have been the situation of Catholics. Petition upon petition was nted to the Parliament for their punish- ; and address upon address was present- the king for the rigid execution of the l laws against them. Accordingly, such he fact. They were every where hunt- ter like so many wild beasts, and the pris- nd dungeons were every where crowded them. Godwin, in his "Lives of the pes," says, "It has been computed that thousand persons suffered, on a religious nt, under the persecutions of Lord Clar- n; and that of this number five thousand hed in prison." Of these the far larger rtion were, of course, the hated and per- ed Catholics. Hume indeed tells us that e were murdered merely *on suspicion* of papists." I say nothing of the losses, eizures, the confiscations, &c., which the olics, during this reign, were compelled ndergo. Every possible art of injustice yranny was practised and enforced against . The reign of Charles was again a of persecution. And yet, astonishing it was in defence of this prince that ere in the midst of his own trials and perse- ns, the Catholics, the whole body nearly e nobility and *gentry who had survived* the injuries of the times, generously came forward, sacrificing for his sake who had so little deserved it, their lives, their fortunes and every domestic comfort.

Under the commonwealth, I need not say it, every injustice was practised against the Catholics which had been exercised during the reign of Charles, confiscations, fines, imprisonments, &c. Their treatment was even, in many instances, still more severe; because Cromwell was indignant and deeply incensed against the whole body for the zeal and courage with which they had opposed his usurpation, and for their devotion to the cause of the murdered monarch.

During the reign of the second Charles, Mr. Sydney Smith states that only eight Catholics, they were priests, were put to death for their religion. The number is probably underrated, for Hume states that "Charles allowed several priests to be put to death, for no other crime than their having received orders in the Romish Church." But, be this as it may, all those other modes of persecution were enforced and practised which had been adopted and followed since the reign of Mary. The most atrocious act of persecution, however, which marks this reign, and which in point of iniquity has hardly a parallel in any other, nay, says Mr. Godwin, "hardly a parallel, in point of systematic and deliberate injustice, in any other age or country," was the tragedy of Oates' plot.

In order to prepare the way for this iniquitous event, "Rewards," says Hume, "were offered and given to any wretch that would come forward and accuse the Catholics. And though they possessed neither character sufficient to gain belief even for truth, nor sense to invent a credible falsehood, they were caressed, rewarded, and supported." "By these atrocious proceedings, accompanied by calm and undaunted perjuries, there were committed," says Godwin, "the most execrable murders, under all the forms of law, but with the grossest violations on the part of the judges who presided, with whom it was, *at all times*, a sufficient reason for giving no credit to a witness, that he was a Catholic. . . . There were destroyed," he adds, "on this occasion, twenty innocent men (all Catholics of

course); and twice as many in the darkness and misery of a prison."

Since the foregoing reign there has not been executed in this country any Catholic priest, for the mere exercise of his religion, although some have been imprisoned and tried upon this account. They were acquitted only through the ingenuity and humanity of the judge. The penal laws still continued, until yesterday, to disgrace and defile our statute book; and it was only after the persevering and generous efforts, and by the triumphant eloquence of one portion of the legislature, that at length the repeal of them was extorted from the reluctant assent of an illiberal ministry. Until this happy epoch the sword of Damocles still hung over our heads, supported but by a thread, which any miscreant or informer had the power to cut and let fall upon them. We were moreover still subject to a countless variety of hardships, injustices, and privations, a mere caste, deprived of our rights as men, as citizens, and as Christians; degraded, insulted and reviled.

However, those gloomy days have passed away, and the beams of justice and liberality have at length shone upon this nation in our regard, dispelling many of those clouds of bigotry, prejudice and intolerance, which for three centuries had disgraced it. They have shone even upon some of those palaces, where hardly a ray of charity towards the Catholic had ever smiled before. (They shine not, indeed, Exeter, upon thine. There a spirit like that of Abbot, whose chief religion was the hatred of popery, sits sullenly frowning down indignation upon our heads.) But above all, mercy, justice and liberality, are now seated in their most lovely forms upon the throne; and its steps are occupied by men, the proper representatives of such a sovereign, men of great minds and of generous hearts, enlightened, just, liberal, and benevolent: "*Mercy and truth have*," at length, "*met each other. Justice and peace have kissed.*"

(B)—*The Irish penal laws against Catholics.*

Describing the general character of these laws, Mr. Burke says of them: "*Their declared object was to reduce the Catholics to a miserable populace, without property, without estimation, without education. . . They the nation into two distinct bodies, without interest, sympathy, or connexion, one, to possess all the franchises, all the prop the education; the others were to be dra water, and cutters of turf, for them.*" "*It is truly*," he adds, "*a barbarous where all the parts are an outrage to the humanity, and the rights of nature.*"

In like manner Dr. Johnson, speaking execution of these laws, declares, that "*is no instance, even in the ten persecuti such severity as that which has been ex over the Catholics of Ireland.*" Indeed, t story of persecuted Ireland might be wel ten upon a roll, like that visioned by th phet Ezekiel, inscribed both within and out, "*Wo.*"

The savage and unjust laws, which described, as forming a portion of our E penal code, were of course common Ireland. For which reason, I need not them in this note. There were, howev yond these, certain others, which wer or less peculiar to that country; and of therefore, I will state a few. For exam

No Catholic could hold any office i city, walled town, or corporation.

No Catholic, whether peer or comm could take a seat in either house of ment, under the penalty of five hundred p and of being subject to all the punishmen popish recusant. He could neither ho office whatsoever; neither sue, nor defen self, in action of law; neither be an exe guardian, &c.

He could hold no office, nor receiv salary or pay, unless he first took the o supremacy, made the declaration agains substantiation, the mass, &c.; and mor received the sacrament publicly, und penalty of five hundred pounds.

He could neither keep any school, no his children abroad for education.

A younger brother, by conforming, deprive his elder brother of the legal rig primogeniture, and even his very paren their estates.

No Catholic could be the guardian, no the tuition or custody of any child under t of twenty-one. The guardianship was dis

chancellor to the nearest Protestant
or else to some other Protestant, who
ired to bring up the child in the Pro-
ligion.

Catholic priest chanced to marry,
inadvertently, two Protestants, or
atholic and a Protestant, unless they
iously been married by a Protestant
he was liable to suffer death.

tholic was allowed to keep any fire
though it was for the defence of his
or the protection of his property. It
made penal for him to cut his vict-
a knife, exceeding a certain length of

very maker of fire arms was forbidden
any Catholic apprentice, under the
of twenty pounds upon the master;
ame sum upon the apprentice.

tholic was allowed to keep a horse,
g the value of five pounds.

otestant was permitted to marry any
, who had an estate in Ireland.

tholic was allowed to purchase any
property.

rowsons possessed by Catholics, were
the crown.

tholic was allowed to take an annuity

rer had conformed to the Protestant
and held any office, was required to
is children Protestants.

idow of a Catholic, turning Protestant,
wed a portion of her husband's pro-
twithstanding any will to the contrary.

Catholic schoolmaster and usher, were
to be prosecuted, as regular popish

priest turning Protestant, was allowed
ty of thirty pounds, to be levied and
he grand juries.

was a fixed scale of rewards from
nds to ten for discovering Catholic
d schoolmasters.

wo justices were empowered to sum-
Catholic above eighteen years of age
mit him to jail, for one year, or until
fine of twenty pounds, if he refused
here and when he heard mass cele-
nd what persons attended it, or to
the abode of any Catholic priest or
ster.

No one was permitted to undertake any trust for any Catholic.

No Catholic was allowed to take any more than two apprentices, except for the linen trade.

In the year 1705, it was ordained by the House of Commons, that "all magistrates and other persons whatsoever, who omitted to put the penal laws in due execution, were betrayers of the liberties of the country. And a vote was passed, that the prosecution and informing against papists, was an honorable service to government."

Even so late as during the reigns of the first two Georges, although all the aforesaid laws remained in force, there were still added to them others, which, if not equally barbarous, were yet in a high degree insulting and unjust. Thus, during the reign of the first George, it was enacted,

That the horses of the Catholics should be seized for the militia; that the Catholics should pay double of the Protestants; and that they should find Protestant substitutes:

That no Catholic should be either a high or a petty constable nor be permitted to vote at any vestry:

That Catholics resident in towns, should be obliged, under certain penalties, to provide a Protestant watchman to watch in their room.

Under the second George, the following laws were made;

That no Catholic should be allowed to vote at any election, unless he had first taken the oath of supremacy:

That Protestant barristers or solicitors, marrying Catholics, should be subject to the same penalties, as if they were Catholics themselves:

That persons robbed by privateers, during a war with a Catholic state, should be reimbursed by a levy on the Catholic inhabitants of their neighborhood:

That all marriages between Catholics and Protestants, should be annulled; and that every Catholic priest celebrating such a marriage, should be hanged.

Even so late as the year 1796, a law was made allowing all foreigners of every description, no matter what their religion, whether they were Jews, Mahometans, or professed unbelievers, to become naturalized and free subjects, upon taking the oaths of supremacy,

&c. *The Catholic alone was excepted:* thus making the rejection of all religion a passport either to place or power and rendering the pious adhesion of the Catholic to the religion of his forefathers, a penalty and a crime.

Such as these were *some* of the laws, for I have by no means cited them all, which formed the penal code of Ireland, composed and enacted by the united wisdom and humanity of the English and Irish legislators. I have extracted them from the works of the two eloquent and patriotic Parnells. The former of these, the eloquent author of the "Historical Apology," after having stated some of them, exclaims, with the feelings of a Christian and the indignant sentiments of a man: "*O hearts of barbarians; of zealots, of Protestants! The flames, which made the name of Bonner accursed; the hideous night of St. Bartholomew, are not so great a disgrace to man, as your cold, contriving bigotry. Can we find terms strong enough to expose to Europe, every where else enlightened and liberal, the dull, malignant conduct of the Irish and English Protestants?*"

Similar too to these are the terms, in which, after having described the aforesaid laws, the equally eloquent Sir Henry Parnell, expresses his generous and patriotic feelings. "*The penal statutes,*" he says, "*are now laid before the reader, under which the Catholics of Ireland so long and so patiently languished; statutes, unexampled for their inhumanity, their unwarrantableness, and their impolicy, which are adapted to exterminate a race of men, already crushed and broken by the longest series of calamities, which one nation ever had the opportunity of inflicting upon another. They were framed against Christians, under the pretence of securing religion. They were the work of Protestants, than whom no sect has cried out more against persecution, when Protestants were the martyrs. They were sanctioned by a nation which owed its liberties, and by monarchs who owed their thrones, to a solemn covenant, that such disabilities should never exist.*"

But I will now present a rapid and abridged account, extracted from the Historical Apology of the eloquent Wm. Parnell, of the manner in which during a series of succeeding reigns, our monarchs continued to treat the Irish Catholics.

Under Edward the Sixth. "The objects of the English, in those days, were to gratify their avarice and pride; to pillage, as well as to tyrannize."

Under Elizabeth. "The Protestant bigot Sir Richard Cox, relates *as a very meritorious action*, that Lord Mountjoy had reduced the Irish papists to the necessity of *eating* one another."

"Sixty princes, independent, and exerting kingly prerogatives from time immemorial, were in the course of six years swept away from the face of the country by the energy of an ambitious woman."

"The priests were always murdered in cold blood, whenever a town or garrison was taken."

"Valentine Brown calmly recommended the extirpation of the Irish papists, as the best means of advancing the Reformation."

"The Lord Deputy Mountjoy, adopted the plan for reducing Ireland, pointed out by the Earl of Essex. This was by fire and by the mine. No quarter was given in battle: and prisoners taken in garrisons, were murdered in cold blood. Whole districts, from the smallest pretence, were delivered up to the sword. Because the queen's troops could not kill fast enough, no Irishman was pardoned, unless he undertook to murder his nearest friend or relation."

"If Queen Elizabeth had never been known but by her administration in Ireland, she might fairly have been ranked among the most oppressive tyrants that ever insulted the feelings or outraged the interests of mankind."

Under James the First. "Although James was known to have tampered with the Court of Rome, yet, to please the Puritans, he prohibited the celebration of mass; and by a still more brutal, and proportionably stupid, he required the Catholics to attend the Protestant Churches. Upon their refusal, the magistrates and chief citizens of Dublin were fined and committed to prison."

"He condemned to death a priest of the name of Lalor; and expelled all the regulars from the island."

"The confiscations were enormous. On the flight of the Earls of Tyrone and Tyrconnel he confiscated 500,000 acres. Sixty thousand acres were seized upon, between the mean of Arklow and Slane; three hundred and eighty

e thousand, in the counties of Leitrim, Long-d, Westmeath, Leix, and Offaly."

"But, at the latter end of his reign he had recourse to an outrage, which, for political villany can scarcely be paralleled. The lords nd gentlemen of Connaught and Clare, had compounded for their estates under Elizabeth; nd had neglected to take out letters patent for he regrant of them. James therefore pro-nounced the titles defective and claimed the states as the property of the crown."

Under Charles the First. "Charles, like his ther, was not by inclination a persecutor. ut, like him, from fear and policy, he became uch. The injustices and oppressions which e exercised upon the Irish: his constant reats and frequent execution of the penal ws; his subserviency to the Puritans, whose arts were hardened by fanaticism, whose ower was commensurate to their hatred of he Catholics, who with one hand signed the w and with the other raised the sword to xterminate the papists; these, and such he causes rendered the reign of Charles ore tyrannical than that of his father mes."

"One of the acts of injustice attempted by he unrelenting Lord Strafford, was the plan r confiscating the whole province of Con-ught. Here, the landed proprietors had al-dy twice purchased their titles from the own; yet Strafford did not hesitate to out-ge every feeling of humanity and every rule f justice, by subverting them a third time. his transaction was certainly the most infa-mous act of oppression that was ever perpe-trated by a plea of law under the sanction of ries."

"Another important injustice was the per-dy of Charles, with regard to the celebrated graces. The Catholics had offered to pay one hundred and twenty thousand pounds for the enactment of certain laws for the security of leration, property and equitable justice. The ing accepted their offer and gave his royal ord that these laws should be passed. He ok their money and broke his word and not ne of these graces was ever granted."

"The Catholics were driven from the court with every expression of contumely and con-mpt. The invidious fine upon them for not frequenting the Church on Sundays, was per-petually threatened to be imposed; and at length, it was made a source of revenue; and was commuted by Lord Strafford for the sum of twenty thousand pounds."

It was owing to the above and a thousand such like injustices and oppressions, that, goad-ed into despair, the Catholics did at length take up arms in their own defence. "But," observes the candid Parnell, "if it is certain that they became rebels, it is no less certain that their rebellion arose entirely from the in-juries and insults inflicted on them. And if we have made this clear, it is unnecessary to carry the argument farther, as this persecution was *increased* to a degree which future ages will scarcely believe, or believing, will won-der how it could be borne."

Such are a few of the accounts and reflections of the generous Parnell. His accounts indeed, as well as his observations, are but similar to those, which have been stated by several other Protestant historians and writers. Thus Le-land, for example, asserts that "*the favorite object of the Irish governors and the English Parliament, was the* UTTER EXTERMINATION *of all the Catholic inhabitants of Ireland. Their estates were already marked out, and allotted to the conquerors; so that they and their posterity were consigned to enevitable ruin.*" Warner, a Protestant clergyman, states nearly the same thing. "*It is evident,*" he says, "*from the Lords Justices' last letter to the Lieutenant, that they hoped for an* EXTERMINATION, *not of the mere Irish only, but of all the old English fami-lies that were Roman Catholics.*" Clarendon even states, that the Parliament party had ab-solutely *sworn* to extirpate the whole race of the Catholics. "*The Parliament party,*" he says, "*heaped many reproaches upon the king for his clemency to the Irish, . . . the whole race whereof they had upon the matter* SWORN TO EXTIRPATE."

During the Commonwealth. I need not at-tempt to describe the horrors of that dreadful period. They are known to every reader. In the whole annals of iniquity, there is nothing more atrocious. Every passion was let loose, and every crime committed that the passions could either perpetrate or invent. Very justly does Mr. Burke say: "*No country, I believe,*

since the world began, suffered so much on account of religion as Ireland."

Speaking of the conduct of Cromwell and his brutal followers, Mr. O'Driscol says of them: "Nothing in history is more dreadful than the slaughter committed by them, when Ireland fell into their hands. They spared neither age nor sex, nor infancy. There is little doubt, that the gloomy fanatics imagined, they would have sinned by sparing. It is probable, that like the Jews, when they spared a remnant of the people of Canaan, they considered any lenity to popery, as an offence that would be visited upon their children." Hence, the savage murders at Drogheda, Wicklow, Cashel, &c. "At Tredah," says Hume, "the few who were saved by the soldiers, satiated with blood, were next day miserably butchered by the orders of Cromwell. One person alone of the garrison escaped to be the messenger of the universal havoc and destruction." Sir William Petty, indeed, states that between the years 1641 and 1652, "above five hundred thousand of the Irish were wasted by the sword, plague, famine, hardship, and banishment."

The system of spoliation and plunder, of course, kept pace with that of slaughter. "About five millions of acres," says Hume, "were divided, partly among the adventurers, partly among the English soldiers, who had arrears due to them. An order was even given to confine all the native Irish in the province of Connaught, where they would be shut up by rivers, lakes and mountains." They were imperiously commanded to retire into this most barren, and at that time, almost desolate part of the whole island, on a certain day, under pain, if found beyond certain limits, of being killed like wild beasts.

During the reign of William. During this reign, this system of spoliation was still carried on with the same unrelenting injustice and rapacity as heretofore. "So little," observes the eloquent author of Captain Rock, "so little were the mere forms of decency observed by the rapacious spirit of the British government, which nothing but the confiscation of the whole island could satisfy, and which having, in the reign of James the First and at the Restoration, despoiled the natives of no less than ten millions six hundred and thirty-six thousand eight hundred and thirty-seven acres, now added to its plunder one million sixty thousand seven hundred and ninety-two acres more, being the amount, according to Lord Clare's calculation, of the whole superficial contents of the island."

To the injustice of the above conduct there was added that torrent of every form of iniquity, which the armies of William poured out upon the country. "Every writer," says O'Driscol, "who has treated of the affairs of this period, has admitted the extraordinary depravity of this army. They confess, that a flood of wickedness had been poured out upon the country by their 'deliverers,' of the most awful and appalling character, that no faith nor promise was observed; that murder, robbery, debauchery, spread themselves over the country, and consumed and corrupted every thing." Well indeed might Burke assert, that "*never did any country, since the world began, suffer so much on account of religion as Ireland.*" And never, he might have added, did any country, since the world began, exhibit so much patience. But "*cruelties,*" says the liberal Sydney Smith, "*exercised upon the Irish, go for nothing in English reasoning.*"

It might be supposed, that in these days of comparative benevolence and humanity, there could hardly be yet found individuals or at least any considerable body of men, who would still wish to oppress and persecute the Catholic. However such, I fear, is still even now the case. "There are persons," says the patriotic Moore, "who, at this moment still sigh for the good old penal times; who consider liberality and justice to the Catholics a degeneracy from their ancestors, and who try to infuse into every remaining fragment of that polypus of persecution, the same pestilent life which pervaded the whole." Such, no doubt, is the spirit and such the character of that powerful faction, which still distracts and disgraces Ireland, the men who exhort their partisans "*to keep their powder dry,*" and who toast and cheer "the victory of the Diamond." Speaking of this dreadful faction but a few years back, the eloquent writers of The New Monthly Magazine say of them: "There, the club their quota to propagate the rancorous

ıgs of the vilest and most anti-social

There, the ordained ministers of ubscribe for the dissemination of the and most mischievous falsehoods. e magistrate chuckles privately over which he is publicly bound to punish. be pre-eminent in villainy and match- dacity, is the short road to command , and to ensure subsistence. Narrow l narrow intellects, impervious to the erous impulses of nature, oppressing r fear and fearing those they oppress, ong have exerted their baleful influ- brutalizing and debasing the Irish o permanent anarchy, creating the hich they now plead in justification wn unpitying rigor."

ıen even now is the general spirit of estantism and such the character of rhom this spirit inspires. If, happily, ɔigots do not exercise the old long tyranny, persecuting and degrading t and insulted Catholic, it is owing, feelings of charity or improved be- , but to the enlightened wisdom and ɔergies of a government, which, for me, has assumed the courage to re- ssion and to hold with steady hands scales of justice. Under its auspices, will confidently hope that at length ies of afflicted Ireland will end: us *his quoque finem.*" We will hope, ng that "wall of brass" will be de- hich the hands of bigotry and in- e erected between the parent Church ew religions. We will hope, that try itself, become more enlightened, de into comparative, or rather into olence and that Ireland will become, r of nations, what it is designed and be in the order of nature,

"Great, glorious, and free,
ower of the earth, the first gem of the
"

-*The Protestant's rule of belief.*

is nothing in the leading rule of the 's belief, that can impart that *certitude* character of *divine faith* requires; spire that wise *conviction* which is nt to Christian happiness. On the contrary, there is nothing in this rule, but what, if well analyzed and consistently applied, must create *incertitude and doubt*, and what therefore must eventually tend to generate incredulity or indifference. These propositions, awful as they are, are, I conceive, as manifestly true in *theory* as they are incontestibly confirmed by *experience*.

For the mind to possess that *certitude*, that unhesitating certitude, which is the essential property of *divine faith*; or even enjoy that calm *conviction*, which is the best ingredient of Christian happiness, it cannot but seem necessary, that both its certitude and its conviction should be founded upon some firm and solid basis, upon principles so fixed, definite, and clear, as neither to admit the misgivings of doubt nor the fluctuations of instability. In fact, nothing should be so solid, as nothing is so solid, as the foundations of *divine faith*; nothing should be so secure and satisfactory, as the grounds or motives, upon which the confidences of Christian happiness repose. Without these requisites, the mind, whose very nature is weakness and instability, must necessarily be unsettled and perplexed.

And what then is the real and acknowledged foundation, both of the Protestant's faith and of his convictions? I am speaking of the *consistent* Protestant. The Protestant, who forms his belief *consistently*, according to his own rule of faith, is a man, who denying and rejecting the right of any external authority to decide, or control his religious opinions, judges for himself and forms his own system of belief, according to the dictates of his own reason and the suggestions of his own conscience. This alone is *consistent* Protestantism, insomuch that whatever Protestant has not formed his belief in this manner, is a direct violator of the first law of the Reformation.

In order then to perform the arduous task, the first expedient to which he has recourse, and in fact, the only one to which he should have recourse, is to study and consult his Bible. Accordingly, he does this. He reads, studies, and pores over the sacred volume, the book, alas, which perhaps beyond any other is the most difficult to understand. However, he reads and consults this. But then, here is the awful circumstance: his own weak and

private reason is its only authorised interpreter; so that what forms his belief, are the notions or opinions which his own judgment affixes to it. Wherefore, supposing any set of religious opinions formed in this manner, although formed with the utmost care and piety, can the person who has formed them thus be really in his own heart assured that they are certainly *divine*, the dictates of the Holy Ghost, and the solid basis of eternal security? Fanaticism surely, or the boldest presumption, could alone confide in so palpable a delusion.* The peculiarity alone of a set of opinions, or of a code of belief formed in this manner, and differing, as it must, from every other, cannot but destroy, to the good sense at least of every prudent man, the assurance that it is *divine*. In fact, any set of religious opinions that are formed and founded upon the judgment alone of any private individual, must of course be just alike uncertain and alike unsteady, as is the judgment itself of the individual who presumes to decide. They can be no other than *conjectures*, or bare probabilities at best. And probabilities are not *faith*. And yet, such as the above is consistent Protestantism.

It is a fortunate thing for religion, as well as for society, that there are few *consistent* Protestants; few, who following their own leading rule, compose *by it* their own separate creeds. For, if such were the case, there would necessarily be just as many creeds as individuals. The ordinary and general principle, therefore, of the belief of the great body of the Protestant public, for example, in relation to the Established Church, is habit and the presumed *authority* of that Church. "*Perhaps*," says Mr. Secretary Knox, "*many nine out of a hundred, have from mere habit belonged to the Church of England.*" This conjectu learned writer may possibly be exag But, to believe, even upon the pres assumed *authority* of any Protestant lies, besides being a violation of the of the Reformation, is at the same tim form far too slender to form the basi belief, that can be properly deemed The reason is, and it is the acknowledg all the Protestant Churches, that all Ch like all individuals, are liable to error: their doctrines consequently may be er and false. "*Articles of Churches*," says Watson, "*are not of Divine authority done with them. This* MAY *be true. T be false.*"

However, so it is: nothing is so in ent as the Protestant Churches once fully established. For, although all th less to admit the rejection of authori all control on the subject of belief, as sistent with the liberty and the privileg of the gospel and of reason, yet, the them claim a measure of authority, w not in fact inferior to that of infal Thus, for example, the Church of E commands and compels its members to its doctrines, under the pain of excomm tion. It even obliges its ministers to that they revere and accept them tates of the Holy Ghost. Surely, t inconsistency and something wors cult to say what is.

But, in order to show still farther the *authority* of any particular Church, however powerful and re may be, is entitled to be prudent and reverenced, as *divine*, let the make the following simple obser him take any single Protestant

Arianism, Anabaptism, Latitudina kerism, and we know not what to of his opinion on Polygamy, but If, then, such an intellect as Mi and exclusively directed to the opinion of the Scriptures, shall n arrived at such conclusions, ho minds escape being blown about doctrine, unless they forfeit the prudence, and servilely addict authority of their teachers?"

No Catholic could, better tha the incompetency of private j stand the bible and the unerring guide.

* As an instance, how difficult it is for any private individual, however learned, talented, or pious he may be, to understand the Bible, the writers of the Quarterly Review adduce the example of Milton, on the occasion of his recently discovered work "*On Christian Doctrine*."

"Milton," they observe, "approached the sacred volume with reverential awe. He professed the most humble deference to its authority. He sought after the truth with conscientious care, and a deep religiousness of manner. When therefore we inform our readers, that the result of the whole work is a system of theology, not merely in discordance with the Church of England, but with every sect by which we are divided, an incoherent and conflicting theory, which combines

pleases; let him take, for instance, the established Church of this country, a Church which is, no doubt, distinguished for the learning, the talents, and the virtues of multitudes of its members. Let him take this Church: behold, he sees at once that its authority is denied and itself rejected, as not being the true Church of Christ, by all the other Protestant Churches and religions of the universe. Its authority is denied and its pretensions and creed are rejected by Churches, perhaps equal to itself in point of extent and of the numbers of their members, for example, the whole Lutheran and Calvinistic communions. They are rejected too by men, who in regard of learning, talents, and their exalted characters, are alike and equally famed as are the members of the Established Church. Wherefore, considering these circumstances, and comparing authority with authority, and claims with claims, the inference, in the ordinary course of reasoning, is that the pretensions of the Church of England to any divine authority are groundless and unfounded. It is certainly so, if the concurrent and united judgment of a *larger*, and this equally enlightened body of men be preferable to that of a *smaller*.

The foregoing consideration will appear still more forcible, if to it be added also the reflection on the state of the Established Church itself. As described by some of its own members, "*it is shivered to pieces by wedges made out of its own body.*" It is divided indeed into schools or sects, maintaining the most opposite and conflicting doctrines. "*We have*," says Mr. Nightingale, "*in the body of our clergy, Arminian, Calvinian, Unitarian, Pelagian, Arian, Socinian, Sabellian, Trinitarian, and I know not how many other sorts of clergymen.*" "*Attend*," says Secretary Knox, "*to the controversy at this day within the Church of England, about the meaning of the 39 Articles, and the obligation incurred by subscription. See how some make absolutely nothing of this or of them, turning the articles into a dead letter; and assent and consent into a farce.*"

The public curiosity is now excited by the formation of a new school or sect, which is rising up in one of the Universities and which is composed of some of its most learned, pious, and distinguished members. What however may be the real tenets, or the ulterior designs of these respectable personages, this is a secret which time must reveal. At present, they appear to be neither one thing nor another, *Via Medians*, wanderers between two very widely separated paths; too enlightened to approve of their own Church, too deeply prejudiced to make choice of ours. *To ours* indeed, their leading and favorite principles would conduct them, had they but the courage to follow them up consistently. Whence also they are called by their own Protestant opponents, "*The Revivalists of Popery.*" But, ah! so, I fear much it will be: arrived on the banks of the Rubicon, they will shrink back and turn away.* However, I will say: "*Tales cum sint utinam nostri essent.*"

Concerning the private opinions, entertained by multitudes of the most learned portions of the Established Church, I say nothing. These, of course, must be various and discordant, wherever men reason and judge for themselves. If indeed, the accusation which is very frequently urged against them, be well founded, Socinianism is their favorite system. Hence, therefore, considering all the above circumstances, seeing the state of the Established Church, that it is thus divided within itself, rejected by all the other Churches and sects of the Reformation, as well as by the immense body of the Catholic Church, considering these and many such like circumstances, I cannot well conceive, how any prudent man can, upon *the sanctions of its* AUTHORITY, either adore its Articles as *divine* or revere the Establishment itself as the institution of Eternal Wisdom. Here again, just as in the case of judging by the *rule* of Protestantism, the prudent man must *doubt*.

If the evils resulting from the principles of Protestantism, were confined but to certain doubts concerning certain articles of faith; or if they were limited only to an inconsiderable portion of society, the misfortune, although great, would still be, comparatively speaking,

* If Dr. Fletcher, at the time when he wrote, had reason to express these apprehensions, it is highly gratifying to perceive that events are taking a different course. Several of the Oxford divines have abjured Protestantism, and well-founded rumor says, that their example will soon have numerous imitators.—ED.

of inferior moment. But unhappily both for the order of religion and of society, the great evils which result from those principles are these, that, besides producing doubts and various forms of religious error, they produce, moreover, wherever they are boldly and consistently applied, either the rejection of all religion, or a total indifference to its doctrines. Such certainly is the fact: whilst, at the same time, the multitudes who do apply them thus, are countless and innumerable, crowding all the paths of society, and consisting for the most part of men, who, if not learned, are well educated. And then, what is still most awful, it is *by those principles alone*, that they either defend or pretend to prove their respective codes of irreligion.

In fact, if once you emancipate the human mind from all restraint, if you proclaim, as the first law of Protestantism does, that every individual is the judge and arbiter of his own belief, why, with this prerogative, this "*glorious liberty of the Reformation*," you may account at once, considering all the various forms of the human character, the force of men's passions, prejudices, and self love, the differences of their capacity, dispositions, &c., you may, considering these circumstances, account, not only for every absurdity of error, but for every doctrine of irreligion, and for a total indifference to all religion. So obviously in fact are all these evils the natural, and even necessary result of the aforesaid principles, that they were early foreseen and foretold by the very men who had introduced them. In their confidential letters to one another, it may be seen, that the first Reformers were frequently wont to own and to lament them. Thus Melancthon, for example, in an epistle to one of his friends, says to him: "*It is much to be feared, that the time will soon come, when men will consider religion as a matter of no moment; or else, they will look upon all differences of religion, as mere trifles and verbal things.*" In another epistle he exclaims: "*What a tragedy have we prepared for posterity!*" To foresee, indeed, and to foretell all this, considering the above principles, required neither any great foresight nor any prophetic spirit.

But, in order to ascertain how far or how exactly the predictions of Melancthon are verified, I recommend to the reader to consult, for I shall not describe it, the state of religion in any or every country or place where Protestantism prevails. He will find that in them all his predictions are frightfully fulfilled. Thus, for example, describing the state of the Protestant Church in Germany, the learned Mr. Rose declares candidly as follows: "*The Protestant Church of Germany is the mere shadow of a name.*" This description, if not *literally* true in regard of the Protestant Churches every where, is still, it will be found, but too nearly correct in relation of them all. Infidelity, Socinianism, indifference are their prevailing characteristics every where. Churches which were once so powerful and animated, formed by the hand of violence, and kept alive by the hatred and abuse of popery, are now dying away, little else than "the mere shadow of a name." In their exertions to pull down Catholicity, they have destroyed Christianity among themselves.

Even in this country, although the English mind is constitutionally religious, although the business of preaching never ends, and the clergy are richly paid for their exertions and belief, even here the spirit of incredulity and indifference is, if not general, very frightfully prevalent. "*In this country*," says the bishop of Durham the late Dr. Barrington, "*there is an almost universal lukewarmness and indifference to the religion of Christ.*" The late Bishop Tomline complains of the same misfortune. "*The characteristics*," he says, "*of the present times are confessedly incredulity and an unprecedented indifference to the religion of Christ.*" Lamentations similar to these may be found in the charges of other prelates and in the works of many of the pious defenders of the established Church. The case is, that the attachment to any church or religion must be, or at least should be, proportioned to the evidence of its truth and to the force of the conviction which that evidence inspires. And there is nothing in the real character or ground of the established Church which, if well considered, either presents such evidence or imparts such conviction. Modern in its foundation, divided within itself, proposing articles which no one understands, professing, as every Protestant Church must profess, the wide principles of private judgment, it is not, consider-

ing these circumstances, to be wondered at that the public should entertain very slender attachment to it or that, as Bishop Barrington laments, "*lukewarmness and indifference should be almost universal.*" If indeed multitudes still adhere, as they do, to the established Church, it is not because they have by serious study and investigation convinced themselves of its divine character, but because they have not done this. Birth, habit, custom, fashion, interest, human respect, these are the general and the chief sources of their adhesion or attachment to it.

The men who now dignify themselves with the name of "philosophers," and who unhappily form an immense school in almost every country, all these are the ardent advocates and admirers of the Protestant rule of belief. It is precisely by it, as I have remarked already, that they all and each of them defend and affect to prove their respective systems of incredulity. They all reason exactly like the Protestant, and they contend that, if the Protestant were but consistent, he would with his principles renounce, like themselves, the belief in revelation, and with them adopt the system of pure rationalism, that is, of no religion at all. Thus, for example, analysing by these principles the progress of belief or opinion, from the first rejection of the Catholic religion, through the different stages of error, down to the abyss of incredulity, the writers of the French Encyclopœdia reason and conclude as follows: "*The Catholic, apostolic, and Roman Church,*" they say, "*is incontestibly the only safe Church. . . She however requires from her members the most entire submission of their reason. When, therefore, there is found in this communion a man of a restless and unsettled spirit, whom it is not easy to satisfy, he begins ere long to set himself up as the judge of the doctrines proposed to his belief. Not finding in these that degree of evidence, which the nature of them does not admit, he now makes himself a Protestant. However, soon discovering the incoherency of the principles which characterize Protestantism, he seeks for a solution of his doubts and perplexities in Socinianism, and he becomes a Socinian. Between Socinianism and Deism there exists only a very imperceptible shade. The distance between them is but a step. And accordingly he takes it. But, as deism itself is again an incoherent system, he insensibly precipitates himself into Pyrrhonism, a state of violence which is alike humiliating to self-love, as it is incompatible with the nature of the human mind. He ends by falling into Atheism.*" Such, according to the aforesaid writers, is the natural progress of error, conducted by the principles of Protestantism, from the rejection of Catholicity to the adoption of their own code of infidelity. *Art. Unitaires.*

But, at all events, the above writers contend and foretell, that if Protestants are not by their principles, conducted to the abyss of Atheism, they must necessarily, provided only that they apply them consistently, become ere long Socinians. "IL FAUT," they say, "*qu'ils deviennent Sociniens; non,*" they add, "*pour l'honneur de leur religion, mais pour celui de leur philosophie.*" Accordingly they remark: "*Il est certain, que les plus sages, les plus savans, et les plus éclairés d'entre les Protestans, se sont, depuis quelque tems, considérablement rapprochés des dogmes des Antitrinitaires. Ajoutez à cela le Tolerantisme, et vous aurez la vraie cause des progrès rapides que le Socinianisme a fait de nos jours; des racines profondes qu'il a jetées dans la pluspart des esprits, racines, dont les ramifications se dévellopant et s'étendant continuellement, ne peuvent pas manquer de faire bientôt du Protestantisme en général un Socinianisme parfait, &c.*"

The reasons which engage these writers, and they are equally the sentiments of the entire school, to entertain the aforesaid opinions, are these: they maintain that between the belief in the Catholic religion and the adoption of Socinianism there exists no consistent medium, no fixed and settled rule upon which the mind can depend with confidence; no secure abode in which the heart can repose in peace. If reason, they say, is the sole judge and arbiter of men's belief, as Protestantism declares it is, then reason should admit and believe only what reason can comprehend. And hence, therefore, it is the concurrent opinion and concession of these writers that, if there does exist a sacred code of revelation; or, if the scheme of the Christian religion is divine, it can be so *only in the sense and according to the system of the Catholic Church:* because it

is in this Church *alone* that there exist any clear, definite, and decided principles. It is even for this very reason, that, hating religion as these men do, they direct all their efforts and employ all their talents, irony, and wit, to overturn Catholicity, heedless of Protestantism with its thousand sects and inconsistencies.

Men may reason as they please, but no proposition can be more philosophically or more manifestly true, than that the leading principles of the Reformation, the boasted prerogatives of Christian liberty, whenever or wherever they are adopted and followed up with *consistency*, must always and do always conduct the mind to error; leading it from illusion to illusion, from precipice to precipice, until at length they plunge it into the abyss of Socinianism or infidelity, or else into a state of complete indifference. "*The thing*," says the candid Mr. Nightingale, "*is lamentable. But there is no way to prevent it, so long as the principle of the Reformation remains.*" The great evil of Protestantism is this, that rejecting the principle of authority, it proclaims and renders every individual free and independent, and of course the easy dupe of his own weaknesses, prejudices, or passions. It is a state of *nature*, wholly incompatible with any notion of Christian *unity*, or even of religious society. Protestantism is frequently compared to a maze or labyrinth without a clue. I should say that it might be still more aptly compared to an ocean without a shore, a sea without either anchorage or port; no star to guide the bewildered mariner, no landmark to point out his way. Hence he is tossed about by every wind of doctrine, the sport of his own self love, prejudices and illusions.

To prevent the above evils, there is but one remedy, but a remedy, alas, which in these days the Protestant is little disposed to adopt. *It is, to return to that Church whose principles alone a steady, unvarying, and clear.* Without such principles, it is alike morally and physically impossible, that there should exist either any stability or any unity of faith, any fixed convictions or any wise security. Without them men must wander forever bewildered and forlorn, like Noah's dove, "*which found no re for the sole of her foot.*" It is true, indeed that men may, without them, coalesce for some length of time; and the zeal of fanaticism and the exertions of a richly paid clergy may long continue to keep up and preserve certain established forms of worship. But, gradually, as it is already the case in most of the Reformed Churches, these forms will alter, and like shadows melt away. "*For*," says Mr. Secretary Knox, "*incalculable vacillation is the natural effect of the leading principles of the Reformation.*" These principles, indeed, besides being thus the sources of "incalculable vacillation," are, moreover, levers too powerful to be controlled, and which must in time overturn the establishments themselves which are founded upon them. If, therefore, stability of belief and unity of faith be the necessary qualities as they no doubt are, of real and true religion or if wise conviction and calm security be the properties, as they equally are, of Christian happiness, then it is manifest, that these blessings can no where be assuredly found and enjoyed, but within the sanctuary of that Church whose principles are alone fixed and unvariable. "*La Religion Catholique*," says the eloquent Terasson, "*est une religion d'autorité et par cela même, elle seule est une Religion de certitude et de tranquillité.*" Even the above cited Mr. Knox, although a Protestant, after stating the unfixedness of the principles of Protestantism, adds: "*And therefore the prudent man gladly listens to the voice of the Catholic Church.*"

LITURGIES OF THE ANCIENT CHURCH.*

From Doellinger's History of the Church.

A CERTAIN order of worship, a series of prayers and ceremonies, which accompanied the oblation of the holy sacrifice, was, as we learn from the writings of St. Paul, instituted by the apostles. By this means a conformity, in the different Churches, in the principal parts of their liturgies, in the order of their liturgical acts, and in their prayers, was almost necessarily established. Still there existed a freedom in the introduction of new forms: a zealous priest, yielding to the impulse of his piety, might introduce new prayers when offering the sacrifice, or he might abbreviate or lengthen those which had before been in use; but the bishops principally, preserving indeed the essential parts of the liturgy, might change or institute others. In a very early age, however, the suffragan Churches were accustomed to conform to the liturgy of their metropolitan, and this practice was enforced as a law by the synods of Vannes in 461, of Vagde in 506, and of Epaone in 517. The fourth synod of Toledo, in 633, commanded that in the whole of Spain one and the same liturgy should be observed.

In the first ages of the apostles, and for some time after them, it does not appear that any prescribed liturgy had been established. From the writings of the fathers of the second century we learn that permanent liturgical forms and customs were then in use: they were, for a long time, delivered orally from one priest to another, and the laws of Justinian even commanded bishops and priests to learn and to teach these forms. In what age liturgies were first committed to writing, it is now impossible to determine; it was perhaps in the third century: this is certain, that it was not so late (the fifth century) as some modern writers have erroneously stated. St. Jerome ascribes to St. Hilary of Poitiers a book of mysteries, that is, a codex of the sacraments and liturgies. St. Paulinus of Nola compiled a sacramentarium; according to St. Nazianzen, St. Basil wrote an order of prayers or a liturgy; and the perpetual tradition of the Greek Church ascribes its liturgies to him and St. John Chrysostom. It is probable that, as Proclus states (437), these fathers reduced the more ancient liturgies into a shorter form.

The order of the liturgies, in the four first centuries, may be gathered from the scattered notices in the writings of those times, independently of the liturgies themselves. It was in substance the following: the bishop offered the sacrifice, assisted by the priests and deacons. The liturgy commenced with the salutation, "The Lord be with you:" then followed the reading of the sacred Scripture; in the east, from the prophets and apostles, as we are told by St. Justin; in the west, generally from the apostolic epistles; a psalm was sung and the Gospel read. The bishop then addressed to the people his discourse or homily. When the catechumens and penitents had been dismissed, and the faithful alone were present, the prayers destined for them were repeated. The altar was now covered with linen: the bishop and the priests at the altar washed their hands, and the faithful (in the east and in Gaul) gave to each other the kiss of peace. All present then made their offerings. The bread to be consecrated, and

* The Liturgy of the Apostolical Constitutions, in Cotelerii Patres Apostolici, tom. i.; Amstel. 1724.—Renaudot, Liturgiarum Orient. Collectio; Paris, 1716, 2 vols. 4to.—Muratori, Liturgia Romana Vetus; Venet. 1748, 2 vols. folio.—Pamelii, Liturgicon Ecclesiæ Latinæ; Colon. 1751, 2 vols. 4to.—Mabillon, De Liturgia Gallicana; Paris, 1729, 4to.—Leslei, Missale mixtum, dictum Mozarabes; Romæ, 1755, 2 vols. 4to.—Jos. Al. Assemani, Codex Liturgicus Ecclesiæ Universæ; Romæ, 1749—66, 13 vols. 4to.

Grancolas, Les anciennes Liturgies, et l'ancien Sacramentaire de l'Eglise; Paris, 1704, 3 vols.—P. Le Brun, Explication de la Messe, contenant les dissertations historiques et dogmatiques sur les Liturgies de toutes les Eglises; Liege, 1778, 8 vols.—A Kraser, De Apostolicis necnon antiquis Ecclesiæ occidentalis Liturgiis; Aug. Vindel. 1786.—F. Lienhart, de antiquis Liturgiis et de Disciplina Arcani.

the chalice containing wine and water mixed, were presented to the bishop. Before and after the *preface* many prayers were said—for the bishop and the clergy, for the emperor and the empire, for the preservation of peace, for the public necessities, and for all those who had died in the communion of the Church. Commemoration was made of the martyrs, particularly of those who had been members of that community. The preface began with the words "sursum corda," and ended with the "sanctus." At the consecration, during which the sign of the cross was employed, the words spoken by our Lord, when instituting the eucharist, were repeated: to these were added a prayer of thanksgiving, and an invocation to the Almighty God that he would change the bread and wine into the body and blood of Christ. After the prayer of the canon, the faithful answered, "Amen." The hosts were divided for the communion, and the Lord's prayer was recited, after which the bishop blessed the people with upraised hands. In the Italian and African Churches the salutation and kiss of peace were now given. After the exclamation, "Holy things for those that are holy," the veil which had before concealed the sacred mysteries was removed: the bishop first partook of the sacrifice, and then distributed to the faithful the body of the Lord, whilst the deacons administered the chalice. All adored when receiving the divine body: the bishop said, "The body of the Lord," and the communicant answered, "Amen." A prayer of thanksgiving concluded the liturgy; the bishop saluted the people, as at the beginning, with these words, "Peace be with you;" to which they replied, "And with thy spirit."

The liturgies which were used by the principal Churches were called by the name of the founder of the Church, or of one of its most celebrated bishops. Thus the liturgy which was observed in the Church of Jerusalem was named the liturgy of St. James; that of Alexandria the liturgy of St. Mark; that of Milan the liturgy of St. Ambrose; and that of Constantinople the liturgy of St. John Chrysostom: although it is probable that both St. Ambrose and St. John were, in a later age, designated as the authors of these liturgies on account of changes introduced by them into the liturgies which had existed before their time.

I. The Oriental Liturgies. The most ancient liturgy that has come down to us is contained in the eighth book of the apostolical constitutions, and is distinguished by the ancients as the liturgy of St. Clement: it appears to have been committed to writing about the commencement of the fourth century, and may be judged, from nearly the whole of its contents, to belong to the third: only the mention of the *hypodiaconi* would seem to indicate the fourth century. Distinguished by the length of the prayers, which in the later liturgies are short, it coincides almost entirely with the liturgy of St. Cyril of Jerusalem, as he taught it in his mystagogic catecheses. The mention that is made in it of Evodius bishop of Antioch, who is always named with St. James and St. Clement, would lead us to conclude that this liturgy was used at Antioch or in some church of the patriarchate.

The liturgy of the Church of Jerusalem or of St. James, by which name it was cited by the Trullan synod in 692, has received several additions of later times, which however are all antecedent to the reign of Justinian (the ἐμφυσιος and Θεοτικε and the symbol which was received in the liturgies in 519). The liturgy of St. Cyril is distinguished only in these points, that it prescribes the washing of hands, which is omitted in the former, and passes over the kiss of peace at the oblation. The liturgy of St. James was observed by many Churches, particularly the Syrian, until the liturgy of Constantinople began to prevail among the orthodox Syrians; and even then the liturgy of St. James was used on his festival, the 23d of October. The Church of Constantinople had, in an early age, two liturgies: the one, that of St. Basil, which exists also in a Syriac and Coptic imitation, but in its present form much altered; for the prayer, which was extracted from it by Petrus Diaconus in 520, is found in it at present greatly mutilated: the other, that of St. John Chrysostom, is, with the exception of some changes, the original liturgy of the Church of Constantinople, which Leontius ascribes to the apostles: it did not receive the name of

e holy archbishop before the eighth century. he liturgy of St. Mark, or of the Church of lexandria, called also the liturgy of St. Cyr-l, which was first written in Greek, and afterwards translated into Coptic and Arabic, is, ccording to all authority, the true ancient iturgy which was in use in Egypt before the Monophystic schism, as the Catholics there ontinued to observe it, after the time of Dioscorus. Besides this, the Egyptian Jacobites ed two others, of which one bore the name f St. Basil, the other that of St. Gregory Nazianzen. The Ethiopians derive their twelve iturgies from the Egyptian Jacobites; two of hese, one named the liturgy of Dioscorus, nd the other of Jesus Christ, were written in early age, probably before the end of the th century. The Nestorians have three yriac liturgies: the ancient liturgy of the rian Church, or, as it is called, of the postles; the liturgy of Theodore, or of the hurch of Mopsueste, which is spoken of by eontius as infected with the errors of Theo-re; and the liturgy of Nestorius, which as introduced into the Church of Constan-ople with the changes favorable to the doc-ines of Theodore and Nestorius. The Ar-enians also have a liturgy peculiar to them-lves, rich in most beautiful prayers and of a igh antiquity.

II. LITURGIES OF THE WEST. The popes nocent I. and Vigilius derive the substance f the Roman liturgy from apostolical tradi-n. But if the conjecture of St. Gregory e Great, that in the consecration the apos-s added nothing to the words of institution t the Lord's prayer, be correct, we must ace the origin of the prayers which follow e consecration in the canon in the second or ird century. The same pope speaks also of prayer which accompanied the words of nsecration, which was composed by a *scho-sticus*, or learned ecclesiastic. But however ese things may be, this is certain, that the oman canon of the mass existed in the be-nning of the fifth century in almost the same rm in which we now read it. Leo the Great dded the words *sanctum sacrificium, immacu-atam hostiam*, which Gelasius transcribed in is *Sacramentarium*. In 538 Vigilius sent it nto Spain. Gregory the Great transferred the Lord's prayer, which had hitherto been repeated after the breaking of the host, to the place which it now occupies, and added to the prayer *Hanc igitur*, the formula *diesque nostros in pace disponas*. From the year 600 it has preserved its present form entire.

1. The most ancient sacramentary of the Church of Rome (the *Sacramentarium Leonianum* of Muratori), of which the latest editions are of the fifth century, in which there is commemorated no festival of a confessor, and in which not the Vulgate but the old Italic version of the Scriptures is used, has been by some attributed to Pope Leo I., but it is more probable that it was compiled by some private hand a short time before Pope Gelasius. 2. The sacramentary of Gelasius is a collection of liturgical formulas, many of which are of the earliest age of the Church, others are of the time of Pope Leo: to these Gelasius added some prayers and prefaces. In its present form it has received many additions of later times. 3. The sacramentary of Gregory the Great is the Gelasian, changed by St. Gregory by the addition of some prayers, and by the omission of others, and arranged in a different order: copies of this sacramentary have been made very unlike the original by many and modern interpolations. The *Ordines* of the Roman Church serve to complete the forms of prayer in these sacramentaries: these ordines describe the rites and the order of the liturgical ceremonies: the most ancient of them, published by Mabillon, are of the seventh century. The form of the African liturgy appears to have corresponded in general with that of Rome: it had some prayers peculiar to itself, and the lessons from the Old Testament.

The liturgy of the Church of Milan, or the Ambrosian, is, in its chief parts, more ancient than the time of St. Ambrose: it departs in many points from the Roman, and approaches near to the oriental liturgies. How far St. Ambrose changed it is not known: only this is certain, that he introduced the alternate singing of hymns and psalms according to the usage of the east. The Ambrosian liturgy has three lessons, one from the prophets, and the Greek form of consecration; the Lord's prayer is recited after the breaking of the host, and the *Agnus Dei* is said only in masses for

the dead. Another liturgy is contained in the six books of the sacraments, which have been erroneously ascribed to St. Ambrose: they are of an age more modern. The Church in which this book was compiled followed, for the most part, the Roman liturgy: it had, however, some peculiarities, such as the washing of the feet of the neophytes.

The liturgy of the Church of Gaul was, as the first founders and bishops of this Church came from the east, of oriental origin. It had one lesson from the Old Testament, a canon, which changed with the mass, and which was much shorter than the Gregorian: at the commencement of the masses of the saints their acts were recited. We have, as monuments of this liturgy, four missals or sacramentaries: the Gothic-Gallic, which was in use in the Gallic province of Narbonne, which was subject to the Goths; it is of the seventh or commencement of the eighth century; the Frank, in which there are many things corresponding with the Roman liturgy, and is of the eighth century: another Gallic, which belongs to the beginning of the ninth century; and, lastly, that which has been discovered at Bobbio, and which is of the seventh century. This is probably the ancient Irish liturgy, the *Cursus Scotorum*, which St. Patrick received from the Gallic bishops Germanus and Lupus, and which he took with him into Ireland: for a century it was the only one in use in that country; and even in a later age, when others had been introduced, it was preserved by the order of monks founded by Comgall, and by the followers of St. Columban; it appears to have been taken by the latter to Bobbio.

In Spain the synod of Braga, in 561, decreed the introduction into the Church of Galicia of the canon of the mass which had been sent by Pope Vigilius; but it was superseded according to the decree of the above mentioned synod of Toledo, in 633, by the Gothic Spanish liturgy, which from the time of the dominion of the Arabs in Spain was named the Mozarabic, as the Christians who lived amongst the Arabs were called Mostarabes. In this liturgy there is no admixture of the Roman or Ambrosian rites, whilst there is in another of the Gallic liturgies without them. It is throughout rich in the abundance of its prayers: it mentions daily communion, the elevation of the host, at the time of its being broken, that it might be seen by the people, and another division of one half into nine parts in commemoration of the nine mysteries of our Lord—his incarnation, birth, circumcision, epiphany, his passion, death, resurrection, glory, and dominion. Like the ancient Gallic liturgies, it has a lesson from the Old Testament together with the epistle, and a lesson of the acts of the saints on their festival days: in the Gallic liturgies the place of the *preface* is supplied by the longer *contestatio* or *immolatio*, in the Spanish by the *inlatio*, and by a different one in every mass: instead of the canon of the Roman mass, they have the prayer of praise and thanksgiving, the *post sanctus*, after this the sacramental words, and then the short formula *post mysteria* or *post secreta*, which is different in different masses, and in the Spanish liturgies is called the *post pridie*. Lastly, between the Lord's prayer and the communion there is a solemn benediction, which also varies in its form. The great similarity of these liturgies explains to us why Charles the Bald, when he wished to learn the ancient Gallic rite, caused mass, according to the rite of the Church of Toledo, to be celebrated in his presence.

[TO BE CONTINUED.]

BENEDICTION OF THE BLESSED SACRAMENT.*

HARK! stealing on the quiet evening air,
Come the sweet tones of silvery melody,
Waking the echoes with their chiming peal,
And pouring through the vale their fullest notes;

* We return our thanks to the author of these lines, and hope that he will favor us with other effusions of his pen. ED.

Then like soft harp sounds, melting far away,
They sink upon the bosom of the wood.
'Tis the glad summons to the house of prayer—
Now let us onward move and join yon band
Of pious pilgrims, who, with household train,
In holy thought and converse move along,
Followed by manly sons and daughters fair;
These last sustaining, on the long, long road,
The weary feet of healthful infancy.
Ah! happy group! sequestered from the world,
And all its poisoning witchery, in vain
Does pleasure proffer you her glittering cup;
In vain Misfortune seeks to shroud in gloom
The scenes celestial that attract your gaze,
And pour their glory in prophetic dreams:
Pleasure and pain alike you spurn, and bow
Submissive to your heavenly Father's will.
Now toward the temple of the living God
Ye tread in gay procession, happier far
Than e'er was victor in triumphal car,
Though led by millions of his conquering host,
Followed by captive slaves, the wealth of captive kings.

* * * * * * * * *

The vesper song was sung. The virgin heard
The plaintive anthem as it pierced the skies,
Begging her favor for the sons of Eve,
When, lo! a priestly train, with vestments blanched,
With solemn step advance, and crowd around
The rich majestic altar. On the ear
An errant strain of star-born melody
Comes with its sweetly soothing influence:
Sudden it peals along the vaulted roof,
Shaking the mighty minster to its base;
Swelling the heart, it drives the sluggish blood
In rapid streams, convulsing every artery,
Then dies in distant murmurings away.
Again it sighs among the fretted arches,
And, gathering force with time, at length it bursts
In loud hosannas to the mystic Lamb.
A hundred voices seem to rend the air,
A thousand voices swell the choral song.

Hail, Lamb of God! eternal Son,
Bright Essence with the Father one,
Another and the same!
List to thy praises ringing out,
List to our glad and fearless shout,
Hosanna to thy name!
There 'neath the humble form of bread,
Heaven's purest, richest feast is spread;
For truth can ne'er deceive—

Golgotha's Victim here lies slain,
Death's mighty Victor here doth reign.
Sweet Saviour! we believe.
O God! we bend the willing knee
Before thy humbled majesty,
And beg thy friendly aid;
Grant us on earth to do thy will,
And guide our faltering footsteps still
Through death's mysterious shade.
Hail! Lamb of God! eternal Son!
Bright essence, with the Father's one,
Another and the same;
List to thy praises ringing out,
List to our glad and fearless shout,
Hosanna to thy name!

Thus rose the anthem, and the "amen" loud,
Responsive to the echoing song, rang through
The Gothic aisles in tones of deafening power,
Which, sinking gradually from their height,
Fell into lowly pulse like flutterings,
And hushed themselves to silence. Then arose
Clouds of sweet votive incense, fragrant gift,
Veiling in shade the sacred shrine, and pierced
By soft yet brilliant taper light, poured from
The consecrated altar, till they seemed
Light summer clouds gilt by the sunset ray.
Bowed was th' imposing multitude in prayer
And breathless adoration, reason's voice
Made mute beneath the o'erpowering light of faith.
Say, can the wealth of kings, the world's applause,
And all that earth hides in her secret cells,
Can the bright scenes which pleasure proudly boasts
And spreads before her grovelling votaries,
Can these induce the Christian to forego
One moment such as this? No! let the smile
In mockery play upon the proud one's lips;
Let modern sophists, spirits so renowned
For torturing Scripture to "fantastic shapes,"
Rail at our faith as mad "idolatry;"
Fixed on the Rock of ages, it hath stood
Unshaken by the rough tempestuous seas,
Which, rearing up in threatening attitude
Their hostile forms, seemed ready to engulf
The storm defying edifice, till checked
By power supernal swift they fled away,
Kissing the fabric's firm unbroken base.
Another cloud of incense curls aloft;
In rich profusion heavenly gifts descend,
And cheer the pious Christian to his home.

GONZALEZ.

THE WOODEN CROSS.

BY C. SCHMID.

Translated from the French.

Chapter I.

The Cathedral.

MADAM DE LINDEN, a lady claiming descent from an ancient family and possessing a considerable fortune, had sought the retirement of the country since the demise of her husband; she resided at a villa situated in a mild and pleasant region. Her benevolent mind, her sincere piety, and her beneficence towards the unfortunate, had gained for her the esteem and affection of the whole neighborhood.

Some urgent business requiring her presence in the capital, she spent several weeks there wholly taken up with the management of her affairs. The eve of her return she wished, towards evening, to take a walk about the city; it was a Sunday, one of those balmy, vernal days, which appear so much the more agreeable as they follow the gloomy season of rain. It appeared that all the inhabitants were wending their way towards the suburbs of the town, in order to enjoy with greater advantage the gentle, healthful breezes which blew across the adjacent fields. Madam De Linden followed the crowd; she was on the way to the dwelling of a friend, whom she wished to accompany her, when, in passing near the Cathedral, she suddenly felt a strong desire of visiting it once more before her departure. She thought that it was the most favorable moment to examine at leisure this wonderful specimen of gothic architecture: at this hour of the day there was no fear of disturbing any one in his devotions, or of being interrupted herself in her contemplation.

Penetrated with a holy respect, she entered through the grand portal into that magnificent and venerable basilick. The stupendous, vaulted ceiling, the long nave adorned with several rows of magnificent columns, the grand altar appearing in the distance, the declining day and the silence of this place consecrated to the Most High, the majesty which reigned throughout this vast edifice, conspired to fill her with a religious veneration. Seized with a pious and lively emotion, she hastened to make an act of adoration and to raise her soul towards that eternal, infinite Being, whose presence was recalled by every object that she here met. She knelt upon the nearest stool, and prayed for some time in the silence of profound recollection.

She then arose from her kneeling place and advanced into the great nave, stopping almost at every step to contemplate the objects by which she was surrounded.

Truly, said she within herself, this gigantic monument is an admirable proof of the sublime piety of our forefathers, and of their high veneration for the divinity. How must these sentiments have been cherished by them, how must they have swayed their hearts since they dared to undertake, and could execute so noble and magnificent a work! How many thousands must have joined in the design! What efforts, what expense, what perseverance must have been required during a whole century, as history teaches us, before this temple was completed, and ready to receive within its enclosure the faithful who here assembled to adore, in common, their Divine Creator!

She afterwards examined in detail the most remarkable parts of this magnificent building; she visited the little altars and side chapels, and considered with attention the ancient and splendid paintings full of vigor and expression, which represented the visit of the Angel Gabriel to the Blessed Virgin, the birth of the Saviour, his death, resurrection and ascension, the glorious Apostles and the martyrs firm and unchangeable in their faith, and numbers of holy women and virgins. All these pictures portrayed the principal events of the life of

means of paying the rent. What will become of me? Where shall I find an asylum!"

—"You have, then, no relations who can take care of you?"

—"I have some relations in this city, and I wish with all my heart that one of them would have pity on me and take me to his home, were it only to serve him and assist him in his labor. The pastor of this parish, who came frequently to see my mother during her sickness, administered to her the last sacraments, and showed much interest in her behalf, has had the kindness to seek out my uncles to induce them to give me a home, but it appears they are not able; they all have a family and say that, living by the labor of their own hands, none of them are rich enough to take upon themselves the support of another child."

—"Poor thing!" cried Madam De Linden, "I no longer wonder that you should be so much afflicted."

—"Indeed, ma'am, I was very sad when I came to the Church; but God has dispelled the anguish of my heart; now I feel more calm, and I have no other desire than to conduct myself always according to his will, to please him and render myself worthy of his protection; I wish to work, to be good and pious; it matters not where I am placed, whether in an hospital or not; I will not be unhappy, for I am sure that God will not abandon me."

The words of this poor creature, the candor and innocence which sparkled in her eyes swollen with tears, moved the heart of the generous lady. She cast upon the orphan a look of affection like that of the most tender mother, and said to her: "I believe that God has heard you, my dear. Cherish your virtuous sentiments and persevere in your good resolutions: yes, be always good and pious, and have no more uneasiness. You deserve to be assisted. Give me your hand and come with me."

The little girl regarded the strange lady with an air of astonishment, and hesitated for a moment. "Whither do you wish to lead me?" said she. "I dare not follow you; it is growing late, and I must return home."

—"I am particularly acquainted with the worthy pastor who, as you told me, did so much for your mother during her sickness," replied Madam De Linden: "it is to him I wish to take you; I intend also to advise with him on what shall be done to assist you."

Having finished these words, she extended her hand to the little girl, who then followed her with joy.

Chapter III.

The good Priest.

The worthy pastor was an old man, whose venerable countenance breathed an apostolic sanctity. His zeal, his virtues, his simple manners, his extensive knowledge, but especially his inexhaustible charity, had merited for him the confidence and gained the hearts of all the faithful of his parish. He was engaged in writing a letter when he saw Madam De Linden enter, holding the little Sophia by the hand. He immediately arose and saluted the noble lady in a gentle and courteous manner. Madam De Linden related to him the manner in which she became acquainted with the child. Then, turning to the girl, she requested her to stand aside for a few moments, as she had something particular to tell the reverend pastor.

"Reverend father," said the lady, when they were alone, "I have the intention of taking upon myself the care of this little girl and of becoming her mother. I am a widow: all my children died when young. My heart tells me that I will be able to watch over this child with all that tenderness which I had for my own children. However, before determining, I desire to know if you advise me to act thus: you know the little girl, you have known her parents; tell me, I beseech you, what you think of my project. I wish to mark my passage through this vale of tears with a meritorious act of beneficence and charity. Do you think this child worthy of what I can do for her? I leave it to you."

Raising towards heaven his clasped hands, and his eyes glistening with tears of joy, the pious old man exclaimed: "May Providence be blessed forever! Ah! madam, how happy I am to be able to assure you that you could

not do a greater work of charity, and that it would be very difficult to find an object more worthy of your benefits, a being more mild and docile, more discreet and interesting than the little Sophia. Her father and mother were the most clever people in the world: they were always remarkable for their excellent qualities and for a truly Christian conduct. They have given to this little girl, who was their only child, an excellent education. What a pity they had not time to perfect what they had so well begun! How lively was the grief of these inestimable parents when they were about to depart from this world! No, never will I forget with what solicitude, in her last moments, the poor mother regarded her child whom she so tenderly loved, seeing her weeping and distracted at the side of her death bed. Then suddenly with what an expression of confidence did she raise her eyes towards heaven in pronouncing those remarkable words, 'Almighty God! you will be her father, her protector; you will provide another mother for my daughter. I have this consoling conviction, and I die satisfied with her lot.'

"The prayers of that virtuous woman have been heard, her prediction is going to be accomplished. Yes, madam, it is evident that God has chosen you to be a second mother to the good Sophia. It is not by chance, madam, but by a special direction of God that you have been obliged to come to the capital; it is God who has inspired you with the idea of visiting the Cathedral once more before your departure, in order to discover to you this poor and interesting orphan. All this is evidently the work of the finger of God. May his divine Providence be blessed and thanked forever!"

After this the venerable pastor called the poor orphan, and said to her: "Look, Sophia, here is a pious, rich and respectable lady, who wishes to become your second mother. It is an extraordinary favor that God grants you. Do you consent to follow her and promise to become her affectionate, obedient and devoted child?"

—"Oh! yes," answered Sophia in a transport, and she immediately began to weep for joy. Her tears did not permit her to speak; but her looks expressed her gratitude to the noble lady, whose hands she grasped and repe[illegible] pressed to her lips.

—"See, my child," continued the pa[illegible] "how much care God takes of you! When y[illegible] poor mother was on her deathbed, Di[illegible] Providence had already brought hither, w[illegible] out our knowing it, this lady, who was [illegible] after to hold the place of your mother, [illegible] God has not permitted that she should [illegible] the city without having found and ad[illegible] you. Recognize in this circumstance th[illegible] ternal goodness of God who watches over [illegible] Love with your whole soul, that Father [illegible] is so good, so merciful, whose protection [illegible] you is so visible, always have confide[illegible] him and keep his commandments. Be [illegible] respect to this lady who wishes to adopt [illegible] as affectionate and submissive a child as [illegible] were to that mother who bore you and [illegible] God has taken from you. Then Mad[illegible] Linden your benefactress will felicitate [illegible] self on having done some good, she will ch[illegible] you and you can always be happy in [illegible] condition. Hear also one other advice: [illegible] haps the future has other misfortunes in [illegible] for you, for here below no one is free fr[illegible] sorrows and miseries of this life; rem[illegible] when you will be in trouble, to pray to [illegible] with that lively faith, that filial confi[illegible] which you evinced when you were pray[illegible] our church, and rest assured that God w[illegible] abandon you."

On the next day, the pastor summon[illegible] gether all the uncles and cousins of the [illegible] They by no means opposed the desi[illegible] Madam De Linden, in adopting the po[illegible] phan; on the contrary, they manifest[illegible] greatest joy on learning this happy news [illegible] cheerfully consented to the plan. Their [illegible] faction was increased, when Madam De [illegible] den said that she would take the little girl [illegible] what she had on her person, and would [illegible] to them and to their children the furniture [illegible] all the other property belonging to her [illegible] and mother, as well as the clothing of So[illegible] The latter desired only to keep some boo[illegible] devotion which had belonged to her m[illegible] and which they very willingly gave her.

Early the next morning Madam De Li[illegible] with Sophia entered her carriage and took [illegible] road leading to her country seat.

Chapter IV.

The generous Benefactress.

e night was already much advanced when
m De Linden, accompanied by Sophia,
ed her residence. As she was expected
:urn, supper had been prepared some
before her arrival. Madam De Linden
l herself at table, placed Sophia by her
and offered her something from the sev-
ishes set before them. When the even-
eal was over, she conducted her to a small
ery neat apartment, adjoining her own
ber. Henceforward, she said to her, this
e your chamber. As it is the first night
re going to pass here, you should make
:vening prayer with a particular fervor,
ler to consecrate to God the abode you
occupy for the future. Beseech him to
ays with you and to bless your sojourn
house. Good night, my child, sleep
and do not forget to put out the light.

e gentleness and kindness of her bene-
s, and still more, the paternal solicitude
l in her regard, filled poor Sophia with
st lively gratitude. She devoutly said
ght prayers, thanked God for having
her a second mother, and fell asleep
er hands joined and her eyes bathed in
f gratitude.

next day, on awaking, she had new
:s for rejoicing and praising God. In
y, the poor little girl and her parents
:upied in a crooked and narrow lane, a
ble hovel, on which the rays of the sun
fell. But here, in this magnificent man-
what a difference! Every thing seemed
le upon her; she was awakened from
by the rising sun that darted his glad-
beams through her window.

hia immediately arose, said her morning
s, dressed herself, stood at the window
mained in an ecstacy at the new scene
presented itself to her view. It was
untry arrayed in all the charms of spring.
part of the garden, situated at the foot
mansion, were seen plants and vegeta-
hose various shades of verdure delighted
re; in another, flowers of every descrip-
:xhibited their brilliant hues. On one
y the orchard, the trees of which were
so laden with blossoms, that the hill on which they stood appeared like a mountain decked in white and red. On the other side, were perceived in the distance the pointed spires of the neighboring villages rising above the whitened cottages; fields with their waving crops, verdant prairies bounded by hills covered with vineyards and magnificent forests which formed a beautiful and varied landscape, and gave to this country a truly enchanting aspect. Sophia fell on her knees and again returned thanks to God for having led her to a home so agreeable in itself, and still more agreeable on account of the mild and pleasing manners of the virtuous lady of the mansion.

This lady was really for Sophia a mother full of tenderness and solicitude. The amiable child also was attached to Madam De Linden with a true affection; she sought to read in her eyes her slightest wish, and anticipated with eagerness her least desires. Frequently Madam De Linden had not time to give her little orders before Sophia ran to seek the object desired. She was so pious, so obedient, so candid, and so modest, that her adoptive mother loved her more and more every day.

This inestimable lady had established in the neighborhood of her residence a school for the children of the village; and thanks to her beneficence, this school was well governed. Although Sophia could already read well, and was commencing to write and calculate tolerably, Madam De Linden sent her there for her further improvement, and the child distinguished herself by her untiring application, by her docility, by her good deportment, and made rapid progress in every thing they taught her. As to religious instruction, it was given to her as well as to the other scholars, by the parish priest of the village, a venerable old man, who visited the school almost every day, and was a true friend of the children. Not only was Sophia the most assiduous and the most attentive at catechism, but moreover, on her return home, she endeavored to put in practice all the good instructions she had heard.

During the intervals between the hours of study, Sophia was obliged, as much as her strength permitted, to assist in cooking and to work in the garden, as well to familiarize herself at an early age with all the duties of

housekeeping, as to contract from her childhood industrious habits. When, in the course of the day, there was nothing to be done about the house, Madam De Linden, wishing to complete her education, taught her to knit, to embroider, to sew, to mark linen, in a word every thing that it was requisite for a good mistress of a house to know. During these lessons as also during their frequent walks, the instructive and interesting as well as pious conversation of the noble lady developed the understanding of Sophia, rectified her judgment, gave her a thousand useful counsels, and inspired her with that love of order and propriety, that domestic vigilance, that attention to prudent management, which are so requisite for the good government of a household.

Madam De Linden gave a complete wardrobe to Sophia. Every thing in it was becoming and neat, but simple and suited to the rank of the orphan. "We must not," said the pious benefactress, "clothe ourselves with garments above our condition. If the daughter of an humble farmer should dress like a countess, men of her rank would find her too elegant for them, whilst those of a superior rank would regard her as one out of her sphere, undeserving their addresses, and she would therefore find it difficult to meet her match."

Sophia increased in wisdom and virtue under the direction of so prudent an instructress, and in her humble garments she was the perfect image of innocence and modesty. She was as pure as the lily and more blooming than the rose, for never had the noxious breath of vice found access to her heart. Many a young lady of noble birth and richly attired, but whose spiritual beauty was more or less sullied by the contaminations of the world, envied the loveliness and natural charms of that admirable child.

Chapter V.

The grateful Orphan.

Sophia had thus lived ten short and happy years with Madam De Linden when the latter fell sick. In this sad situation, that affectionate daughter did not fail to attend on her benefactress with as much love and ardor, as she would have evinced for her own mother. H solicitude for her sick patroness enabled her anticipate her least desires and wants, and t promptitude with which she satisfied the proved the sincerity of the affection by whi she was actuated; she knew so well how moderate the tone of her voice and step ligh across the floor, that the good lady was ne disturbed. Madam De Linden liked to see one about her but Sophia; it was by her s preferred to be nursed. Frequently Sop passed whole nights on a cot near the bed her adoptive mother: she even appeared wat ful in her sleep, so that at the slightest mot or the least call, she awoke and approach her benefactress to receive her orders or int pret her wants. Although the illness of M dam De Linden continued for a long time, her affectionate child (for so I may justly t Sophia) was never weary of bestowing on the most tender care and attention.

Madam De Linden knew how to appreci this truly filial conduct, and she blessed t day on which she met with Sophia. After s time it happened that on a certain night, d ing a very severe winter, Madam De Lind asked for a cup of tea. Sophia hastened to kitchen; in order to disturb no one, and no lose any time, she lighted the fire herself, prepared the desired drink. When she bro it, the poor child was shivering with c Madam De Linden, after having drunk the handed the cup to her and said: "Dear Sop you do a great deal for me; a child could have bestowed more tenderness and care u her mother. God will bless you, and I my hope to reward you. Although no price be set upon filial love, still I wish to prove you that I am not ungrateful, and hence I not forget you in dictating my will; I queath to you a sum sufficient to put you of all danger of want, and one day to set y up in the world; you will know my pl after my death."

These words drew tears from Sophia, conjured her benefactress not to speak of t sorrowful moment.

But this excellent lady answered: "we not, my dear child, death is not so dreadful it appears; it is a stern friend, it is true, b after all it is a friend that delivers us from t

prison where we suffer, I mean to say from our perishable bodies, and opens to us the entrance to a better world. I am rejoiced beforehand at the happy thought of seeing that God of infinite goodness, whom I know only by faith. Continue, dear Sophia, to be sincerely pious and to walk always in the path of virtue, love with all your soul that divine Saviour who died upon a cross for the love of us. Apply yourself constantly to the practice of what is good, shun evil, and death will have no pain nor bitterness for you. To the eyes of a Christian it is nothing frightful to see oneself delivered from the sufferings of this vale of tears in order to pass to a better life."

Madam De Linden remained silent for some moments. She held in her hand a little wooden crucifix, very skilfully wrought, and pressing to her lips this sacred symbol of salvation, she said with a profound and religious emotion: "Until now I could contemplate only the image of my Redeemer; but soon, O inexpressible happiness! O unbounded felicity! soon I shall see him face to face. But when I look upon this image methinks I witness the bloody scenes of Calvary renewed, I behold his sacred body bleeding on the cross, I see the ground impurpled with his redeeming blood, I hear him breathe the prayer for his executors, and the words 'it is consummated' break upon my ears.

"Believe me, dear Sophia," added she after a moment's silence, "yes, the divine Jesus has always been my best friend, my most tender father, during the long years of my life; my heart has often experienced it; and never have I passed more happy moments than when I meditated on his holy word and the sublime example which he has given us; when I recalled to my mind his infinite love; and in prayer poured out the sufferings of my soul into his paternal bosom. I now feel more sensibly than ever that there is no salvation for us except by faith in his mercy and by the accomplishment of the precepts of religion. When in our troubles and misfortunes we have recourse to him with a firm and pious confidence, he will not leave us without consolation, and this is the reason, my dear Sophia," added she in a feebler tone of voice, "this is the reason why, in these my last moments, his words are to me a source of the greatest hope and comfort. Did he not say to his disciples: *In my Father's house there are many mansions. If not, I would have told you; because I go to prepare a place for you?* These are his words, and I think my place is ready. My Saviour is coming and calls me, and I follow him with joy."

Madam De Linden desired to say more, but her weakness, continuing to augment, did not permit her to go on with so edifying a discourse; she could only pronounce in an almost inaudible tone these words: "*Father, into thy hands I commend my spirit;*" and her debility increased more and more, and she closed her eyes.

Poor Sophia, being much alarmed, awoke the inmates of the house; they immediately brought the pastor, who heard her confession, administered to her the sacraments of the Church, and remained by her bedside reciting the prayers for her departing soul. She then opened her eyes and made him a sign that she understood him. They who were present could perceive that she united silently in the prayers that were offered for her. One hour after, this pious and holy lady reposed in the sleep of eternal peace, and Sophia wept as bitterly as she had once done over the cold and lifeless remains of her own dear mother.

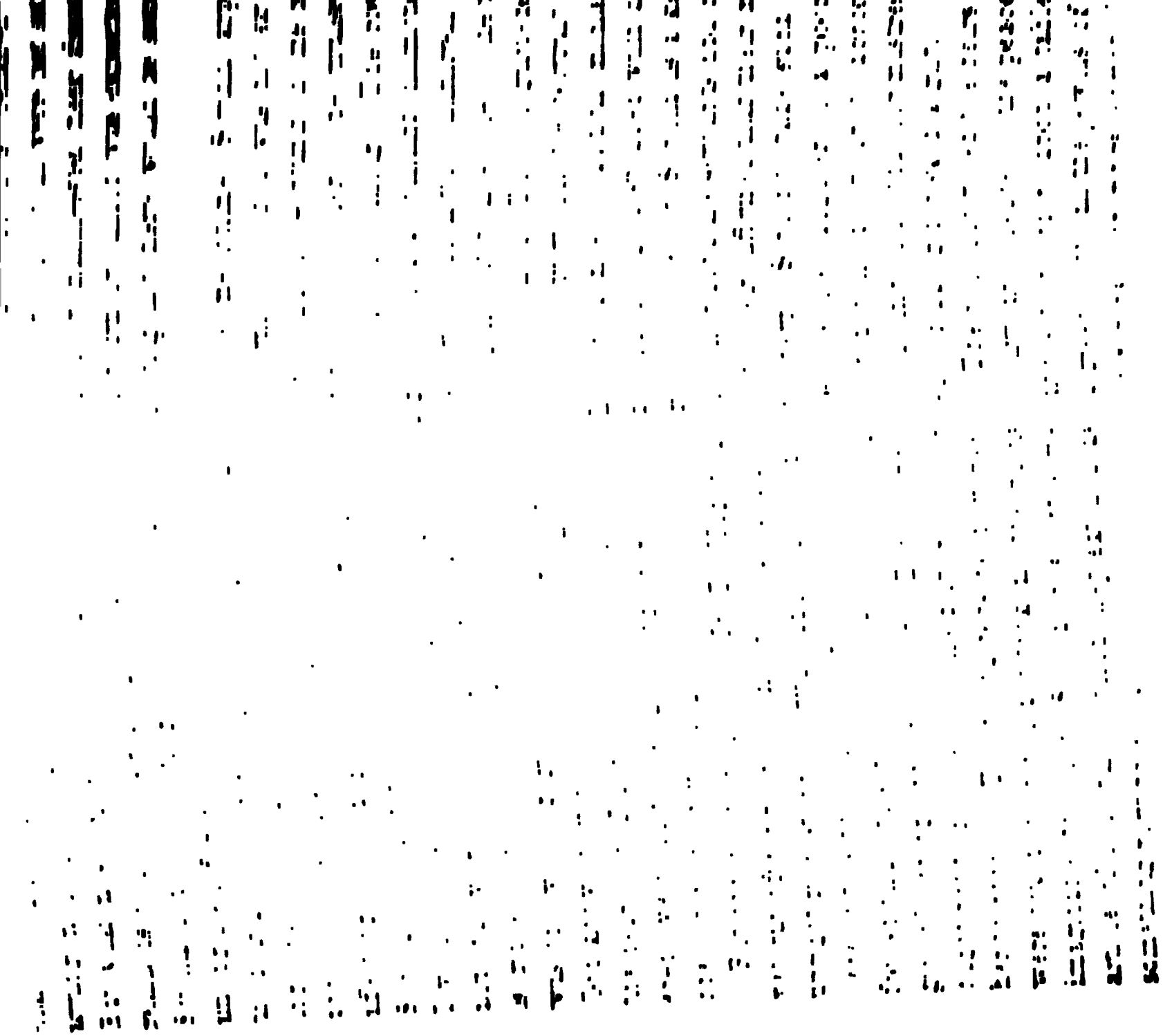
Chapter VI.

The Inheritance.

As Madam De Linden was held in veneration in all the country, and the poor lost in her their kindest benefactress, a crowd of persons of all conditions attended her funeral, shedding tears of the bitterest regret; every mouth was eloquent in her praise. There was also a large number of her relations who assisted at her funeral obsequies.

After this sad ceremony, the family were assembled in order to be present at the opening of her last will, which had been placed in the hands of a notary.

There was in favor of Sophia a bequest of two thousand crowns, the interest of which was to run from the day on which the will was opened. The principal was designed for



lue; some of the young ladies still more
d, darted menacing looks at poor Sophia.
ia took notice of it, and her generous
was sorely afflicted. This egotism, this
upidity, domineering in such a degree
e soul of the relatives of the good and
s Madam De Linden, appeared to her
rage to her memory, a scandal which
ished to check. "Ladies," said the
t girl to them, "I am not looking for
ject of great pecuniary value. The
ifle, since it has belonged to my bene-
s, will be in my eyes of an inestimable

My beloved mistress has shown me a
nd kindnesses; she has deigned to pro-
r the future by bequeathing me a con-
le sum; these are sufficiently fine keep-
and I would never have dared to lay
o any others, had she not made known
t wish in this regard. Since, then, I
e to choose, I beg you to give me the
rooden cross which she so often pressed
lips in the hour of death, and which
thed with her tears when she was about
to a better life. If I have the happi-
f remaining faithful to her excellent
, I will easily do without gold and jew-
she has told me a thousand times, and
never forget it, there are treasures for
ristian which far surpass in beauty and
ll those that are met with here below;
he blessing of my benefactress ever
with me!"

relations of Madam De Linden were
astonished at, and still more satisfied
his choice: they consented very wil-
to the request of Sophia, and paid her
ost flattering compliments, observing
e gave in this a striking proof of her
and of her sincere attachment to her
noble mistress; but among themselves they laughed at her simplicity and made it a subject of jest.

"You are silly," said the old cook in going out, "for not having chosen a rich jewel. Did you not see the signs which I was making to you all the time, to point out to you the ring and the pearl necklace? You might have taken that old wooden crucifix, to which they never paid attention, and which no one would ever have thought of demanding from you. Truly you have not a particle of good sense."

But the old gardener was of a far different opinion. "No, my dear Sophia," said he, "you have not done a foolish thing; you have acted in a manner worthy of a Christian; you have proved that you have an excellent heart, and that your soul is pious and grateful. Mind, this wooden cross will be a greater source of happiness to you than ever gold and silver can be; and in the times of adversity, as also in your last moments, it will be for you an inexhaustible fountain of consolations when diamonds and precious stones will be useless pebbles. Remember hereafter what I now tell you."

Sophia carefully kept in her trunk the little wooden cross, regarding it as the most precious object in her possession. Whenever she saw it she instantly remembered that, for the sake of peace, she had contented herself with little, and this testimony of her conscience was for her a source of real satisfaction and unmingled happiness. On the contrary, the avarice of the noble relatives of the deceased gave rise to long and vexatious strifes concerning the jewels, and the large estate of their aunt occasioned much more disagreement and trouble than enjoyment.

[TO BE CONTINUED.]

DESULTORY SKETCHES OF THE CATHOLIC CHURCH IN MARYLA

BY BERNARD C. CAMPBELL, ESQ.

No. I.

IT would doubtless be interesting to many of the Catholics of the present day, to know the history of their respective congregations; and it is not less due to the memory of the evangelical men who planted the seed of heavenly truth, than it may be profitable to the piety of their children in the faith, to record the humble beginnings, the painful labors, the generous zeal, and persevering fidelity which led to those respectable establishments which now adorn the state by their beauty, while they improve society by their usefulness.

With this view, it would be useful to note down the reminiscences of our ancients, whose pilgrimage drawn nearly to a close, will, in its termination, deprive us of many interesting facts, and many traits of personal character, as edifying to us as they are honorable to our fathers. The preservation of such notes in the pages of our periodicals, would be placing upon record materials for the future historian, who without such means, might be unable to give to his narrative the precision and spirit so much to be desired. How useful to the learned Alban Butler was the "*Exordium of Citeux*," and to the laborious Bollandists were the "*Acts*" of the different religious communities. The history of New England is much indebted to the private journal of Winthrop, and the personal sketches of some of the first settlers.

Maryland has been singularly unfortunate in the want of materials of this description. A single fact will illustrate this. One of the early writers on Maryland, remarked in his history, that it does not appear that the first settlers were actuated by any zeal for the conversion of the natives; and every subsequent historian has either repeated the remark, or been entirely silent on the subject of the efforts upon christianising the Indians. Yet the articles published in the Catholic Almanac for 1840 and 1841, furnish details, together with authorities that record them, of many missions am Indians of Maryland; particularly of t version of some of their princes, as wel establishment of churches, not only at t of St. Mary's, but also at Piscataway puco (Port Tobacco), the mouth of t tuxent, and of the residence of a pr Kent Island. In the Almanac for 1 given the name and biography of eacl zealous missionaries of these infant ch The late learned Dr. Bruté, bishop cennes, during his long residence in Ma had collected facts regarding many of gregations of this state, and probably, a his voluminous papers are notes of int this subject, not to be found elsewhere

In the hope of leading to somethi worthy of the subject, the writer of thi purposes to furnish some particulars origin of the two oldest Catholic congr in Baltimore—those of the CATHEDR ST. PATRICK'S,—which he collected years ago, principally from verbal sta of aged residents in the city, some o are now no more.

In the view of "*Baltimore as it was i* an engraved picture of which was p some few years ago, a brick house wi corners, is represented;—its location v bably near the site of the present cour Here, it is believed, the holy sacrifice was first offered in Baltimore. Of this Griffith, in his "Annals of Baltimore "It was erected about 1740, by Mr. Fotterall, a gentleman from Ireland, v ported the materials, and erected the fi house with free-stone corners, the fir was two stories *without a hip roof*, in This building was not designed or for a church, but the proprietor having to Ireland, where he died, left it in a ished state, and it was a waste and house when some of the "neutral Fre Acadians, who had been cruelly expel

ova Scotia by the British, arriving in Balti-
ore in the most forlorn condition in 1756.
ok refuge in this deserted house, occupying
ch rooms as were habitable.*

No Catholic priest resided nearer than Dan-
horegan (Carroll's) Manor, about fifteen miles
om Baltimore. The priest who was stationed
the Manor occasionally visited Baltimore
d celebrated mass. A gentleman who was
e of the congregation in 1768 furnished the
iter with the following particulars:

The Rev. Mr. Ashton, who was at that pe-
d the resident priest of Carroll's Manor,
sited Baltimore once a month for the purpose
giving the few Catholics of Baltimore the
nvenience of attending divine service. On
ese occasions he brought with him the vest-
nts and sacred vessels used in the celebra-
n of mass. A room in the lower story of
tterall's building was prepared for the pur-
se. A part of this preparation consisted
first expelling the hogs which habitually
stled there. A temporary altar of the rudest
scription was erected each time. The con-
egation sometimes consisted of not more
an twenty, and seldom exceeded forty per-
ns. These consisted principally of the "neu-
al French," and some few Irish Catholics,
nong whom were the late Messrs. Patrick
ennet, Robert Walsh and William Stenson.
bout the year 1770 the Catholics having in-
eased in numbers, determined to build a
urch. A lot for this purpose, fronting on
ratoga and Charles streets, was obtained
om Mr. Carroll, and on the north west side
f it a very plain brick building was erected,
f the modest dimensions of about twenty-
ve by thirty feet, long known as St. Peter's
urch. Mr. John McNabb erected or su-
erintended the building until the walls and
e roof were completed. It is probable that
e church was then used for the purposes of
rship although in an unfinished state. Be-
re its completion the superintendent failed
a business, owing a debt on account of the
ilding, of two hundred pounds, in Maryland
rrency, (about five hundred and forty dol-
ars.) The principal creditor, Mr. P———,
locked up the church and kept possession of the key until 1774—or 1775. Griffith, in his Annals of Baltimore, says, "by a ludicrous suit against *Ganganelli, pope of Rome*, for want of other defendant to recover the advances of Mr. McNabb, who became a bankrupt, the church was sometime closed, at the commencement of the revolution, and the congregation assembled in a private house in South Charles street, until possession was recovered." The manner of re-opening St. Peter's was somewhat novel, and partook of the spirit of the times.

A volunteer company, probably in 1775, which was part of a military force organized to repel the apprehended attacks or incursions of Lord Dunmore, governor of Virginia, was in Baltimore under the command of Captain Galbraith. This company was then employed in guarding some Scotch malecontents from North Carolina. On Sunday morning some of the soldiers asked permission of the captain to go to church; a majority of them decided on going to the Roman Catholic Church, and on learning that it was closed and the key in the possession of Mr. P——, they marched in a body, with their captain at their head, to the residence of this gentleman, and Captain Galbraith demanded the key of the church. It so happened that Mr. P—— had fallen under suspicion of being disaffected to the cause of American independence, and, on seeing a body of soldiers halted in front of his house, he apprehended they were about to make him prisoner; but on learning their object he readily delivered the key to Captain Galbraith. The company then moved off, opened the church, and, after they had satisfied their devotion, the Catholics retained possession of the key and the church until the close of the revolutionary war; after which period the sum of two hundred pounds was raised by subscription, and paid to Mr. P. in discharge of the debt due to him, and he relinquished all claim upon the church.

There was no resident pastor at the church before the year 1781. The Rev. Mr. Phelan, an Irish priest, passed rapidly through Baltimore, celebrated mass and preached in English in St. Peter's Church, and also preached in French for the Acadians, who understood

* For a touching account of the expulsion of the Acadians, see North American Review for April, 1830.

English imperfectly. In the year 1782 Count Rochambeau returning with his army from Yorktown halted in Baltimore, where some of his troops remained until the close of the war. The legion of the Duke De Lauzern encamped on the ground where the Cathedral now stands, which, as well as that around St. Peter's, was then covered with forest trees. The chaplains of the French army frequently celebrated mass in this place. On one occasion a grand mass was celebrated with great military pomp. The celebrant was an Irish priest, chaplain to General Count Rochambeau. The bands of the French regiments accompanied the sacred service with solemn music, the officers and soldiers attended in full uniform, and a large concourse of the people of the town were present, so that the small church was not only crowded, but the spacious yard in front was also filled.

St. Peter's remained in an unfinished state until 1783. In the following year the Rev. Charles Sewell came to reside in Baltimore, having been appointed pastor of St. Peter's, and was the first resident Catholic priest. The congregation having increased so much as to make a larger Church necessary, an addition to St. Peter's was built of larger dimensions than the original Church.

The Rev. Mr. Sewell was the only pastor for two or three years. This respectable priest, though a faithful and zealous clergyman, had very moderate abilities as an orator. In the year 1786 the Rev. John Carroll was stationed at St. Peter's, and in conjunction with Mr. Sewell attended to the laborious duties of the mission as parish priest for several years. He preached his first sermon in Baltimore on the parable of the ten virgins, which was much admired. The classical purity of his composition, the sweetness of his manner, and his earnest piety made a deep impression upon his audience; and on preaching a second time, soon after, he became a decided favorite. His sermons were so much admired that many Protestants attended them with great satisfaction. This distinguished man, whose name is in benediction, seems to have possessed that inherent characteristic of true greatness which commands respect and admiration on a first acquaintance. Destined as he was in the order of Providence to highest place in the American Ch preparation was the practice of ever and the assiduous performance of ev with a cheerfulness that was only equ his modesty.

Before the revolution the Catholics ica were dependent on the spiritual tion of the bishop (vicar apostolic London district: but after the revolut was very little communication betv bishop and the Catholics on this sid Atlantic. Shortly after the war the Maryland and Pennsylvania, convinc necessity of having a superior on t requested permission of the holy see t a superior from their own body, whic having been acceded to, their unanim frages centred in the Rev. John Carro nomination was approved by the holy ample power, even that of administer firmation, was immediately conferr him.*

In the year 1789, the earliest gener ing of the Roman Catholic clergy c States of which we find any account, in Baltimore. At that meeting it was that the sovereign pontiff should be r to establish an episcopal see in Baltim the Rev. Dr. Carroll was recommend suitable person for the office of chief The request and nomination were ac at Rome. It became necessary for Dr to go to Europe to receive consecration cordingly repaired to England and p himself for that purpose to the Rt. Re Walmsley, bishop of Rama, senior vic tolic of England.† By invitation of Weld, Esq., the consecration of the ne op was performed, during a solemn hig in the elegant chapel of Lulworth c Sunday, the 15th August, 1790, and nificence of that gentleman omitted that could possibly add dignity to so i a ceremony.

It was during his short stay in Engl Bishop Carroll met the Rev. Mr. Nag had been sent by the superior genera Sulpitians from Paris to London, t

* Metrop. p. 155. † Cath. Mis. vol. i

n upon the expediency of establishing gical seminary in America. The good encouraged the pious design, and on of July, 1791, Rev. Mr. Nagot, with priests of the society, arrived in Balti- d founded the Seminary of St. Ma- uring their voyage they were accom- y the celebrated Chateaubriand, then man, on a visit to America.

oundation of this excellent seminary, sery of so many good priests, pro- e happiest results for religion and let- l soon led to the establishment of that terary institution, St. Mary's College. is return to America, Bishop Carroll upon his responsible duties with ardor ess. It may be interesting to observe his time the whole thirteen original ere included in his diocess. There teen priests in Maryland and five in vania. The number of Catholics at iod in Maryland amounted to about thousand, dispersed chiefly through ntry. In Pennsylvania there were ven thousand, and other places about undred, not including the Canadians h west of the Ohio.

91 a diocesan synod was held by Bish- ll in Baltimore, at which several de- discipline were enacted. This synod nded by twenty priests.

time after this period a very painful volved upon the bishop by the miscon- a German or Dutch priest, named aptist Cousy, who, being irregular, pended by him. Cousy was refracto- having assembled some of his coun- said mass in an old house formerly a theatre. Dr. Carroll at length re- to excommunicate him, and on the d day preached on the occasion, his text from 2 Cor. iii., and manifest- sensibility. Sentence of excommuni- as formally pronounced against Cousy, ollowers immediately deserted him.

. Peter's Church, in the year 1800, the onard Neale was consecrated bishop yna and coadjutor *cum jure successionis* t. Rev. John Carroll.

many years St. Peter's was the Cathe- urch of Baltimore, but the Catholics had become so numerous that, notwithstanding the organization of St. Patrick's and St. John's congregations, St. Peter's was crowded to excess on Sundays and holidays, at the high mass, although several masses were celebrated at different hours in the morning. Necessity demanded the erection of a larger Church, and the good bishop laid the corner stone of the present Cathedral on the 7th of July, 1806. In 1808 episcopal sees were established at Boston, New York, Philadelphia and Bardstown, and Baltimore was erected into a metropolitan Church, by which arrangement Dr. Carroll was invested with the dignity of archbishop.

Before the year 1810, when the newly appointed bishops were consecrated, there were only two prelates in the United States, Dr. Carroll and his coadjutor; now there are twenty bishops and one archbishop. Since the year 1821, when the Cathedral was dedicated to the worship of the Almighty, several provincial councils have been held in it. At the last, which was assembled in 1840, there were present one archbishop, twelve bishops, and twenty-four priests. How grand and imposing was this spectacle, and what a contrast did it form with the resources and the ceremonial of the American Church as they existed but a few years before! After the dedication of the Cathedral, divine service was not performed in St. Peter's Church on Sundays for several years: subsequently, however, this Church was opened on Sundays, until of late it was removed by the board of trustees with the approbation of the Most Rev. Archbishop. The erection of several new Churches in the city, and the ample space afforded in the Cathedral, together with the necessity of providing a school for the male children of the congregation, were deemed sufficient reasons for dispensing with St. Peter's as a Church.* On its former site a noble building is in progress of erection, destined for the purposes of a Catholic school. It will be constructed in the Gothic style, and its dimensions will be 127 feet long and 50 in width.

* St. Peter's was situated not more than sixty yards from the Cathedral; and the lot on which it stood, from its vicinity to that Church, is a most convenient location for the school-house.

Although the venerable patriarch who laid the foundation stone of the Cathedral did not live to witness the dedication of this stately edifice, his zeal, enterprise and piety survive in this noble legacy to the Catholics of the present day. Who that remembers Bishop Carroll can think of his venerable person and his many virtues without emotion? To the exalted qualifications of the good priest and bishop he added the warm patriotism of a genuine American, the suavity and refinement of a polished gentleman, and the attainments of an accomplished scholar. Active in every measure that was adopted to promote science and advance education, as well as prompt and assiduous in every effort to relieve the poor and comfort the afflicted, he was a universal favorite. In social intercourse he knew no difference of creeds, and he cherished among his warm friends many who were conspicuous for their attachment and devotion to doctrines and forms of faith, widely differing from those which he professed. No man could better exemplify the consistency of sincere humility of heart with true dignity of character and manners, or the possession of the highest intellectual endowments with the most modest deportment.

"He was a scholar, and a ripe and good one;
Exceeding wise, fair spoken and persuading;
And to those that sought him sweet as summer."

Full of years and good works, the venerable Archbishop Carroll surrendered his soul to his Maker on the 3d of December, 1815, in the eightieth year of his age, and was succeeded by the Most Rev. Leonard Nea survived him only a few months. Up demise the Most Rev. Ambrose Ma was appointed to the metropolitan chair he occupied for twelve years, and w ceeded by the Most Rev. James Wh who died in October, 1834, leaving th diocess to the charge of his coadjut Most Rev. Samuel Eccleston,* by wh affairs of the Church are now wise prosperously administered.

How thrilling are the reminiscence elder Catholics of Baltimore, who, whi unite in the celebration of the sublime ries of our holy religion with so much dor and imposing ceremony in the Cat recall to their mind the little church in Bishop Carroll presided, where the pov the vestments and the plainness of th seemed rather adapted to the size church than the character of the congr or the dignity of the office. True, tha sanctuary was filled with a constella bright stars, as the Nagots, Garnier bourgs, Davids, Flagets, Maréschal others, whose subsequent career, as us brilliant, shed light and blessings in its And while the memory dwells upon the of those apostles, is not the predominan timent that of gratitude to God, wh blessed such humble beginnings with glorious results, and has hallowed the of those holy men in the abundant fr their virtue and zeal!

* Consecrated on the 14th September,

INTELLIGENCE.

FOREIGN.

ROME.—Letters apostolic of our most holy father Gregory XVI., by divine Providence pope: in which are recommended and ordition.—The cause of the Catholic re committed to our lowliness by the Su Prince of pastors, and most loving repa the human race, Christ Jesus, and the

what is pernicious to souls. With what grief of mind we have been forced to deplore, for many years past, the most sad vicissitudes of the Church in Spain, is now, indeed, most clearly ascertained. Verily that people has not varied from the most holy teaching of its fathers, and is, with all its might, addicted to the orthodox faith; its clergy, for the most part, fight strenuously the battles of the Lord; and almost all its holy prelates, albeit harassed in a manner to excite pity, nay, even though expelled and afflicted with the severest sufferings, exert themselves, according to their strength, in giving care to the salvation of their own flocks. Nevertheless, men of perdition, and those too not few in number, are found there, who, joined together in nefarious association, and, like the waves of a wild sea vomiting forth confusion, carry on a most foul war against Christ and his saints, and combine their endeavors impiously to turn out the Catholic religion, on which the greatest detriment has already been inflicted.

We indeed, according to the duty of our ministry, raising up our apostolic voice, have not omitted publicly to lament the most grievous wounds dealt to the Church by the government of Madrid; and we have declared plainly null and void all acts promulgated by the civil power against the rights and laws of the Church herself. We have, moreover, with all signification of grief, vehemently complained of the most atrocious calamities and injuries offered to our venerable brothers the bishops of that kingdom, and the sacred persons of each order of the clergy, as well as of the abominations established in the sacred place, and the ecclesiastical goods that have been sacrilegiously despoiled, put up to auction, and adjudged to the public treasury; at the same time, recalling to the memories of those concerned the penalties and censures incurred at once by the mere act which the apostolic constitution and the Oecumenic councils inflict on those who do not fear to perpetrate such crimes. And this duty of our apostolic office we took care to have once and again performed, in each of two allocutions held to our venerable brothers the cardinals of the holy Roman Church, in the kalends of February, in the year 1836, and the kalends of March of the year 1841; which, indeed, we ordered to be printed, that there might exist that perennial monument of our apostolic solicitude and reprobation.

We were raised to a hope that our voice, which was bursting forth from the most afflicted heart of the common father of all the faithful, would be heard, and that, through the iteration of our admonitions and expostulations, the harsh persecution of the Catholic religion might cease. For this cause we have assuredly never omitted, prostrated nights and days at the foot of Him that was crucified, amid many tears and groans, and in humility of heart, to pray that, for his immeasurable mercy, he would be pleased to stretch forth a helping hand to the laboring nation of Spain, and show the light of his truth to the wanderers, that they might return to the ways of justice. But in the inscrutable divine judgment no event has as yet answered our hope; nay, we daily behold evils so increase throughout those most extensive regions, that it would appear as though utter destruction to the Catholic religion were being openly planned. For, passing over in silence very many other things sufficiently ascertained, which have been there most recently decreed or actually executed against the most holy laws of the Church and the rights of the apostolic see, we grieve that things have reached such a degree of wickedness that, by malice truly diabolical, an execrable law has been proposed in the supreme assembly of the kingdom, the chief object of which is that lawful ecclesiastical authority be abolished, and the impious opinion become law, that lay authority, by virtue of its supreme jurisdiction, has dominion over the Church herself and her affairs.

In fact, it is determined by that law that no account of the apostolic see shall be held by the Spanish nation; that all communication with it for all manner of graces, indultos, and concessions shall be intercepted, and that those who contravene this prescript shall be severely punished. It is also decreed that letters apostolic and other rescripts issued by the same holy see, unless they shall have been demanded by Spain, shall not only not be kept and want all efficacy, but that they shall be denounced to the civil authority in the short-

est interval of time, by those whom they shall reach, that by it they may be delivered to the government; and for those who shall violate this prescript a penalty also is fixed; it is moreover ordained that impediments of matrimony shall be subject to the bishops, until a code of civil laws shall establish a distinction between the contract and the sacrament of matrimony; that no cause involving religious matters shall be sent from Spain to Rome; and that in no time shall a nuncio or legate of this holy see be there admitted with the power of granting graces or dispensations, even gratuitously. What more! The most sacred right of the Roman pontiff to confirm or reject the bishops elected in Spain is plainly excluded; and the punishment of exile is to be inflicted as well on all priests designated to any episcopal church, who shall seek confirmation or letters apostolic from this holy see, as on all metropolitans who shall demand the pallium from it. After this it is indeed to be wondered at that the Roman pontiff himself is in that law asserted to be, as it were, the centre of the Church, since room for communication with him is not left, save by the license and under the inspection of the government.

Desiring, then, with all our might to restrain, as much as in us lies, the evils which in this great perturbation of the Catholic religion throughout Spain are there growing more heavy; and to give our assistance to those most dear of the faithful, who, long since, are stretching forth suppliant hands towards us, we have determined, after the example of our predecessors, to resort to the prayers of the universal Church, and most studiously to excite the piety of all Catholics towards that nation. And certainly, as no one can be separated from participation in this sadness, and as in such peril of religion and faith the cause of grief is the same to all, the manner of assistance of all ought equally to be one and the same. Therefore, while we renew and confirm, by these letters apostolic, the complaints and expostulations published in the allocutions that have been mentioned, and abrogate and declare to be of no force all acts hitherto done by the government of Madrid against the rights and dignity of the Church and of this most holy see, we again and again exhort each, our venerable brothers, the patriarchs, primates, archbishops, bishops, wherever and whithersoever the Catholic world extends, having favor and communion with this holy see, by that charity in which we are one in the Lord, and by that faith by which we coalesce into one body, that, mingling their tears with ours, they unanimously strive to bend the divine wrath, and implore the mercy of the omnipotent God for the unhappy Spanish nation, and earnestly study to inflame the clergy and people to assiduous prayer for the same object. We will and command, moreover, that each our venerable brothers, the archbishops and bishops within our pontifical sovereignty, in such manner as they shall deem most expedient in the Lord, have a care that public supplications be addressed to the Father of mercies that, for the sake of the blood of his Son, which was shed for all, the days of temptation may be shortened in the kingdom of Spain. And that God may more easily incline his ear to our prayers, let all suppliantly approach the virgin mother of God, the most powerful protectress of the Church, our most loving mother to all, and the most faithful patron of Spain; let them seek further the suffrages of the prince of the apostles, whom Christ made the rock of this Church, against which the gates of hell shall not prevail; also those of all in heaven, especially those who have made Spain illustrious by their virtue, sanctity, and miracles. In order that each of the faithful, of every order, degree and condition, may persevere in prayer and supplication, with more fervent charity, and with riper fruit, we have determined to proffer, with a liberal hand, the treasures of heavenly gifts. Hence, we grant a plenary indulgence in the form of a jubilee, to be gained by all the faithful of Christ who, duly purified by sacramental confession, and refreshed by the most holy eucharist, shall be present at least three times at solemn supplications, to be appointed by the proper ordinary of each, and shall fervently pray, on the account above mentioned, three times within fifteen days, in churches to be designated by the ordinaries themselves.

We trust that it will be, that *the angels of peace, holding the golden vials and the thuribles*

gold in their hands, will offer to the Lord, on *altar of gold*, our fervent and humble prays, and those of the whole Church for Spain; nd that He, who is rich in mercy, receiving he same from them with a benignant countenance, will be pleased to condescend to our ows and the common vows of the faithful, nd, at the same time, to effect, that by his ight hand, and the arm of his strength, all adersities and errors being overthrown, our oly mother the Church may there at length reathe again from such calamities, and enjoy hat peace and liberty with which Christ enowed her.

But that these our letters may the more easily ecome known to all, and that no one may be ible to allege ignorance of them, we will and rder that they be published at the gates of the asilica of the Prince of the Apostles, of our postolic Chancery, of the palace of the govrnor in Monte Citatorio, and also in the field f Flora de Urbe, according to custom, by ome one of our messengers, and that copies of hem be left affixed in those places.

Given at Rome, at St. Peter's, under the ring of the Fisherman, on the 22d day of February, in the year 1842, of our Pontificate xii.

A. Card. Lambruschini.

England.—*Oxford movements.*—The following interesting letter relative to affairs at Oxford, we take from the *Ami* of the 3d of March.

"I have hastened to inform myself about the wonders which are related concerning the Protestant University of Oxford; and the testimony of those whom I have questioned upon the subject, is a sufficient warrant for the accuracy of what I intend to communicate. The most cheering prospects for Catholicity are exhibited in this quarter. We behold there the prognostics of a remarkable revolution, by which wandering flocks will be brought back to the fold of unity; the work is advancing, and the finger of God is there gradually disposing the mind for the accomplishment of this happy change. No human power can resist the present course of things.

"It has been announced in the papers, that the Anglican bishops judged it necessary to adopt some means of arresting the progress of Puseyism. It is true. Those heads of the Established Church are appalled at the spread of doctrines, which by degrees will merge themselves in the avowal of Catholic truth. If they have not been able to oppose a barrier to the new reform, it was not from a lack of good will to do so. The fact is that their authority carries no weight with it, as it is impossible for them to agree among themselves upon any particular point.

"The rectors of colleges have placed all the folio volumes of their libraries, as it were in the *Index*, a general prohibition having been issued, cautioning the students against their use. But why resort to this rigorous expedient? Bellarmin is still to be found even among the books of smaller dimensions, which the students are permitted to read. Fortunately, they say, Bellarmin is not taken from us!

"The Rev. Mr. Newman seems to have been selected by Providence, as the instrument by which a general return to Catholicity is to be effected. The eyes of all England are fixed on this divine, and the most fervent vows are offered to heaven for his conversion. It may not be amiss to give you a more particular description of this individual, who controls the sentiments of more than six hundred students of the University. He is forty years old, and of a middle stature. His features emaciated by study and perhaps by austerity, wear the impress of modesty and reflection, and command veneration. He delivers a weekly lecture in his church. I omitted to state, that the six hundred students already alluded to, openly declare themselves of his party. His favorite expression in reference to the new reform, is, *Non debuit fieri, sed factum valet: it was not necessary, but once effected, it holds good.* Mr. Newman has an energy of character, which is neither weakened nor intimidated by the threats and efforts of the Anglican bishops. Of late however he has been for several days in a very pensive mood. One of his pupils, a convert to the Catholic faith, who went to thank him for the impressions he had received from his instructions, found him at his small country-house, seated in a room that was almost bare, without carpet or fire, and containing no other furniture than a table, a couple of chairs, and a few books.

He was there observing an absolute silence, and though his young visiter began to shed tears in his presence, he still remained perfectly mute. But when the youth advanced to take leave of him, he pressed his hand with unusual feeling, saying, God bless you.

"May the Almighty vouchsafe to this eminent man that grace which will animate him to become an open advocate of the true faith, the love of which he has instilled into the hearts of his pupils, who surpass and precede him by uniting themselves to the ancient Church!"

Bible Society.—In the *Missionary Register* of last December, quoted by the *Ami*, it is stated that during the preceding year the receipts of the Bible Society in England amounted to 1,058,515 pounds sterling, or $5,000,000. The number of Bibles and other religious books printed by the society is 3,937,944! The receipts in the United States for the same purposes are stated to be $944,648, without including the collections made in the southern states. The number of Bibles and other religious books printed during the year, in the United States alone, is 254,710, containing 95,958,500 pages.

If we take into consideration the receipts obtained in other countries where Protestantism exists, the sum total of collections throughout the world for the support of Protestant missions, cannot be estimated at less than $10,000,000! The collections of the Association for the propagation of the faith, which are applied to the support of Catholic missions, do not amount to more than $500,000, about one-twentieth of what is appropriated to the cause of Protestantism, though the Catholic missions throughout the world are far more extensive and more flourishing than those of the various Protestant sects. In all this there is something consoling and encouraging to the Catholic, while at the same time there is cause for regret. Christianity was not established or propagated by means of large sums of money; its great source of success was the power of God that gave virtue and efficacy to the preaching of those whom he had sent; and thus also at the present day does the true religion, with little temporal *means*, *achieve* the most brilliant triumphs by the zeal and courage of her apostolic men. But there is certainly reason to lament that, in this country where our holy faith is daily assailed by new works from the press, so little energy is manifested for the support of Catholic publications, as if the torrent of misrepresentation should not be stemmed, or the efforts of our adversaries could be effectually opposed without the aid of publications whose object is to explain and vindicate the doctrines of Catholicism. In making this remark we allude chiefly to the apathy with which the operations of the Baltimore Catholic Tract Society are viewed by a large portion of the community. The objects of this society are not encouraged as they should be, and we may well reproach ourselves with a lack of zeal in reference to a matter of paramount importance for the interests of religion. We shall dwell upon this subject more at length at some future day.

Liberia.—The holy see has extended the jurisdiction of the prefect apostolic of Upper Guinea, the Very Rev. Dr. Barron, to Sierra Leone, and the whole western coast of Africa, not already placed under the care of other ecclesiastical authority. To provide for the contingency of the demise of the prefect apostolic, the Rev. John Kelly, the companion of the Very Rev. Dr. Barron, in this mission, is on that event to exercise the same powers until the holy see shall otherwise ordain.—*Catholic Herald.*

DOMESTIC.

The Archbishop of Baltimore a Jansenist! This rare discovery is given to the world in a late number of the "Banner of the Cross" in the following precious paragraph: "By the way, here is a singular fact. The popes have anathematized and excommunicated all *Jansenists*; and yet the metropolitan of the Romish Church in the U. States is one of that party."

Has the writer been hoaxed? Or is this another of the thousand and one reckless and unblushing calumnies which no Catholic can read without a smile of pity or contempt? Go on, gentlemen! Such unprincipled substitutes for argument will not be lost on the honest and sensible portion of your readers.

BISHOP ENGLAND.

ı burning and a shining light" has gone n the house of the Lord! That busy , that ever teemed with vast conceptions, est! That great heart, always respon- to the piercing cry of distress or the : accents of affection, is still! That elo- :e, which charmed while it instructed, :onvinced without offending, is hushed! powerful frame, that never wearied in loing, "in journeys often, in labors and ılness, in watchings often, in hunger ıirst, in many fastings," is stark in earth! :he master mind that irradiated whole ıpheres is lost in the blaze of infinite in- ence.

: may not describe our desolation. We not estimate the bereavement with which ghty God has been pleased to afflict his ch. It is only left to us to hope that one seemed to do his Master's work so faith- may, through the blood of Jesus, have l mercy in his sight "before whom an- veil their faces," while many a gushing : pours forth its orisons for his eternal rest. . some calmer moment we may attempt mmemorate this apostolic man.*

"When hearts whose home is heaven,
Like thine, are called from earth,
There should a wreath be woven
To tell the world their worth.

"And I, who 'woke each morrow
To clasp thy hand in mine,
Who shared thy joy and sorrow,
Whose weal or wo was thine,—

"It should be mine to braid it
Around thy faded brow,
And I 've in vain essayed it,
But feel I cannot now." R.

—

From the Catholic Miscellany.

OUR BELOVED BISHOP IS NO MORE!

ter a long and distressing illness, he red last Monday morning, at ten minutes 5 o'clock, in the 56th year of his age, twenty-second of his episcopate. We ot give expression to the feelings of our heart overwhelmed with grief at this irreparable calamity.

The fatigues of body and anxiety of mind attendant on his late journey to Europe, and his arduous exertions in the cause of religion immediately on arriving in America, were too much even for his powerful constitution, and he returned to this city in December last in ill health. It was soon found necessary to call in medical advice.

On the Thursday of Holy Week, his disease became alarming; but he soon rallied, and for nearly a week we cheered ourselves with the hopes that he had at last passed the crisis. They were soon blasted. Towards the close of Easter week he relapsed, and his physicians pronounced his case dangerous in the extreme. On Tuesday, the 10th, a solemn high mass was offered in the Cathedral in his behalf, at which all the Catholic clergy then in the city attended. Immediately afterwards they assembled around his bed, to assist at his receiving the last sacraments of the Church according to the rites of the pontifical. He had already privately received the Easter communion. Never shall we forget that scene. Arrayed in his episcopal robes, his countenance pale indeed and emaciated, but only sufficiently so to enhance the venerable appearance of his features, the priests and attendants struggling in vain to repress outward manifestations of the grief that wrung their hearts, he alone calm and collected, suggesting the slightest particulars that might be omitted, and correcting any mistake which they, overpowered by their emotions, might fall into. It was indeed a scene worthy of a bishop's death-bed. On this occasion he addressed his clergy for near half an hour, and in a strain of eloquence rarely equalled, never surpassed by himself in his happiest moments, with words burning with zeal and charity, adverted to their past relations towards himself, and to his and their duties to their congregations, and gave them the most solemn paternal injunctions for their future conduct. We hope that some one may commit his words to writing, and that we may be enabled to publish them, for they must be a memento dear to the heart of every Catholic in the diocess.

* See page 3 of cover.

A few days afterwards he again received communion, and, in the prayer he addressed aloud to the Saviour in the eucharist, gave expression to that deep faith, that willing resignation and joyful confidence in the providence of God which ever characterized him during life. Death found his soul not unprepared.

It had been his invariable custom never to leave the city for any time without having fully settled all his temporal affairs; and from the moment his sickness was judged serious he devoted part of each day to this object. It was indeed moving to see him employing every moment of respite from the pain of his malady in the most fervent communion with his God, or in elucidating and arranging the most complicated affairs with the same clearness and strength of mind he possessed in perfect health. He endeavored not to leave a single item unsettled. On Sunday, the last day of his mortal existence, he turned to his physician and inquired if he thought he had strength sufficient to sustain a long and perhaps a trying interview. The physician represented his weakness. "*The affair is of importance,*" he answered, "*and, though I expire under the effort, I feel I must make the attempt.*" Such was his heroic constancy in the performance of duty and his resignation to the last. Sunday night his sinking pulse betokened his approaching departure, and a few minutes past 5 A. M. he expired. His last effort was an inarticulate attempt to join in the prayers of the assistants: two minutes afterwards he was no more.

The body, arrayed in full pontifical robes, was visited at his residence by weeping crowds during the whole of Monday. At 6 P. M. it was borne by the priests to the Cathedral and laid in the grand aisle. Vespers of the dead were chaunted. Next morning the office of the dead was recited, high mass was celebrated, and the proper funeral ceremonies were performed by the Very Rev. R. S. Baker, and vespers again chaunted in the afternoon. The same has been done every day since. The vault not being finished, and other preparations remaining to be completed, the *body was not interred* at the usual time. We *understand it will* be consigned to the tomb this afternoon at four o'clock. The inclosed in a cedar coffin bearing a L scription, and outside of this is a lea fin, on which the coat of arms of the and other appropriate emblems are It will be buried, at his especial requ vault beneath his episcopal seat, to place also the remains of his sister, M anna M. England, will be transferr the cemetery of St. Mary's (Hassell

Thus has the Catholic Church lost her strongest defenders—the Americ rarchy a bright luminary in its gala diocess of Charleston a wise and zeal tor, who for more than twenty-one y bored faithfully in the vineyard of th Thus have we all lost a tender and father and a kind and devoted frien even in our grief religion is not war give us motives of consolation: we ha tained a great and irreparable loss, whom we loved is a gainer. Every fa mind or of body which he received fi Maker he dedicated in life to his servi he completed the oblation by dying th of the missionary—death because of t ous performance of arduous duties. H the good fight, he completed his cou reached the goal, and is now receivi reward exceeding great laid up in s him.

CHARLESTON DIOCESS.—The holy s ing empowered the bishop to appoint ministrator of the diocess, he appoin Very Rev. R. S. Baker, V. G., to that All letters, therefore, on the busines diocess must henceforward be directed

---

OBITUARY.

Died on the 22d inst. the Rt. Rev. D well, bishop of Philadelphia, aged 94 y

On the 19th ultimo, of consumpt the residence of the clergymen of St. church in this city, the REV. CARBER BURNS, in the 32d year of his age.

At the Theological Seminary of St. Borromeo, in this city, on the 28th ult. 28th year of his age, MR. JAS. GALL

At Nazareth, Ky., on the 6th inst., MILDRED STEWART, in the fifty-sixth her age.—Cath. Advocate.

A. M. D. G.
111 E. 60TH STREET
NEW YORK

THE

RELIGIOUS CABINET.

June, 1842.

4020

LETTERS ON THE HOLY EUCHARIST.

LETTER I.

My dear friends,—

In compliance with your repeated wish, and also with the promise made you when we met, I have determined to give you my views on the subject which then occupied your attention and which has so often called forth your earnest inquiries.

In the following pages I shall endeavor, as briefly as possible, to lay before you some of at least of the many weighty reasons which confirm our belief in the doctrine of the real presence; and also to explain (I hope to your satisfaction) the principal objections to this lovely portion of Catholic faith. It would be idle for me to attempt here a refutation of all the varied and ever-varying difficulties adduced by some who reject the real presence; and no less fruitless would be the effort to convince the mind already determined to reject the evidence of this dogma. The fatal influence of early prejudices exerts too powerful a sway over the reason and the judgment of many to allow of even a possibility of the former; while pride of opinion or human respect render the latter no less useless. But to the candid mind—to the judgment untrammeled by unhappy prejudice, and unbiassed by the fear of worldly scoffs—to the mind that soars above the paltry considerations of human respect, and that loves to contemplate the truths of religion—I offer the following dissertation on the subject of the holy eucharist, with all the trusting confidence inspired by a consciousness of right. To such I look for a cool, dispassionate investigation of this all-important point; and on such I call, by every consideration of piety, truth, and self-interest, to bestow at least a passing thought upon that which is so intimately connected with their eternal interests.

We are entering upon a wide and prolific field. We are about to investigate a subject which is, of all doctrinal points, perhaps the most important; for it involves the veracity of the Christian religion. On it, as upon its axle, revolves the whole system of Christianity—deriving from it, as the lesser planets from the sun, their light, their heat, their very existence. Cast from his primitive position the orb of day, and you at once involve the physical world in darkness and confusion. In like manner, were it possible to disprove this revealed dogma of Catholicity, it would destroy the beauteous harmony of the moral system, deprive the Christian world of truth as it is embodied forth in Jesus Christ, and plunge the misguided followers of the Founder of Christianity into the inextricable labyrinth of doubt, uncertainty, and infidelity. Because, if he could have led us astray on this important point, he might have deceived us on others. If he were capable of so doing, the fact of his having done so in this case is presump-

and save my faithful disciples? But to the impious question proposed, despite the positive testimonies they had witnessed of his omnipotence, and the express assurance they had received that whoever *believeth in him hath eternal life*, (v. 47.) Jesus deigns not to reply but in a manner which makes "assurance doubly sure" that the Catholic interpretation of his words is the only correct one: "*Then Jesus said to them, Amen, amen, I say unto you, except you eat the flesh of the Son of man, and drink his blood, you shall not have life in you,* (54.) *He that eateth my flesh and drinketh my blood hath everlasting life: and I will raise him up in the last day,* (55.) *For my flesh is meat indeed, and my blood is drink indeed,* (56.) *He that eateth my flesh and drinketh my blood abideth in me and I in him,*" (57.) Without condescending to explain to the haughty Jews the manner in which this wondrous truth was to be operated, he confirms, with all the solemnity of an oath, his former assertion: that unless they ate and drank of his adorable body and blood they should be deprived of eternal life. Is it not evident, from the question proposed by the Jews, that they understood Jesus to speak of a real manducation of his body? If not, why did they ask: "*How is this man to give us his* FLESH *to eat?*" If they who heard him understood him to speak of eating simply bread, would they have discovered any difficulty in the manner in which, by eating thereof and deriving sustenance from that simple bread, they would profess their dependence upon him for the spiritual support of their souls, as he had told them, in verse 47, that whoso believed in him had everlasting life? Surely, in this view of the subject, the manducation of the material bread would have been a seemly emblem of their lively faith and firm reliance on him. But was this the view they took of the express words of Christ—"*Amen, amen, I say to you, except you eat the flesh of the Son of man, and drink his blood, you shall not have life in you. For my flesh is meet indeed and my blood is drink indeed?* (verses 54—56.) If so, why, again I ask, did they exclaim: "*How can this man give us his* FLESH *to eat?*" (v. 53.) It is evident, I think, that they understood Jesus to speak of his real body and blood. And why should they not so construe his words? I he given them any reason differently to derstand them? Had he told them that spoke of the eating of simple bread? Co they in any manner draw such a conclu from his words—"*I am the bread of life,* (4 *I am the living bread which came down fr hearen,* (51,) *that if any one eat of it he n not die,* (50.) *Amen, amen, I say unto y unless you eat the flesh of the Son of man, a drink his blood, you shall not have life in y* (54.) *He that eateth my flesh and drinketh blood hath everlasting life,* (55.) *For my fl is meet indeed and my blood is drink indee* (56.) *He that eateth my flesh and drinketh blood abideth in me and I in him?*" (57.)

Is there in all these positive assurances smallest possible ground for the opinion th Jesus Christ spoke of any other than of h real, substantial, and identical body whi was then and there visibly manifest to listening crowd? That they who were th present so understood him, the question proposed, the obvious meaning of the wo context, and reason itself prove sufficiently my mind. And the difficulty to them was whether Christ intended to give them a ma ple emblem or an empty figure of his bod but "*how*" he was to give them his "*flesh* to eat; although, had they but listened wi the spirit of humility to his words, they mig have remembered that he had already t them, "*the* BREAD *which I will give fo* FLESH *for the life of the world,*" (52.) had he previously explained to them that sacred banquet which he intended to prep for them, was to be eaten under the sens appearance of bread. But, alas! the bl ignorance and the restless spirit of his u happy hearers rendered their minds impe ous to the gentle influence of this new heavenly dogma. They were more unwill than unable to understand or believe wh was then told them. And to me it appe evident that, though they were proudly solved not to submit their faith to the wo of Jesus Christ, they expressly underst him in the sense in which he spoke when said, that *his flesh was meat indeed and his bl was drink indeed.* Not in figure, in spirit in emblem, but really and indeed.

But pause for a moment, I pray you, at the 38th verse: "*As the living Father hath sent me and I live by the Father, so he that eateth me, the same also shall live by me.*" Now, let me ask, how was Jesus Christ sent by the eternal Father? Was he sent in figure, in spirit, in fancy,—or in reality, in person and indeed? Had he no positive mission? or rather, was he not *sealed of God the Father*, and commissioned by the Father to reveal his saving truths to man—to redeem the world, and to do not his own will, but the will of him that sent him?" (verse 38.) We all agree that Christ was *really* sent by the "living Father" and that he lived *really* by that same father, being one in nature, and one in essence with him. (St. John xi. 30.) You admit equally with the Catholic this reality of mission and of existence on the part of Christ with God the Father. Well then, see you not that our Divine Redeemer places on the same basis, the manducation of his sacred body and the truth and reality of his mission from God the *living Father*, and of his existence by the same eternal Father? "*As the living Father has sent me*," says Jesus Christ, "*and as I live by the Father, so he that eateth me the same also shall live by me*," (v. 58.) Destroy first the reality of Christ's mission; pull down the standard of Christianity, which for so many centuries has floated over adoring millions who believed in the infinite atonement of Christ for a sinful world; persuade all christendom that Christ was but an impostor, a self-constituted teacher, usurping the glorious prerogative of heaven's ambassador near the human family; in a word, disprove the ancient prophecies as they were all so minutely fulfilled in the person, the office and the mission of Jesus Christ; tear from the sacred volume the many express testimonies of his divine mission, and that undying testimony which, in letters of light, forever settled the truth of his divinity, contained in the first chapter of St. John. Destroy all these; perform all these moral impossibilities, and we will begin, at least, to doubt the reality of Christ's mission, and the reality of his existence by God the Father. And as the Saviour himself compares the reality of the manducation of his own body with the reality of these two fundamental truths, we will begin to doubt the reality of the manducation of his sacred body, the moment we harbor the doubt of his mission and union with his Father.

Again, comparing, in the following verse, the food which he was to give his disciples with that which the Jews had received, Jesus shows the superiority of the former over the latter; since the latter, (as he says in the 49th verse and here again repeats,) being but an emblem of the former, imparted not the privilege of immortality. "*This is the bread that came down from heaven—not as your fathers did eat manna and died. He that eateth this bread shall live forever*"—(verse 59.) What he was to give them was not manna, which was but an emblem, but that bread which was to enable them to live forever; therefore, it was no emblem—no figure; consequently, it was the reality which alone could impart that miraculous efficacy. But what was that mysterious bread? He himself tells us, when he says expressly: "*I am the living bread that came down from heaven. If any man eat of this bread he shall live forever. And the* BREAD *which I will give is my* FLESH *for the life of the world*"—(verses 51 and 52.) Surely, my dear friends, you can no longer doubt the truth of the Catholic exposition.

Imagine yourselves present in the synagogue of Capharnaum, and listening to the sacred mystery your Saviour has been expounding. What would have been the emotions of your soul—what the feelings excited by the wondrous mercy of God? Would you not have bowed with perfect submission to the doctrine of Christ, and acted with all the firm assurance inspired by his sacred words: "*He that believeth in me hath everlasting life?*" (47.) Yes, I know that you would have hushed into silence every doubt, every difficulty which the pride of opinion might have suggested, and that with the few who remained faithful to Jesus, you would have adored the tremendous though incomprehensible mystery. You would not have said with those stiff-necked Jews: "*This saying is hard and who can hear it?*" (verse 61.) Yet alas! how often is this heartless reply made in our days, by many who, like the incredulous Jews, either cannot or will not subject their proud opinions to the

positive revelations of the Redeemer: Despite the express words which they have in the whole portion of the chapter from which I have [illegible] notwithstanding the positive assurance of Him who is "the way, the truth, and the life," that the bread which he was to give them was *his flesh for the life of the world*" (verse 52) and that "[illegible] *Son of Man* [illegible] *not have life in them*" (verse 54.) Still they echo back the infidel cry: "[illegible] *give us his flesh to eat*" (verse 53.) "*This is a hard saying and who can hear it?*" (verse 61.) Impious question! Equally blasphemous doubt! Still, however, does our merciful Redeemer condescend to treat with his unbelieving hearers, and strive to win them over to his belief. "*Doth this scandalize you?*" (verse 62,) asked he. "*If then you shall see the Son of Man ascend up where he was before!*" (verse 63.) "*It is the spirit that quickeneth—the flesh profiteth nothing. The words that I have spoken to you are spirit and life,*" (v. 64.) The Jews understanding our Saviour to speak of his sacred flesh as it then appeared before them, were under the erroneous impression that Jesus Christ intended to give it to them to be eaten in the gross apprehension of the term—in a vulgar, carnal manner. In the fact, they were evidently right, as I think you will admit I have proved: but in the manner, they were grossly mistaken. It was to correct this erroneous opinion, that Christ addressed them in these words already quoted: "*Doth this scandalize you? If then you shall see the Son of Man ascend up where he was before!*" Thus showing them that whilst by this act of his own omnipotence he would subsequently confirm the truth of all that he had before stated, he would, at the same time, take with him to heaven his whole living body, and not distribute it, as they supposed, to be divided, mangled, and grossly consumed on earth. Instead of discovering here any objection against the reality of the real presence, I find an argument in its favor!

But now comes the grand objection—the powerful lever, with which the opponents of the real presence strive to overthrow the fabric of Catholic faith in this adorable dogma! How often do we hear it ushered in with a flourish of trumpets and exulting shouts, by the veriest sciolists in the community, while the "grave and reverend signors" of the land, in sombre garb and still more sombre countenance arrayed, consign to the deepest shades the gross absurdity of Christ's real presence in the eucharist! If we repeat the various texts before quoted in favor of our doctrine, and to show them that it is the real body and blood of Christ in the blessed sacrament, they exultingly exclaim: "*It is the Spirit* that you there have, not the real flesh: for this, says Christ, *profiteth nothing. The words of Christ are not to be taken in a literal but in a spiritual manner.* "*The words that I have spoken to you are spirit and life.*" (verse 64.) And so falls before the bright effulgence of Scripture proof that old and shattered error of Catholicity, the real presence!" But let us examine a little this redoubtable champion which is made, Don Quixotte like, to attack the wind-mill, which it mistakes for some less resisting foe. Let us see the meaning of these words of our divine Saviour, which are made to bear so unsparingly upon all our arguments; and let us analyze the matter to discover the component parts. Christ says expressly: "*It is the Spirit that quickeneth. The flesh profiteth nothing.*" (64.) These words must have some signification, and that signification must be true; consequently, it cannot be contradictory to any thing previously revealed by Jesus Christ. "*It is the Spirit that quickeneth.*" You maintain that Christ here speaks of the spiritual manner in which his words are to be taken; that they imply only a spiritual presence in the institution he was to leave his disciples. And, to substantiate this your view of the subject, you add that Christ himself assures us that *his flesh profiteth nothing*; consequently it cannot be really present. Have you ever seriously considered the sad results of this erroneous, almost wicked conclusion? You represent Jesus Christ as saying that his *flesh profiteth nothing*. This must be your construction of the sentence; for there is question of no other flesh than that of Christ. If so it be that the sacred and immaculate flesh of the Saviour profiteth nothing to man, avails us nought in securing the grand affair

our salvation, pray, to what purpose did assume human flesh? How will you reply the withering sarcasm with which the infi- might reproach our blessed Saviour with consistency and absolute contradiction in his achings; for, says the unbeliever, in the d verse Christ says: "*The bread which I ill give you is my* FLESH *for the life of the orld?*" And yet, though he expressly says at his "flesh *is for the life of the world*," he expressly contradicts himself in the 64th rse, where he says: "*The flesh profiteth thing.*" Does he not say, in verse 54, "*Exept you eat the* FLESH *of the Son of man, and rink his blood, you shall not have life in you?*" nd yet, notwithstanding this solemn, this rtful assurance, he quickly frees us both om the dread necessity, and from the fatal onsequence of a non-compliance therewith, y saying: "*The flesh profiteth nothing!*" or if the flesh of Jesus Christ profit us noing, how is it that, if we fail to eat that dorable flesh, we shall not have life eternal n us? (54.) In verse 55, in plain terms, "*He hat eateth my flesh and drinketh my blood hath* [illegible] *life; and I will raise him up at the st day.*" And is it then of no profit to have [illegible] life?—of no profit to be raised to a glorious immortality at the last and dreadful day? But Jesus Christ attaches this glorious privilege to the express condition of eating adorable flesh and drinking his sacred . And yet, in direct opposition to all consoling assurance, he tells us that his *profiteth nothing!* As the human body strengthened and nourished by the corporal nance it receives, so the Christian is supd by that spiritual food which is received that sacred banquet in which Christ's *flesh meat indeed and his blood is drink indeed*, (verse 56.) And yet, though the Christian's soul finds here its comfort in sorrow, its strength mid temptations, and its security mid dangers, Christ's *flesh*, we are told, *profiteth nothing!* In verse 58 we read: "*He that eateth me the same shall live by me.*" Now, after this positive assertion, how could Jesus Christ have said, in the 64th verse, that his "*flesh profiteth nothing?*" Again, in verse 59 we read: "*He that eateth this bread shall live for ever.*" Again, I ask with the most earnest anxiety, how could he that was "the way, the truth, and the life," (John xiv. 6,) so evidently contradict himself by saying that his flesh *which he was to give for the life of the world* (52) still *profiteth nothing?* Again, (and for the last instance that I shall quote on this subject,) do we not read in this same 59th verse: "*He that eateth this bread shall live for ever?*" How then, I ask, can he say, with either truth or consistency, that his *flesh profiteth nothing?* When, triumphantly exclaims the infidel, are we to believe this strange teacher, who assures, and contradicts his assurance so palpably, so frequently, and so strangely? If he means what he says in either of the quotations which I have cited, (verses 50, 52, 54, 55, 57, and 59,) surely the 64th verse cannot be correct; for in the 64th verse he expressly teaches an opposite and quite different doctrine. On the other hand, if we are to believe him when he speaks in this 64th verse, (which, by the way, is the wish of all except the Roman Catholics,) what becomes of all that pompous solemnity, those high and blasphemous attributes that your Teacher so repeatedly arrogates to himself in the preceding verses? In either case, what must I, as a disinterested and rational man, think of that personage whom you wish me to venerate, acknowledge and adore as Christ, "the Son of God," "the Expected of nations," "the way, the truth, and the life," who bears that name which is alone the passport to eternal happiness? (Acts iv. 12.) If this Jesus had not been the Messiah, the Son of God, nay, God himself, would it not have been blasphemy in him to ascribe such wondrous qualities to his flesh and blood, and to assume to himself the mysterious powers of which he so repeatedly speaks in the verses above quoted; such, for example, as giving eternal life, (50, 52;) such as depriving of that same everlasting life those who do not eat his flesh and drink his blood, (verse 54;) as raising up to eternal glory, at the dread accounting day, those who worthily receive his body and blood? Would it not, I ask, savor very strongly, not to say of presumption, but of direct blasphemy, thus to arrogate to himself and to his own power those effects which belong alone to an omnipotent being?

But if that same Jesus be indeed the "Son of God," "the Messiah," "the Expected of nations."—if he be one in nature, one in power, with God the Father, how can he so palpably reveal contradictory doctrines? How can he, as I have before asked, so evidently assert and deny the necessity of partaking of his flesh and his blood, which he tells us are meat and drink indeed, under the appearance of bread? (verse 52.) Or, if there is no contradiction in those apparently opposite assertions, pray, explain to me the true signification.

To these questions how, my valued friends, will you reply? Indeed I know not. And if they can be answered by any individual except in the sense of the Roman Catholic Church, not only will the infidel yield assent, but I promise you to renounce allegiance to the Catholic faith, and proclaim myself a —— what? A Protestant? No! because Jesus Christ contradicts himself: but a Unitarian, and reject the foundation of Christianity—the divinity of Jesus Christ. How lamentable would it be for the cause of truth, were it thus left exposed to all the fury of infidelity, unaided, unprotected by some divine support! Tossed to and fro by every wind of doctrine and of dollars, man would look, but look in vain, for consistency and truth in religion. To suit the circumstances of his peculiar position, he would be bound to alter his belief; and, as he is a progressive being, ever learning by experience, study, and observation, he would improve in his religious opinions in the same proportion in which he enjoyed facilities for study or observation. The older a man grows, in this hypothesis, the more religion, the more truth he has. The more a nation advances in polite learning or in age, the truer the religion of the nation becomes; so that truth was not always truth; religion was not always true in all its parts and in all its teachings. But truth becomes more true, and religion becomes more perfect as it becomes older and more generally diffused! Alas, alas, for the wild wanderings of the human intellect! What is truth? Is it not an emanation from the Deity? Is it not a reflection from those perpetual fires which blaze eternally upon the altar of charity in heaven, showing in characters of living light t the mercies, and the will of God? I same eternal God from whom it e truth is ever and must ever be one; c it would be inconsistent: and the sac hand of the atheist alone dares hurl imputation against the God of natio flected by Him who is known by th rious name, "I am who am," like h (which is his very nature) remains a changed—alone unchangeable. All fail—all else grow dim with age, but t stand for ever, shedding its benignan all its pristine splendor, for ever glow the warmth of charity divine. Aw with the sad conclusions to which th is necessarily driven by the system by those who construe the words of a figurative sense.

But is there no guide, no gentle ray at least a glimmering of hope upon quirer's mind, so anxious to seek a the truth? As he turns in anguish f painful scene, he exclaims in an a grief, "*There is no God*," (Psalm "*and religion is a mockery.*" Stay stranger, whispers a gentle voice, a fearful conclusion! "*Be not incred faithful*," (John xx. 27;) "*for ble they that have not seen and have believed* Roused by the authoritative manner i he is accosted, and cheered by the ge cents of the individual who addresses replies: "And who art thou that thus the necessary result of all my former gation?" "I am the Genius of Tru sponds the other, "who am come t you in your further inquiries after t which leads to happiness. I have near you in all your devious windin have marked the anxious workings troubled soul; and I am here to hush ness the noisy tumult of that des soul." "O lead me," he exclaims, " blessed road which conducts to hap Guide and teach me what to believe important matter I am investigating; heart is sad within me, and despair sit ly on my soul." With friendly adm and a smile as if from heaven, the Ge Truth guides him to the Catholic Chu

ids him there seek for light and information. She takes him gently by the hand to the priest of God, and there leaves him for the present to listen, to learn, and to believe. Draw near, you too, my friends, and hear the exposition of the Church of Christ.

The words of our Saviour, related in the sixth chapter of St. John, and which have been already repeatedly quoted, are in every respect true. So far from contradicting his previous assurances, by what he says in the 64th verse, he confirms what he had said. His words are these: "*It is the spirit that quickeneth: the flesh* profiteth nothing (64.) In these words Jesus Christ does not refer to *his own flesh*, but to the flesh of man, as it is opposed to the spirit of God which quickeneth unto life everlasting. There is no reference whatever to his own *flesh* because he had previously told his hearers repeatedly that his flesh did profit; and profit *unto everlasting life*. You will observe that he says THE *flesh*, not MY *flesh*. Now had Christ referred to his own sacred *flesh*, he would have said MY *flesh* as he expressly used the emphatic MY *flesh* when he spoke of himself, (verses 52, 54,) where he designates himself as the "Son of Man," (55, 56, 57, 58 and 59,) where he uses *this bread* in contradistinction to the manna of old; in all of which texts he expressly designates the identical *flesh* which was before them. Why then, in the 64th verse this sudden change from *my flesh* to *the flesh*? Is there any thing in the context to show the cause of this change of expression, this substitution of the definite *the* for the personal *my*? There is—and that context shows as the sacred Scriptures show, that the words of Jesus Christ are not used by him in reference to himself in the 64th verse, but to the carnal understanding or natural apprehension of his hearers, which he designates by *the flesh*. For a proof of this I refer you to the many instances in the sacred volume, where the flesh, that is the human understanding—human knowledge—carnal views—or worldly apprehension—is placed, as it is in this 64th verse, in direct opposition to the *spirit that quickeneth*, which all admit to be the spirit of God. Among these, I select the following: In St. Matthew, xvi, 17, we find that Jesus Christ in testimony of his approbation of the lively faith in his divinity expressed by St. Peter in the name of his brother apostles, addresses him in these expressive words: "*Blessed art thou Simon Bar-jona, because flesh and blood hath not revealed it to thee but my Father who is in heaven.*" I here call your attention to the following fact: In the text adduced our Saviour draws an evident distinction between the revelations of flesh and blood, and those coming from his Father in Heaven. Now what is the signification of this revealing of flesh and blood concerning the divinity of Christ. Do you not at once discover that, when he says "*flesh and blood hath not revealed it to thee*," he means that St. Peter had not discovered this truth by his own study, by the powers of his own judgment, or by the light of reason, aided as it was by the brightness and the frequency of his miracles; but that, after all his study, he could not discover the truth of Christ's divinity but by a special revelation from above. "*Flesh and blood hath not revealed this unto thee, but my Father who is in heaven.*" St. Peter, then, had received knowledge of this sacred truth immediately from *the Father*; therefore he did not discover it himself by any process of reasoning. But this process of reasoning, or of human investigation, is called by Jesus Christ *flesh* and *blood*, which is precisely what I maintain; for if it can be proved that it is a Scriptural usage to denominate this process of the human mind by flesh and blood, we may *at least* maintain, with no small degree of probability, that, in the 64th verse of the 6th chapter of St. John, Christ designates by "*the flesh*" this same process of human investigation. I go further, and maintain that in the above hypothesis, as there is no positive proof or shadow of reason to substantiate the opinion that Christ meant his own *flesh*, but, on the contrary, every thing there related induces us to believe that he did not refer to his own flesh, I maintain that it is proved beyond the possibility of doubt that, in the cited words of the 64th verse of St. John, Christ meant what the Scriptural usage designates by flesh, and by flesh and blood; that is, human understanding and human reason. To prove this Scriptural custom, I adduce, first, the above example. What did Jesus Christ imply by flesh and

blood? Surely not any other human being, because Christ says it was not. "*Flesh and blood hath not revealed it to thee.*" What then is this flesh and blood? What is that which is directly opposed to the sacred mysteries of God? Human understanding, human reason, and the whole process of human investigation. Here then you have a solution of the difficulty. And the express opposition in which Christ places the powers or the revelation of flesh and blood to that of his Father who is in heaven, shows that the flesh and blood of which he speaks is the human mind and the efforts of the human understanding.

The next reference I shall make to show the usage of the sacred Scripture in contrasting "the flesh" with the Spirit, will not, I hope, fatigue you, though it is rather long. So apt an illustration, however, is it of the subject, that I must solicit your patient perusal. It is found in the eighth chapter of St. Paul to the Romans. Commencing with the first verse, we read: "*There is now therefore no condemnation to them who are in Christ Jesus, who walk not according to the flesh,* (1.) *for the law of the Spirit of life in Christ Jesus hath delivered me from the law of sin and death,* (2.) *For what the law could not do, in that it was weak through the flesh, God, sending his own Son, in the likeness of sinful flesh, even of sin, condemned sin in the flesh,* (3,) *that the justification of the law might be fulfilled in us, who walk not according to the flesh, but according to the Spirit,* (4.) *For they who are according to the flesh relish the things that are of the flesh: but they who are according to the Spirit, mind the things which are of the Spirit,* (5.) *For the wisdom of the flesh is death, but the wisdom of the Spirit is life and peace,* (6.) *Because the wisdom of the flesh is an enemy to God: for it is not subject to the law of God, neither can it be,* (8.) *And they who are in the flesh cannot please God,* (8.) *But you are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of God, he is none of his,* (9.) . . . *Therefore, brethren, we are debtors not to the flesh, to live according to the flesh,* (12;) *for if you live according to the flesh, you shall die: but if by the Spirit you mortify the deeds of the flesh, you shall live,* (13.) *For whosoever are led by the Spirit of God, they are the Sons of God,*" (14.) In every verse here quoted you see evidently the contrast drawn between "the flesh" and the Spirit. I leave to your own discriminating judgment to make the application; observing only, as I pass to another reference, that, in the 6th verse above quoted, you have a most striking evidence that the flesh profiteth indeed nothing; but that the wisdom of the flesh, which sets up private opinion and human reasonings against the wisdom of the Spirit, is death; whereas it is the latter (the wisdom of the Spirit) which teaches us that Christ is indeed all that he says he is—that imparts peace and life. Not to fatigue you with the length of my quotations, I will simply refer you, for another striking exemplification of this Scriptural custom, to the fifth chapter of Galatians, from the 16th to the 25th verse; also 1 Corinthians ii. 12—15; 2 Cor. i. 12. To these few of the several which might, if necessary, be adduced, I refer you for proof positive that in Scriptural language the flesh is used in contradistinction to the Spirit of God. Am I not then justified, in view of these various texts,—evidently to the point,—in concluding that Jesus Christ intended, when he said "*it is the Spirit that quickeneth, the flesh profiteth nothing,*" that "all the efforts of the flesh, of human reason or of human understanding, will avail you nought in comprehending this mystery I now unfold to you. It is the Spirit of God that will alone enable you to admit, believe, and adore it. The spirit of humility and of faith quickeneth." We are the more impelled to this conclusion from the fact that many, even of his disciples, had murmured among themselves, saying: "*This saying is hard, and who can hear it?*" St. John vi. 61. Grieved at their obstinacy, yet anxious for their complete conversion, Jesus had mildly expostulated with them; and then, as if to induce them more effectually to yield a willing assent to his sacred words, he expressly tells them that though his saying is hard, and though he knew that many would reject it, (65,) yet the Spirit of God, his Holy Spirit, would quicken their faith; and that what he then told them, being a mystery, and consequently above the com-

prehension of the flesh, which profited them nothing in the investigation or understanding of this sublime dogma, was still spirit and life. The words that I have spoken to you are spirit and life, (64,) because they propose to you the only means of procuring life everlasting and the Spirit of God, (52, 54—57.) Follow them, and you shall have life everlasting, (55.) Reject them, and you shall forfeit the possession of heaven, (54.)

Here then I pause again, and ask you what now are your views on this important point? Will you follow the guidance of the Spirit of God, and bow down with me in humble adoration of what we believe but cannot comprehend, or, with "many of Christ's disciples," who still obstinately rejected his doctrines because, forsooth, they could not understand them, "go back and walk no more with him?" Will you, like them, forsake him who is "the way, the truth, and the life;" renounce allegiance to that sacred name, which is the only name "*given unto men whereby they may be saved;*" or will you rather cling with fond fidelity to his saving truths, and say: "*Here will I dwell—for the wisdom of the flesh is death; but the wisdom of the Spirit is life and peace!*" (Romans viii. 6.) How blind and headstrong were those disciples who, forgetting the many proofs he had given them of his mercy and his divinity, still preferred the wisdom of the flesh to the wisdom of the Spirit! "*After this many of his disciples went back and walked no more with him,*" (67.) Now permit me to ask, would Jesus Christ have permitted so many of his beloved disciples to go back again to the ways of error and of death if he had intended to give them merely an emblem or a figure of his flesh and of his blood? Why did his disciples leave him *and walk no more with him?* Because they could not or would not understand *how this man could give them his flesh to eat,* (53;) because they could not comprehend the mysterious manner in which he was to fulfil the promise he had made to give his *flesh for the life of the world.* They had listened with proud disdain to his awful words: "*Unless you eat the flesh of the Son of man, and drink his blood, you shall not have life in you,* (54;) and they had heard him frequently and in rapid succession repeat the solemn assurance; and though, when they still obstinately resisted his holy words, and impiously exclaimed, "*This is a hard saying, and who can hear it,*" (61,) Jesus had told them that what he had revealed to them was a great and incomprehensible mystery, superior to the comprehension of the flesh, and to be received by the aid of that quickening Spirit which imparteth life and grace,—still, notwithstanding all this, *they went back and walked no more with him,* (67.) Jesus Christ knew this, *for Jesus knew from the beginning who they were that did not believe,* (65.) Why, then, if he did not intend really what his words really implied, and what those unfortunate disciples really understood him to imply, why, I ask, did he permit them to go *back and walk no more with him?* If he had led them into the error for which they left him, was he not bound in justice, not to say in charity, to disabuse them of that error? They understood him to speak of his FLESH as it was then and there apparent to their eyes. If Jesus had induced them, by his oft-repeated words, so to understand him while he intended those words only in a spiritual sense, would it not have been very easy, and was he not bound by every quality of a true teacher, a friend to man, and, above all, as the "Messiah" and "the world's Redeemer," to call them back from their wanderings, to correct them of their error, and aggregate them to the number of the faithful few? Let me ask you, would not that be the line of conduct pursued by any modern preacher under similar circumstances? And if such preacher were not to adopt this mode, but were to permit his hearers to go back from his fold and walk no more in what he considers the right path, would you not censure him for gross neglect, and consider him an enemy to the souls for whose salvation he should watch? Such was the duty of Christ, our great teacher; and he would have performed that duty had his disciples misunderstood his words. He would not have permitted them to fly from his tender embraces—to turn their backs so coldly on him—to return to the endless mazes of error, and to lose their inheritance to the kingdom of God, had he intended aught else than what his words conveyed. But, as it was, he

sees them leave him in crowds. In vain he looks fondly towards them, and reminds them of the oft-repeated miracles they had seen him operate—in vain with outstretched arms he assures them, *he that believeth in me hath everlasting life*, (47.) They go—crowd after crowd abandons him, and he is left alone with the twelve! Ah! methinks I can even now see the tear-drop glistening in his eyes, and mark the convulsive agony with which, turning from the retreating multitude, he looks with all the anxious solicitude of a Saviour upon the little band still faithful, and exclaims: "*Will you also go away?*" (68.) Ah! why was I not there, divine and loving Saviour! that I might have fallen down before you, and in this poor single heart of mine have offered thee as many victims of atonement as thou didst suffer pains at the ingratitude of thy faithless disciples! At the word, St. Peter, the chief of the apostles, could no longer restrain the mingled feelings of grief and indignation which swelled his generous soul; but in the name of his fellow apostles he exclaims: "*Lord, to whom shall we go? Thou hast the words of eternal life*, (69;) *and we have believed and have known that thou art the Christ, the Son of God*," (70.) Glorious confession, worthy the prince of the apostles! They had viewed with sorrow and dismay the faithlessness of those disciples who had yielded to the pride of opinion, and who had impiously sought to measure the power of divine truth by the extent of their limited understanding. They had heard all that the renegade disciples had heard; they too were incapable, as the others were, to fathom the mystery of Christ's real presence in the sacred banquet he had promised them. But they remembered the proofs he had given them of his divinity. They had long known, followed, and listened to him; and they knew he could not lead them wrong. They listened with docility to the small, gentle voice within them. They bowed in humble acquiescence to the revelations of him whom they knew and believed to be *the Christ, the Son of God*, (70.) They felt within the quickening impulse of the Spirit of God. They hushed the noisy clamors which the flesh had excited in the minds of the other disciples; and they believed, though they could not comprehend, those sacred words which gave them *spirit and life*, (64.) "*Lord*," they exclaim, "*to whom shall we go?* We know that these others have left you, we see with sorrow their blindness; and though we can understand no more than they the mysterious announcement you have made, we know that thou canst do all thou promisest—*that thou hast the words of eternal life*. Dark and incomprehensible to us are all thy mysteries—thy birth, thy incarnation, thy divinity; yet, mid all these mysteries, and in all whatsoever thou shalt be pleased to reveal unto us, we will be faithful, we will still cling fondly to thee, trusting to thy sacred words, for *we have believed and have known that thou art the Christ, the Son of God*." (70.) Ah! give me my chance for safety with the generous Peter: let others follow, if they will, the faithless disciples at Capharnaum.

I have thus redeemed my promise, my dear friends, to give you proof of the real presence from the first of the two-fold argument derived from Scripture: the sacred words of promise contained in St. John, sixth chapter. In the preceding pages you have rather a fatiguing proof of the pertinacity with which I have adhered to my promise, given in good faith and redeemed with sincerity. I could have wished for better opportunities and less interruption in the process of my writing; but, such as it is you have it. Peruse, I pray you, the various arguments adduced. Give them serious reflection; and all I ask is that you suspend your judgment on the subject until I am able to lay before you the second source of proof in the fulfilment of all the promises Christ has made on this subject in the Gospel of St. John.

And now adieu for the present. May that kind Father and Saviour, whose holy religion you are investigating, hear your fervent prayers and crown all your efforts with entire success!

J. P. D.

TO A MOONBEAM.

BY MISS DAVIDSON.

Ah! whither art straying, thou spirit of light,
From thy home in the boundless sky?
Why lookest thou down from the empire of night,
With that silent and sorrowful eye?

Thou art resting here on the autumn leaf,
Where it fell from its throne of pride;
But oh! what pictures of joy or grief,
What scenes thou art viewing beside!

Thou art glancing down on the ocean waves,
As they proudly heave and swell;
Thou art piercing deep in its coral caves,
Where the green-haired sea nymphs dwell!

Thou art pouring thy beams on Italia's shore,
As though it were sweet to be there;
Thou art lighting the prince to his stately couch,
And the monk to his midnight prayer.

Thou art casting a fretwork of silver rays
Over ruin, and palace, and tower;
Thou art gilding the temples of other days
In this holy and beautiful hour.

Thou art silently roaming through forest and glade,
Where mortal foot never hath trod;
Thou art lighting the grave where the dust is laid,
While the spirit hath gone to its God!

Thou art looking on those I love! oh! wake
In their hearts some remembrance of me,
And gaze on them thus till their bosoms partake
Of the love I am breathing to thee.

And perchance thou art casting this mystic spell
On the beautiful land of the bless'd,
Where the dear ones of earth have departed to dwell,
Where the weary have fled to their rest.

O yes! with that soft and ethereal beam
Thou hast looked on the mansions of bliss,
And some spirit, perchance, of that glorified world
Hath breathed thee a message to this.

'T is a mission of love, for no threatening shade
Can be blessed with thy spirit-like hues;
And thy ray thrills the heart, as love only can thrill,
And, while raising, it melts and subdues.

troduced into some churches, as in that of Milan. The psalm or antiphon which was sung whilst the priest ascended to the altar, by the people and afterwards by the choir, was named the introit or *ingressa*. In later times, instead of the entire psalm, only some verses were sung, as we learn from the antiphonarium of Gregory the Great, and from the Gallic and Mozarabic liturgies.

The general confession made by the priest, for which there was at first no prescribed order, formed part of the preparation before his approach to the altar. The Kyrie Eleison, which in the Gallic and Mozarabic liturgies was preceded by the Trisagion, is found in all the ancient liturgies of the east, and was introduced into the Italian, at least, in the fifth century, and into the Gallic as early as the year 529: in the Greek Church it was chanted by the people; in the Roman, alternately, by the people and the choir. Then followed (but in Rome only on Sundays) the greater Doxology, the Gloria, which is found entire, with only a few variations from its present form, in the apostolical constitutions: in its more modern form it occurs in the Mozarabic liturgy and in the sacramentary of Bobbio. In the Gallic liturgies, instead of the Gloria, we have the prophecy of Zachary, the canticle "Benedictus Dominus Deus Israel." After the salutation, "Peace with you," or "The Lord be with you," there was sung a short prayer, addressed always to the Father, and concluding with an invocation of the Son, which was named the *Collect*, as in it the devotion of the whole assembly was offered up collectively by the priest. At the conclusion the people answered "Amen."

The lessons from the Scripture were then read: besides the lessons from the apostolical epistles, many Churches read portions from the Old Testament: the Roman Church had only the former. Particular seasons had their proper lessons; thus, in the fourth century, the Acts of the apostles were read between Easter and Pentecost; the book of Genesis during Lent, and, at Milan and Alexandria, the book of Job in Passion week. These lessons were contained in books called *lectionaries*, of which an ancient one, belonging to the Gothic Church, has been preserved. Sometimes the bishops regulated the lessons at pleasure; and during the first four centuries the writings and letters of celebrated men were read in the churches: but the synod of Laodicea and of Carthage, in 397, prohibited to be read all writings except the sacred Scripture. Between the lesson and the gospel a psalm (*Gradualis*) was sung. The gospel was more anciently read by the lector; later, that is, from the sixth century, only by the deacon: while it was read the people stood. After the gospel, the bishop addressed his discourse (ὁμιλια, *tractatus*) to the assembly, generally from his throne. In the east priests, and even laics sometimes, who were requested by the bishop, delivered the sermon: in Africa no one but the bishop preached before the time of St. Augustine. In Rome, according to the account of Sozomen, neither the bishop nor any other person preached, a custom which could not be without exceptions, and which was certainly abolished by Leo I. It was often the practice, in the east, to deliver several discourses to one assembly. Many bishops preached on the days of the week, particularly on the festivals of martyrs and during the fast of Lent; and sometimes twice,—first, in the mass of the catechumens, and, secondly, in the mass of the faithful, when they explained the mysteries and the sacraments. In churches in the country there were few sermons, although the synod of Vaison, in 529, commanded that they should be frequently delivered in them. The best preachers were often loudly applauded by acclamations or the clapping of hands: their sermons, particularly those which were delivered extemporaneously, were often copied in the church, either by private persons or by public notaries, as were those of Origen, St. John Chrysostom, Atticus, St. Gregory Nazianzen, and St. Augustin.

In the oriental Church, after the dismissal of the infidels and catechumens, who were in the class of the hearers, particular prayers for the catechumens, penitents, and energumeni, were recited. The deacon first exhorted the catechumens to pray, and the faithful to pray for them: after they were dismissed he exclaimed, "Pray, ye energumeni, who are troubled by unclean spirits;" and when these had

received a sign from the bishop to retire, the same was practised towards the penitents. Whether these particular prayers were recited after the gospel, in the west, is not certain: St. Augustin and St. Ambrose so express themselves, as if the mass of the faithful followed immediately after the homily of the bishop.

The doors of the church were now closed, and the mass of the faithful, who alone remained within, commenced: it consisted of three parts, the Offertory, the Consecration, and the Communion. According to the oldest liturgies, the silent prayer of the assembly (which silence was commanded by the deacon) was followed by an audible, alternate prayer (συναξις, or προσφωνησις), recited by the bishop or deacon, and the people, who were kneeling, for the bishop, the clergy, and the various classes of the faithful; and after this the collect of the bishop (στιλλησις or παρεθησις), wherein he recommended the prayers of the faithful to God. The Nicene creed, with the addition of the council of 381, was first received into the liturgy of Constantinople in 519; it was adopted also into the Sunday liturgy of the Spanish Church, by the synod of Toledo, in 589; this example was followed by the Gallic and, finally, by the Roman Church.

The offertory, or oblation, was preceded by the salutation of the priest to the people; and in the east by the kiss of peace. The faithful then presented their gifts of bread and wine. In the earlier ages the first fruits formed a part of their offerings, and were blessed by the bishop: one of the apostolical canons permitted, with incense and oil, young ears of corn and bunches of fresh grapes to be placed on the altar. This mention of incense proves to us its early use in the sacrifice; and as St. Ambrose speaks of the incensing of the altar, and St. Ephraim, the Syrian, of the burning of incense during the mass, this usage must have been introduced into some Churches as early as the fourth century.

From the oblations of the bread and wine the deacon and subdeacon took what would be sufficient for the communion of the faithful; all that remained was divided amongst the clergy and the poorer members of the community. From those who were excluded from communion no offerings were received. Money also, and other things for the wants of the clergy and poor, were offered, but were not placed upon the altar: the donor gave his name in writing (*nomen offerebat*) to the deacon, who read it aloud (the same was practised also if the donor were dead), with the amount of the benefaction, in presence of the assembly. In the Roman and African Churches, if not in others, the names of the offerers and their gifts were commemorated in the prayer of the priest. The prayers found in the ancient Roman liturgies, and entitled *super oblata* or *secretæ*, contain the supplication that God would graciously vouchsafe to receive the gifts lying on his altar, and that the faithful, united together, might be as a sacrifice most acceptable to him: then, as the Church offers first bread and wine, which were to be changed into the body and blood of Christ; next, this body and this blood themselves, and, lastly, itself as a sacrifice to God, so the prayers before the consecration, and particularly the Secret and the Preface, clearly express this first oblation of the bread and wine, as the commencement of the holy sacrifice. But as the bread and wine became a perfect oblation by their conversion into the flesh and blood of the Lord, the sacrifice and the sacrificer were designated in these prayers as the sin-offering for our redemption, as the spotless victim coming from the womb of his virgin mother, our Lord and Saviour himself. In the preface it was said that Christ presented himself as a suffering victim on the altar; and, as in the Liturgy of Constantinople, it was said, "we offer to thee Thine from Thine" (τα σα εκ των σων), that is, the flesh and blood of thy Son, formed from bread and wine created by thee: it was said also, in the Roman canon, *de tuis donis ac datis*. From the sixth century it was the custom to offer gifts to the altar only on Sunday. During the oblation the choir, according to a practice first introduced in Africa, sung a psalm, and, later, only a verse, which was called the antiphon or offertorium. As the number of the communicants became less, and as, in the seventh century, the then unleavened eucharistic bread was prepared by the clergy, the

ferings ceased, or gifts of money were made instead of the ancient oblations of the fruits of nature. After the offertory, the deacon presented water to the priest for the washing of his hands, and all the men who were present at the same time washed their hands.

The preface (προλογος ἰυχαριστια, and, in the ancient liturgies of the west, *contestatio, inlatio, immolatio,*) preceded, according to the example which Christ had given, as a prayer of thanksgiving, the act of consecration. The introduction spoken by the priest, with the answers of the people, is found in the liturgy of the apostolical constitutions, in perfect correspondence with the liturgies of our own times. In the east the preface was the same in every mass, and contained a prayer of thanksgiving for all the gifts of God; but in the west it changed with the festivals, so that in the old Roman Sacramentarium there are ten different forms of the preface: the Sacramentarium of St. Gregory contains only the few changes which are now in use. The preface was closed by those words of the seraphic hymn, which were sung by all the people, "Holy, holy, holy."

Now began the essential, the most sacred part of the mass,—the canon, as it has been called since the time of St. Gregory,—and which, before his time, was named *actio, secretum*, and, by the Greeks, ἀναφορα. For the high antiquity of the Roman canon, testimony is borne by the fact that in the book on the Sacraments, which was written soon after the time of St. Ambrose, the four principal prayers, *Quam oblationem—Qui pridie quam pateretur—Unde et memores—Supra quæ propitio*, are found, with only a few verbal variations. Pope Gelasius inserted it, as he found it in his time, in his sacramentary; and in this form, with the exceptions of the few changes of St. Gregory, we possess it at the present day.

In early ages prayers for all the faithful were offered in the canon, namely, for the bishop, and, in the east, for the patriarch, for the emperor or king, for the benefactors of the Church, and for those who had presented oblations: the pope also was named in the liturgy, in an early age, both in the east and in the west, and his name was placed in the dyptics: in Gaul this was commanded by the council of Vaison, in 529. The dyptics contained the names of all those for whom supplication was made: the deacon, and, in later times in the west, the priest, read them aloud. In the east a second prayer—the first was at the beginning of the mass of the faithful—was offered at the invocation, after the consecration, for the bishop, for the clergy, and for the different classes of the faithful: at first only the priest offered this prayer; but in later times the faithful were admonished by the deacon to present a similar supplication to God.

After the living faithful, the saints in heaven, and, in particular, the blessed virgin and the martyrs, who were known and honored in the community, were commemorated; for the mass was offered in communion with the saints, who were bound with the Church by love and by prayer. The most ancient fathers and liturgies speak of the oblation of the sacrifice for the martyrs and saints, meaning thereby that commemoration was made of them, to thank the Almighty for the graces that he had conferred upon them, and to implore him to hear and receive their prayers for their brethren who were still upon the earth.

In the Gallic and Spanish liturgies, after the Sanctus followed a prayer (*Post Sanctus*), which contained a doxology of the Son: then succeeded the consecration (*actio sacra*), beginning with the words *qui pridie quam pateretur*. The Ambrosian canon has the three prayers before the consecration that we find in the Roman, with only a few changes of expression. In the liturgy of the apostolical canons the preface is followed immediately by the narration of the institution of the eucharist, and by the consecration, in the words of Christ, "This is my body, this is my blood." In all the Greek liturgies, to the words of the Lord is adjoined a prayer (ἐπικλησις), in which God is invoked to send down his Holy Spirit, that he may change the bread and wine into the body and blood of Christ. A similar prayer, in the same place, is sometimes found in the Mozarabic liturgy: in the Roman canon an invocation in essence the same,—that by

the grace and omnipotence of God the bread and wine may become the body and blood of Christ, immediately precedes the recitation of the words of institution. Many of the oriental fathers express themselves as if they attributed to this prayer the power of consecration; but others, and particularly St. John Chrysostom, unite with the Latins in ascribing this power to the words of consecration. But the prayers of the Church, which supplicate from God the realization of the sacrament, as they express the intention of the Church, and define the signification of the words of institution, belong, as an integral part, to the consecration; and it was natural that the eastern fathers should ascribe to this invocation the power of changing the sacramental elements, as in their liturgy it formed the last part of the act of consecration. For that which God effects in a moment is represented, in the language, prayers, and actions of the Church, as proceeding successively and in parts; whence it happened that now one part, and now another, is designated as the instrument and cause of the mystery.

The words of consecration, like the other prayers of the Greek Church, were spoken aloud, and the people answered by saying, "Amen," or "We believe," (πιστευομεν). The Amen was introduced into the liturgy by a law of Justinian, who commanded that the prayers should be recited aloud, that the people might understand all that was said. The most ancient liturgy, that of the apostolical constitutions, places the Amen of the people at the end of the canon, and the practice of the oriental Churches, mentioned by St. John Chrysostom, of concealing, by a curtain, the more sacred part of the sacrifice from the gaze of the people, would seem to indicate that the prayers of the canon were then read in silence. In the west, at least from the sixth century, the canon was recited in a low voice: but we have not sure data wherewith to determine this point.

By the consecration was perfected the sacrifice, which had been begun by the oblation of the bread and wine: in the moment when, by the substantial change, Jesus Christ, in the mystic separation of his body and blood, appeared on the altar as the living sacrifice for sin, he was presented to his heaven Father, in memorial of his death for mai and the faithful viewed the sacrifice of t mass as the continuation of the sacrifice whic was offered on the cross, with which it wa in essence one, and the fruits of which it im parted to their souls.

According to an apostolical tradition prayer for the repose of the dead were said after th consecration: the names of those who had de parted in the communion of the Church were inserted in the dyptics, and were read aloud: the bishops were first named, after them th other clergy, the emperors, and the other faith ful. As a preparation for the communion, th Lord's prayer, with the very ancient introduc tion, mentioned in the same words in which we now read it, by St. Cyprian, was recited only in the liturgy of the apostolical constitu tions is this prayer not found. In the orien tal and Gallic Churches it was recited aloud or sung by all present. The *embolismus*, tha is, the prayer *Libera nos*, which follows, as a conclusion to the Lord's prayer, is found in the ancient Gelasian sacramentary. Imme diately after this prayer, the bishop, in the Gallic and Spanish Churches, gave the peopl his benediction: in the oldest oriental litur gies this blessing (παραδοσις) is expressed in the form of a prayer, that God would sanctif the bodies and souls of his people and pre pare them for the sacred communion.

Here the priest, or the deacon, turning to the people, said, "Holy things for them tha are holy." The people answered with a dox ology and the Gloria, which in the eastern Churches was not said before this period o the mass. The breaking of the host was prac tised in all Churches; in the eastern and Mi lanese, after the consecration and before th Lord's prayer; in the Roman, after thi prayer. The hymn *Agnus Dei*, which wa sung by the priest and the people during th breaking of the host, was received into th Roman liturgy by Sergius I. in the year 68 The mingling of a part of the host with th consecrated wine in the chalice, is mention by the council of Orange in 441, and is pre scribed in the liturgy of St. James. Th salutation and kiss of peace were given, i the second century, as we learn from St. Ju

n, before the oblation; but in the oriental nd Mozarabic liturgies they occur between he oblation and the preface: in the Roman nd in most of the western Churches, they were given at the end of the canon. The priest kissed the deacon, the deacon one of the people, and the faithful then embraced each other.

MONASTIC INSTITUTIONS.

From the British Critic.*

WE think it ungracious and hard, that by way of heightening his eulogy (of societies for public objects,) Mr. Davison *contrasts* the societies of this day with a certain institution of times past, as if the latter just did *not* contemplate, and did *not* do, what present societies both contemplate and do; whereas it both contemplated and did what existing societies, even if they all contemplate, certainly often fail to do, and fully exemplified all those benefits which Mr. Davison justly attributes to the principle of combination itself,—we mean the Monastic Rule. Let our complaint be clearly apprehended; Mr. Davison does not merely contrast monastic with Protestant and other societies of this day, as if they both had the same general end, but the former failed in what the latter succeeded in effecting; but, what seems to us paradoxical, he denies that the monastic principle *is* gregarious, co-operative, industrious, practical, and productive. This seems to be contrary to well known historical fact. His words are these:—

"The gospel is full and positive in requisitions applying to the distributive welfare of society; insomuch that it may be reckoned *one of the most evident perversions* of religious doctrine, which in an age of darkness exalted the *secluded exercise of a monastic virtue* as the perfection of a Christian spirit. Read but the discourses of our Saviour, or his parables, or read a page of his apostles, and you will see they all imply that the persons to whom they are addressed are engaged in the active and mixed duties; and, were they not so engaged, that those discourses and writings might in great measure have been spared. The matter contained in them would have nothing to attach upon; it would be addressed to beings not in the state which the instruction supposes, and would be instructing them in sentiments and offices which their actual occupation did not need."—Pp. 206, 207.

Now it is difficult to do justice to the various thoughts to which this representation gives rise. First of all, is it not a violence to history to speak of "monastic virtue" as "secluded," in the sense here intended, viz., as not "engaged in the active and mixed duties?" Would our author say that a *family* was secluded from social relations and occupations? would he speak of "the secluded exercise of a *domestic* virtue?" for what is a monastery but a family? and in what sense is it secluded in which the greater part of the world is not secluded already? How was a nun more secluded from active duties in her cloister, who had her duties found for her, than most single women of small means and few acquaintances, who have no duties at all, are secluded now? The difference is, that

* "The British Critic and Quarterly Theological Review," an able periodical conducted by members of the Church of England. Its tone is decidedly that of the Puseyite school, and the extract which we here present to our readers from the April number will enable them to judge of the triumphs which Catholic orthodoxy is achieving in England over the notions of Protestantism; while at the same time it is an unanswerable vindication of those admirable institutions which are the offspring only of Catholic faith, and flourish only under Catholic influences. The author of the article from which our excerpt is taken, is reviewing the observations of Rev. Mr. Davison in reference to monastic establishments, which, the latter contends, can lay no claim to the usefulness, efficiency, or even moral legality, that he grants to other social institutions. Ed.

eved. He, therefore, made strict in- into the wants of the poor over the province, relieved many in their own s, employed in a proper manner those were able to work, and with wonderful ity laid himself out every way to comfort assist the afflicted members of Christ. as particularly active and vigilant in set- and providing for young maidens in dis- to prevent the danger to which they are exposed of taking bad courses. He also imed many who were already engaged in for which purpose he sought out public rs, and holding a crucifix in his hand, many tears exhorted them to repentance. gh his life seemed to be taken up in con- l action, he accompanied it with perpet- rayers and incredible corporal austerities. his tears of devotion, his frequent rap- , and his eminent spirit of contemplation a lustre to his other virtues."

rhaps it may be thought unfair to take rder of Charity as a specimen of the or- y course of monastic discipline, an order a commands the respect even of enlight- Protestants; yet it will be found that rvice of hospitals is but one out of va- religious objects and active labors with h that discipline has ever been connected. ls, for instance, whether for high or low, nother of these occupations; orphan s are another; literary or theological its another. Again, from the first the stic bodies have been an instrument in ands of Providence for the maintenance thodoxy: the sons of St. Antony were hampions and the refuge of St. Athana-

All the great fathers and bishops of the ch were monks; yet who was more in the crowd of men than Chrysostom? has been so influential in theology as stine? to whom is our personal faith indebted than to Athanasius? who had ter sway in king's courts than Ambrose? is more fruitful in practical lessons than e Gregory? Even in those times when stic bodies seemed to do least, and when th and corruption of some brought dis- pon all, they were as we all know, the vers of ancient literature; and let any flect what the state of our historical and doctrinal knowledge would be now, were it not for those whom we are tempted to accuse as "fruges consumere nati." And as regards the other sex, so far from making women idle and profitless, it is the only institution which hitherto has been able to give dignity, and, as it were, rank, to female celibacy, and to secure an honorable and useful application of it. How great a number of women in this Protestant land spend their lives in doing nothing! how much labor, to use secular language, is lost to the community! what numbers are led to throw themselves and their happiness away on husbands unworthy of them, because, when they fain would not be useless in their day, marriage is the only path open to their ambition!

Mr. Davison speaks forcibly and well of the divine wisdom of the gospel in "reducing the matter of duty to some *plain specific exercise*, some *direct and substantial* instance of application," (p. 209;) now is not this one special object of the monastic rule, to give a definite penance to those who would repent, definite duties to those who would grow in love, definite safeguards to those who are under temptation, definite objects to those who have high but vague aspirations? Again, he says that "when that object is really a good and praiseworthy one," societies for the furtherance of objects of public utility "are like *mainworks and fortresses* in the map of life against the evils and deficiencies which lie around it," (p. 211;) but why are the learned Benedictines, or the Order of Trinity for the redemption of captives, to be exempted from this eulogy? We can perfectly understand its being said that the monastic rule may be perverted and may become mischievous; we can comprehend the state of mind under which it might be pronounced to do more harm than good, or might be condemned as pure evil; but we do not know what the language means when it is spoken of *historically* as destructive of our influence upon our fellow creatures. If retirement and secrecy are incompatible with usefulness, what becomes of those remarks on Mr. Davison's own history with which we commenced? When we attempt to analyze the popular prejudice on the subject, it seems to result in a proposition of this kind:

that the only channel of doing good to others is, first, married life, secondly, going into society, for monachism forbids at most nothing beyond; and, to repeat our own words, how many among ourselves are so far constrained monks, without its principle of association or its high religious idea in compensation! Again, it is in societies for public objects, says our author, "that the better feelings of our kind, being trained and brought forward, look abroad for *connection and co-operation*; that men *attract one another to a common cause*; and their union becomes *safe* and *useful* under the auspices of *responsible personal character*, and with the sanction of an *acknowledged public confidence*," (p. 211.) And in a passage already quoted, "Such institutions give a *fixed point* and *a tone*, as well as a system, to the purpose which they adopt." But it would be as tedious, as it is, we think, a needless work, to show in all its details that the wise and philosophical remarks he has made upon the principle of combination for public objects, do in a special and singular way find their fulfilment and exemplification in that holy and ancient discipline which he opens them by disparaging.

But there is one sentiment of his which surprises us more than any other, viz., that monachism is inconsistent with our Lord's precepts, which literally have no subjects, no drift, if it is to be allowed. Now let us take the monastic rule, even as practised by those who were *not* monks, but hermits, anchorites, fathers of the desert, and the like. Supposing then, for argument's sake, that they are violating plain commands of the gospel, about which a word shall be added presently, yet are there no commands, as, for instance, concerning poverty and humility, which, taken in their first and obvious meaning, a life other than monastic plainly violates? We are not at all saying or dreaming, of course not, that persons who do not take our Lord's precepts in the letter are actually violating them, yet we think that if they do not take care to keep them at least in the spirit instead, they certainly are. And while it is pretty clear that society, as at present constituted, does not *keep the commands* in question, either in letter or spirit, it seems to us clear also that, whether a literal observance be necessar not, monastic institutions do, of all oth most accurately and comprehensively fi the *code* of gospel commandments, whet those which the present age does not fulfil those which it does. Indeed there cannot a doubt *who* the instances are, and *where* must look for them, of obedience to the p cept of "not resisting evil;" of "turning t cheek to the smiter;" of "selling that v have and giving alms;" of "selling all th we have" in order to be perfect; of havi our "loins girded about and lights bur ing;" of "watching and praying always;" "taking no thought for the morrow;" "taking up the cross daily;" and of a numb of other particulars which might be me tioned. And if, as we have already been ur ing, monastic bodies are on the other hand f from neglecting those *social* duties which M Davison truly says have so essential a portio and so exalted a place in Christian obedienc then it will follow that they fulfil *more* th any other set of men, and instead of bein "one of the most violent perversions of rel gious doctrine," they are the nearest approac to the perfection of a Christian spirit.

Nor is even the eremitical rule itself, mo surely, much less, are associations for th main purpose of prayer and intercession, inca pable of justification or excuse. Mr. Davis excepts all associations which are for the good of the community; and considering that Chris tianity has made the offering of praise and prayer its especial "liturgy," or public ser vice, it is surely a want of faith to deny tha they above all men may be benefactors t their brethren who spend their lives in devo tional exercises. Moreover, it should be re collected that there is no one, to speak i general terms, but is the better for occasiona retreats from the world; and the more activ and useful is his life, the greater is his need them. But the occasional retirement of th many requires the livelong retirement of th few, and an establishment of recluses is b the sanctuary of the uncloistered. To be sh out from the world is their very duty to t world; to be in leisure is their business; a as well might we call a schoolmaster inactiv or a private circle anti-social, as an institut

hich devotes itself to repentance, interces-on, and giving of thanks for the benefit of e secular, as a propitiation in the sight of aven, and a witness and warning before en, as the home of the helpless and the refuge the downcast, as a common mould of char-ter, and a bond of mutual love, and a prin-ple of united worship to all, because it is suc-essively the school and confessional of each.

And, lastly, if objectors urge the well nown history of St. Simeon Stylites as an instance of that "secluded exercise of a monastic virtue in an age of darkness," to which Mr. Davison must be referring, we remind such persons that Theodoret, an author for whom he had a special respect, informs us, on his own knowledge, that this mystical religionist converted, by means of his pillar, "many myriads" of pagans, which is good work for any man's lifetime, and more than they are likely to do by their rational religion one and all together.

ADDRESS TO FLOWERS.

Bowing adorers of the gale,
Ye Cowslips delicately pale,
  Upraise your loaded stems;
Unfold your cups in splendor, speak!
Who decked you with that ruddy streak,
  And gilt your golden gems?

Violets, sweet tenants of the shade,
In purple's richest pride arrayed,
  Your errand here fulfil;
Go, bid the artist's simple stain
Your lustre imitate in vain,
  And match your Maker's skill.

Daisies, ye flowers of lovely birth,
Embroiderers of the carpet earth,
  That stud the velvet sod,
Open to spring's refreshing air,
In sweetest smiling bloom declare
  Your Maker and my God.

Clare.

THE WOODEN CROSS.

BY C. SCHMID.

Translated from the French.

Chapter VII.

The happy Union.

About a year before the death of Madam De Linden, the son of the gardener of the manor had testified his desire of marrying Sophia. He was a fine young man, of an excellent character, of irreproachable morals and in the bloom of youth. As his mother was no longer living, it was to his father that he made known his intentions, and this good old man, approving of so wise a choice, declared it to his mistress, Madam De Linden.

Madam De Linden, after having sounded the dispositions of the orphan, answered that the wishes of Sophia and her own perfectly agreed with those of the father and the young man. "You have," said she to him, "raised your son very well; you have taught him to fear God and to become an upright man; you have caused him to contract from his infancy habits of order, industry, probity and temperance. I have also already observed with pleasure that his conduct has always been that of a prudent young man. I have then no objection to this marriage, and I can say, on

the contrary, that I receive your proposal with a great deal of pleasure. But it is yet too soon, my friend, to renounce your employment and to give up your place of gardener; it is necessary first that your William should spend some years in perfecting himself in the science of gardening, in which he has made so great a progress in the space of a few years. For this end you ought to find a situation for him in some large town. There he will find masters capable of instructing him in every thing that is required to be known by a gardener of a large villa. When he will have returned in the course of two or three years, if his intentions and those of Sophia remain the same, and if God preserve me till then, I will do myself the pleasure of attending the wedding of my dear Sophia, for I am her second mother."

This wise answer was equally pleasing to the old gardener, William and Sophia. Madam De Linden made the young man a present of some articles of dress, gave him money for his journey, and wrote a letter of recommendation to the first gardener of the prince. Thus fitted out with every thing necessary, William departed.

When Madam De Linden was no more, Sophia was very much embarrassed; she knew not where to go; the old gardener took her to watch over his household affairs. One year after, William returned; he sincerely regretted, as well as Sophia, that their good mistress could not be present at their marriage. When, not long after, the nuptial ceremony took place, the newly married couple, on leaving the church, went to the burial-place and knelt at the tomb of their benefactress. William had taken care to plant some flowers on the grave where reposed the mortal remains of so virtuous and so beloved a person, and with his wife he there offered a tribute of the most just and lively gratitude. Abundant were the tears of sincerity shed by both on this spot.

As William and Sophia had true piety with a good and virtuous heart, and because they mutually loved one another, and had been accustomed from their youth to repress all infatuation, caprice, passion, and the other defects which poison life and disturb domestic tranquillity, their union could not but be peaceable and happy. They bestowed upon their old father every care imaginable, and showed him every mark of respect and love. This good old man, on the other hand, had the joy of caressing his grand-children. The first born was a boy, that received at his baptism the name of Frederick, in honor of his grandfather. The second was a girl; they named her Theresa, in memory of Madam De Linden.

But in this world no one is without sorrow; our young couple also had their difficulties. After a few years the old man, attacked by a severe illness, was carried off in some days. It was a great trial for his children who loved him so much. What torrents of tears they shed at this cruel loss, and what need they had of that courage which religion supplies to support the troubles of this life!

One year after, William, having climbed a tree in order to prune it, lost his balance, fell to the ground, broke his left arm and bruised his whole body. Fortunately his wounds were not mortal, but he suffered a long time and remained a cripple all his life, in so much that he found himself constrained to renounce his employment of gardener. He received notice to quit the house which he occupied at the end of three months. As the new proprietors of the mansion were very hard and had no regard to his situation, he had much to suffer.

The misfortune of losing his home and his employment was too much for poor William; he was entirely overcome by it. "Alas!" said he, "how shall we be able to live and raise our children?" The unfortunate man saw no bounds to his misery. But Sophia used every means to console and encourage him. "Put your confidence in God, and do not despair," she incessantly repeated. "Listen, my dear," said she to him one day, "I am going to make a comparison: you see, in the cage, that Canary bird which we got from our benefactress; its singing disturbed Madam De Linden during her last illness, she recommended me to carry it to my chamber; but every morning, without missing, she asked me if I had not forgotten to feed her bird; and the last day of her life she recommended me to take upon myself the care of that little

l to provide for it after she had left
ld. I was then very much troubled
what would become of me when I
se my excellent mistress; but in-
thought cheered me: Ah! said I to
ace this good lady provides so chari-
r the future support of a little bird,
h more will a merciful God take care
asonable creatures? So, my dear,
e thought recurs to me frequently.
w, since we are in trouble, it never
o me to feed the canary of Madam de
without saying to myself: no, God
er permit that we should be in want
or ourselves and our children! Take
, then, dear William, God cannot for-
et us trust in him; this very day his
not been wanting to us; it will not
il us in future. It is only required
on our side, should do what we can
elves. There are in this life but very
ations so miserable that a strong heart-
full of confidence in God, cannot ex-
imself from them.

e end of this conversation, Sophia and
band deliberated about the plan they
take, in order to deliver themselves
e disagreeable circumstances in which
ere placed. They soon agreed upon
a house in the village, and as there
shop in the neighborhood, they were
l to open one, and keep for sale such
as would be most useful to the country

"The weakness of my arm," said
n, "will not prevent me from engaging
siness of this kind. Besides, I know
write and calculate very correctly;
l be useful to me, and I still thank my
ld father for having been so rigid in
; me to school."

ll and good," replied Sophia, "and I,
care and industry, hope to gain some-
t sewing and embroidery, in which,
to Madam de Linden, I am very skil-

at that time there happened to be a
or sale in the village, and though it
ch out of repairs, they determined to
and make it habitable. But this pur-
the cost of repairs and the setting up of
ttle shop required a sum, which for
them was not inconsiderable. In addition to these, the attendance which William required during his confinement to the house, was very expensive, and this debt had to be paid before all others. The two thousand crowns of Sophia had been placed in the hands of a merchant of the neighboring town. William went to notify him that he wished to draw the half of the principal, as soon as possible, but the merchant answered by a formal refusal; because, according to the contract, he was not obliged to reimburse any thing till the end of a year, to date from the day on which he had been notified; before the expiration of this time he would not, he said, pay a single farthing.

This refusal greatly embarrassed William and Sophia, and caused them to fail in their project. They were only extricated from their difficulties by the assistance of a rich inhabitant of the village, their neighbor, who offered to advance them, on interest, the sum which they wanted; they accepted his proposal with gratitude.

Thus, all obstacles being removed, they bought the house, and the repairs, managed with skill, made it a pleasant and convenient dwelling.

Behold then William and Sophia become proprietors! How delightful this small house appeared to them! because they knew how to adorn it with all the embellishments of interior peace and all the ornaments of virtue. Their dwelling had all the simplicity of a rural habitation, but it was airy and commodious. If we could not discover any of the superfluities or foolish luxury of the city about it, it possessed all the furniture and utensils necessary for a well regulated household. Cleanliness, order, and some pots of flowers tastefully arranged, made this little abode a pleasant and an agreeable home. The table, the bench, the oaken chairs but roughly made, suited their purpose as well as if they had been manufactured of the most costly wood by the most skilful workmen. The clock, which richly set in alabaster and gold adorns the chimney-piece of a palace, does not mark the time with more precision than their old walnut clock, hung against the wall; they always took great care of it, and at the first

husband and her children. My poor husband! my poor children! they are about to die with grief and want. Oh! this frightful thought breaks my maternal heart. But thy heart, O heavenly Father, is infinitely more fond of us than the heart of the most devoted mother can be of her family; it is possible for a mother to forget her children, but thou, O God of goodness, wilt never forget us. Thou hast said it in thy holy gospel, and thy divine word is the hope and consolation of the unfortunate. Ah! Lord, Lord, the moment has come for thee to show thy paternal solicitude; cast a look of mercy on this house and help us, or we perish."

She was silent for a moment, the excess of her affliction deprived her of her voice; she looked with a suppliant countenance upon the crucifix, which all the while she held in her hands, while large tear-drops rolled from her eyes and obstructed her sight.

"O divine Jesus," she continued with redoubled fervor, "thou seest my tears and our distress, have pity on us! When the swollen waves of the lake of Genesareth threatened to engulf the feeble ship wherein thou wert asleep, with thy disciples, they implored thy assistance, and with one word thou didst calm the tempest, and thy disciples were saved. We also, Lord, are going to perish. My voice implores thy assistance, my heart is full of confidence in thy infinite goodness as well as thy almighty power; speak but a word and we also shall be saved.

"Lord, Eternal refuge of the unfortunate, when after having lost my mother I went alone one evening to pray on the steps of thy holy altar in the Cathedral, my sighs and feeble voice ascended to thy throne. I was a poor orphan; thy paternal kindness heard my prayer; thou didst rescue me from that abyss in which I languished; to-day, O Divine Jesus! I am a poor mother, I weep and pray in thy divine presence for my poor children, as once thy blessed Mother wept and prayed at the foot of thy cross. Ah! I implore thy assistance; hear me again to-day. If thou wilt deign to help us, thy providence has a thousand means unknown to us, and our preservation may come whence we least expect it."

After this prayer, inspired by a lively faith, Sophia felt much comforted. Her bosom was no longer oppressed, hope revived her courage. It seemed as though she heard an interior voice which said: thy soul is pure, thy prayers are those of a fond mother and a good wife, be consoled; you have not invoked your Heavenly Father in vain. She continued to weep, but she no longer shed tears of anguish; these tears were animated with hope, and were mingled with the pleasing sensations of gratitude.

She still held the little cross. Often in her nervous agitation had she pressed it to her bosom, and watered it with her tears, and when before withdrawing she sat down to wipe it, she found that it adhered to her fingers, as if the abundance of her tears and the warmth of her hands had melted some kind of glue which perhaps fastened together its several parts. A little piece remained attached to her hand.

Not having perceived during her prayer that she had so strongly pressed the cross, Sophia did not understand how this fragment had been detached. But in endeavoring to replace it she saw in the place which it covered something glittering like gold. She went to the window, examined more attentively, and discovered that the brass wires which she had until then taken for ornaments, set in the wood, were springs artfully concealed. When after some trouble she succeeded in moving them, she found that the wooden cross was only a kind of box lined with velvet, and in this box was a beautiful cross of solid gold about three inches long and enriched with splendid diamonds, which, suddenly struck by the rays of the setting sun, shed a dazzling lustre.

It would be difficult to judge of Sophia's surprise! After the first moments of her astonishment she took the rich cross, turned it around and examined it carefully. Having a thousand times seen and touched the diamonds of Madam De Linden, she could easily learn that those which she held in her hand were of a great value. What a treasure! and this treasure had belonged to her for several years without her knowing it! and divine Providence discovered it to her, while believ-

was ruined and lost she came to heard my prayer as soon as it was finished.
heavenly aid!—O God of bounty O my God, I know not how to express my
ied she falling on her knees, her gratitude; but thou seest it in my heart and
rated with a religious gratitude, in my tears; vouchsafe to accept them as a
second time that thy ineffable sacrifice of thanksgiving and to aid us in al-
pitied my extreme distress and ways meriting thy holy protection."

THE EMERALD ISLE.

BY MISS E. SPEARMAN.

• thou glimmering star,
· my way across the sea;
r's hope, O lead me far
's isle, her sons to free.

:, foamy ocean's bride,
leys, glens, and laughing hills,
's on thy mountain's side,
:ling streams and sparkling rills.

rey mist is on her hills,
sts a shadow, dark and drear;
:ere comes, whose bosom thrills
y, this darksome land to cheer.

god from its throne is torn,
irned beneath St. Patrick's feet;
i now are breezes borne
imes from pure incense sweet.

saint, called from above,
e the lamp of faith burn bright,
wakes with strains of love
ise to thee who banished night.

istore! thrice happy land!
isic gladdens every hall;

Fair flowers are blooming on the strand,
The birds are chanting at thy call.

But when the cross of faith was firm
On Innisfallen's happy soil,
New storms to blight her in her germ
Arose, the emerald isle to spoil.

They fought, they bled, but, ah! 't is sad,
Their sea-girt isle they could not save;
A host of English, savage, mad,
Did Ireland's cherished land enslave.

Still blooms the shamrock, and transcends
As motto of that noble band,
Nor with the rose or thistle blends
Its fragrance in its native land.

Her sons are wandering o'er the wave
In search of shelter, friends, and home;
They 're forced the ocean's storms to brave
And sad in stranger's land to roam.

We offer thee, oppressed and brave,
A refuge in Columbia's land;
The spangled banner e'er shall wave
A welcome to the captive band.

that guides to Ireland. In the days of Fingal it was used by mariners when sailing to
and other islands.

INTELLIGENCE.

FOREIGN INTELLIGENCE.

From the Tablet.

CONVERSION OF A JEW IN ROME.—We have just received from our correspondent in Rome a full account of the recent conversion to our holy faith of Alphonso Ratisbonne, an Israelite of considerable wealth and high station. The narrative is written by the Baron De Bussière, a gentleman most eminent for his piety and for his indefatigable zeal in the cause of our religion, as will be seen in the course of his exceedingly interesting production. The narrative is preceded by a declaration in these words:

"In affirming that all the facts contained in my narrative are strictly true and exact, I declare, conformably with the decree of Urban VIII., that I believe them as human facts, by motives derived solely from reason.

"THE BARON DE BUSSIERE.

"Rome, 17th February, 1842."

Et omnis plebs, ut vidit, dedit laudem Deo.—St. Luke xviii.

He who, upon the road to Jericho, made use of a little mud to open to the light of heaven the eyes of a man born blind—the Christ, has permitted that I should be the principal witness of an event the most extraordinary, considered simply with reference to human reason alone. I relate an incontestable fact; I tell what I have seen with my own eyes—what can be confirmed by several honorable witnesses—what can hardly be believed at Strasburg—and what has attracted the admiration of all Rome:—a man distinguished for his good sense, in the full enjoyment of all his faculties, entered a church an obstinate Jew, and by one of those strokes of grace which smote Saul to the earth on the road to Damascus, he left it in ten minutes after, a Catholic in heart, and of his own free will.

Towards the close of the autumn of 1841 a young man belonging to a family in Strasburg, of high rank and universally esteemed, arrived at Naples, with a view to proceed on a tour in the east, partly for health, partly for his plea ure. It was not without much regret that l had quitted his native town, as he had le there a young lady to whom he was engag in marriage—a sweet and lovely person, who he loved as the treasure of all his hopes. was an engagement springing solely from the mutual affection. Alphonzo was an Israelit Destined to occupy a conspicuous position, l resolved to dedicate his best exertions to t regeneration of his own community. To object he bent his thoughts most ardently, he could not contemplate without deep pai any state of things connected with that bod which might call to mind the maledictio which weighs upon the descendants of Jacol He had scarcely reached his fifteenth yea when an occurrence took place which severe one of his most cherished affections. Theo dore Ratisbonne, his brother, adopted th Catholic faith, and entered into holy order Time had not healed this wound; every suc ceeding year increased his hatred to his broth er; never (he thought) could he forgive on whom he looked upon as an apostate, an against whom he excited and fostered inces santly the resentment of his whole family.

The charming climate of Naples could no induce him to postpone his meditated journe to the east, or, above all, the joy that awaits his return. He had only a few months to visi Sicily, Malta, and Constantinople. The sum mer of 1842 was to bring him to her he love so well, and to witness a union which wa thenceforth to fix his happiness. He re solved upon his departure. On proceeding t engage his berth in the steamboat which pli between Naples and Palermo, he bethough him that he had not yet seen Rome; and th if he quitted Italy without visiting the eterna city, he might not probably have the opportu nity of seeing it soon again, occupied as l should be in the cares of business, as a par ner in the firm of his uncle. Absorbed these reflections, he entered an office—but

iligence office—he took his place, e days afterwards found himself in

mined, however, that his stay should ort; upon this he was quite resolved n within fifteen days to Naples was y fixed. In vain did the eternal ut to him all her wonders; he would e moment longer—the east and his bride were expecting him. Behold visiting the ruins, the churches, the heaping together, like a true tour- of his various expeditions and his recollections. He was all haste to gh the "lions" of a city which he to see, less through curiosity than f attraction which he felt but could self explain.

e for his departure having arrived, ot think, however, of leaving Rome dding adieu to his old friend Gus- ussière, who had been educated in chool with him, and with whom he connected by ties of a sincere friend- ithstanding their difference of reli- stave, my brother, is a most zealous of the Evangelical sect. He had once tried to gain over his friend religious ideas, but in vain. Their ons upon this subject terminated in two words—"Outrageous Pro- cried one; "Hardened Jew!" ex- e other.

nne not finding at home my broth- ad gone to hunt, came to my resi- t declined to pass beyond the door, nted to my servant his P. P. C. card. or rather Providence, directed that have addressed an Italian servant, clearly understanding what he said, l him at once into my drawing-room. o this time we had never met, except y brother's apartments, and, notwith- ny advances towards him, I received beyond the cold politeness of a well man. Nevertheless, as the friend of and the brother of the Abbé Ratis- th whom I was upon terms of inti- eceived him in the best manner I e spoke of his visits to various pub- —he recounted all that he had seen and the impressions they had made upon him. Amongst other things he mentioned an extraordinary circumstance which had happened to him. "While I was in the church of Aracœli, near the Capitol, I felt myself touched by a profound emotion, which I could not explain. The *valet de place* who accompanied me, perceiving my agitation, asked me what had happened, and if I wished to retire; adding, at the same time, that he had often seen strangers experience a similar emotion."

It so happened that while Ratisbonne was mentioning this fact to me, my looks, sparkling with pleasure, seemed to say to him, *you will belong to us;* for he immediately affirmed that this impression was purely of a religious character, and had nothing of Christianity in it. Moreover he added, "When I was descending from the Capitol, a very sad spectacle presented itself to my eyes, which rekindled all my hatred against Catholicism; I traversed the Ghatto (a street in Rome particularly assigned to the Jews), and witnessing there the degradation and misery of the Jews, I said to myself that, after all, it was much better to be upon the side of the oppressed than of the oppressors." Our conversation rapidly tended towards discussion; I was very anxious to make him participate in my Catholic convictions, and he, smiling at my efforts, seemed to pity my benevolent superstition, and declared emphatically that *a Jew he was, and a Jew he would die.*

An idea the most extraordinary then came into my mind; it was a thought from heaven, although the wise men of earth would most probably call it a folly. I said to him, "As you have so strong a mind, and are so certain that you cannot change, allow me to present to you that which I shall now give you."

"Well," said he, "let us see, what is it?"

"Simply this medal."

And then I showed him a medal of the miraculous virgin. He threw it down behind him with a mixture of indignation and surprise.

"Well," said I very coolly, "according to your mode of thinking, this ought to be a matter of perfect indifference to you, and yet your accepting it would afford me the greatest pleasure."

"Oh!" said he, "so far as that (laughing aloud,) I am ready at least to prove to you that they wrong the Jews who accuse them of an obstinacy not to be overcome. Moreover," he added, "this little incident will form an amusing chapter in my journal." He continued a little while in this style of pleasantry, which wounded my heart, for according to my mode of thinking, it approached to an impiety.

Meantime I put round his neck a riband, to which my grand-daughters during our conversation had attached the blessed medal. Another difficulty still remained for me to conquer; I wished to prevail upon him to recite the pious invocation of St. Bernard, "Remember, O most pious and blessed Virgin," &c.

No—he could go no farther; he positively refused to accede to my wishes, and his manner even seemed to say that really this man is rather impertinent. But I felt myself impelled by an internal energy, and I contended against his refusal with a degree of more than ordinary earnestness. I held out to him the prayer, entreating him to take it with him, and to have the goodness to transcribe it, as I had no other copy.

He then, in a manner at once humorous and ironical, said, as if he wished to escape my importunities, "Well, be it so; I shall transcribe it; you shall have my copy, and I will have yours." He then went away, saying to himself, in an under tone, "This man is really an original. I should like much to know what he would say if I tormented him in a similar manner to recite one of my Jewish prayers." When he went out, my wife and I looked at each other for some time in silence. Afflicted as we were by the impieties which we heard him utter, we could only pray that Heaven would forgive him. We also requested our two grand-daughters to recite, every evening, a Hail Mary for Alphonso. From this moment all the circumstances connected with this affair became so important, in order to show that the finger of God was in it, that I feel I ought to relate, as minutely as possible, both what I have done, and what was done by Ratisbonne from the day on which he took away the copy of the prayer, "O, most pious and blessed Virgin," down to the moment when, through the intercession of the Mother of mercy, the bandage was removed from h
eyes that had prevented him from seeing t
truth, and also to the moment when he h
the happiness to make a public profession
his belief in the Catholic faith.

Ratisbonne could not but feel much aston
ished at the earnestness with which I press
this subject upon him. He had, however
copied this prayer, to which I attributed
much influence. He had read and re-read i
to see if he could find out what there was in
which rendered it so precious in my estimation
By thus reading, he knew it almost by hea
it returned every moment to his memory,
repeated it mechanically, it was to him
one of those operatic airs which haunt the
agination without one's bestowing any th
upon it, or making any effort to chase it

As for myself, my mind was quite taken
with what had passed between me and a pe
with whom I never had any kind of intim
and with whom I had only conversed on
day for the first time. It was impossible
me to account to myself for the internal im
which so strongly directed me towards
and which, in spite of all the obstacles
then appeared to oppose my hopes, a
spite of the obstinate apathy on his part,
resisted my efforts, produced in my mi
deep, though inexplicable conviction
sooner or later, God would be pleased to i
to him the light of truth. I was resolved
all events, to prevent him, if possible,
leaving Rome. I went in the evening to
him a visit at the Hotel Terny, and not fi
him there, I left a note for him requesting
to come to me on the following day, w
was Sunday, at half-past ten o'clock in
morning. I afterwards went, according
pious custom we have in Rome, with
Prince Borghese and some other friend
watch for a while before the blessed
ment. I requested them to join their p
with mine to obtain the conversion of a

Sunday, 16*th January*.—Ratisbonne c
exactly at the time I had appointed, a
his usual open-hearted manner exclai
"Well, I hope you no longer think about
reveries of yesterday: I am come to wish
good-bye, for I am off this evening."

"My reveries! I assure you, on the c

bead of forgetting them, they have much of my thoughts since last I and as for your leaving Rome, it is out of the question; here you must st for eight days more."
sible, my place is taken."
does not signify, we can go to the office and say that you do not go this

I really cannot do; it is quite de- go I must."
I say go you shall not, and if you ing more about it, I shall lock you room."
represented to him that he ought not me without witnessing a ceremony s to take place in a few days at St. In fine, though he seemed quite as- t my perseverance, we proceeded to and got his name erased from the passengers, after which I conducted church of the Augustinians, and to s Gesu. The same evening I hap- line at the Borghese palace with M. t De Laferronnays. I mentioned to e course of the evening, the feelings then weighing upon my mind; and d him to join his prayers to mine in e young Israelite. He confessed to nuously, in the overflowing of his ile we thus talked together, the en- dence which he always had in the of the blessed virgin, even at the n the agitation of the public mind ffer him to exercise those public de- which he has given us so edifying ple in the latter years of his life. confidently," he added; "if he says r, 'Remember, O most pious,' &c., him and others besides."

, 17th January.—Ratisbonne came to bout one o'clock. We took a walk but I was grieved to remark the nty result which our conversations , for he still remained as hostile as he Catholic religion, endeavoring to r raillery from argument, which he t give himself the trouble of refuting. De Laferronnays died almost sud- he evening at 11 o'clock, leaving to s whom he had edified by the ardent piety of his latter years, as well as to his family, by whom he was most deeply lamented, the example of his virtues, and the consolation of hoping that God would not have summoned him to his presence, had he not been ripe for heaven. Long accustomed as I had been to love him as a father, I participated in all the tears of those dearest to him, whom he had left behind him, and in the melancholy offices which this lamentable occurrence necessarily imposed upon them. But the recollection of Ratisbonne still pressed upon me even to the very recesses of my heart.

Tuesday, 18th January.—I had passed part of the night in the midst of this family, so naturally overcome by grief. Comprehending their feelings more deeply than any of their other friends, I could scarcely persuade myself to go away. Nevertheless, my mind was full of thought about Ratisbonne, as if an unseen hand impelled me towards him. I was reluctant to separate myself from all that remained on earth of my late beloved friend; yet I could not forget, even for a moment, the youthful soul which I was desirous of winning over to my faith. I mentioned this internal struggle to the Abbé G——, whom Providence had long ago given as a guardian angel to the Laferronnays family. "Go," said he, "and continue your work; you could not act more conformably to the wishes of M. De Laferronnays, who prayed most ardently for the conversion of this young man."

Behold me, then, once more in pursuit of Ratisbonne, making him as it were a captive, showing him round the religious antiquities of Rome, with a view to fix his thoughts upon the truths of Catholicity; but I spoke to him in vain. I endeavored to prevail upon him to repeat his visit to the church of Aracœli. If he had gone with me there, and again experienced an impression similar to that which he had received before, it would have been, I fear, very transient; for he listened to me coldly, and answered my observations in his usual light manner.

"Oh!" said he, "I shall dream of all that when I shall be at Malta; I shall have plenty of time for it, for I shall be there two months. It will amuse me to remember it."

Wednesday, 19th.—We took a walk towards

the Capitol and the Forum. In that quarter, on the Celian hill, is seen the round church of St. Stephen, the walls of which are covered with frescoes, representing, with what might be called a frightful veracity, the different species of torture under the infliction of which many a martyr died. The view of these tortures produced a strong impression of horror upon Ratisbonne. "This spectacle is shocking," he exclaimed, "I cannot bear to see it; but your fellow religionists have been quite as cruel towards the poor Jews, in the middle ages, as the persecutors of the primitive ages have been with respect to the Christians."

I next took him to St. John Lateran, when I showed him the bas-reliefs disposed above the statues of the twelve apostles. They represent on one side the types of the Old Testament, and on the other the fulfilment of them by the Messiah. These comparative configurations appeared to him very ingenious. We next proceeded towards the Villa Wolkonski. Ratisbonne looked astonished at my apparent apathy; he could not reconcile it with my earnest desire to convert him—him, said he, who was more a Jew than ever. I answered him that, full of confidence in the promises of God, I was convinced that if he were of good faith he would be one day a Catholic, even though it might be necessary for the Lord to send an angel to enlighten him. We then separated, without the slightest hope on my part of seeing his convictions altered. Nevertheless, I believed in Him who said, "Knock, and it shall be opened to you." I then went to pray for the soul of my departed friend; kneeling down near his coffin, I entreated him to assist me to convert my young friend, if he was already, as I hoped, himself in the abodes of happiness.

Thursday, 20th.—Ratisbonne had not yet made a single step towards the truth; his determination still seemed unchangeable, his manner was still as full of raillery as ever, and his thoughts still remained bent on the things of earth. Towards mid-day he happened to go into the café in the Place D'Espagne, to read the journals. He there found my brother-in-law, Edward Humann; he chatted with him upon the news of the day with a gaiety of mind which excluded every idea of his having any thing else to think of for the moment. Upon leaving the café, he met the Baron A. De Lotzbeck, who lived at the same hotel with him. He talked to him upon trivial matters; he spoke of the ball, and of the pleasure he had derived from the brilliant entertainment given by the Prince Torlonia. Assuredly, had any body then said to him "you shall be a Catholic in two hours," he would have pronounced his informant a madman. At 1 o'clock I was obliged to go to the church of St. André della Fratte, to make arrangements for the obsequies of the next day. Behold, as I was going along, whom should I meet in the Viâ Condotti but Ratisbonne; he then came with me. We entered the church, and he, perceiving the preparations for the funeral service, asked me what they meant. "They are for a friend whom I have just lost, M. Laferronnays, whom I loved exceedingly." He then walked up and down the nave for a while, with a cold and indifferent look, as much as to say, "what a paltry affair this church is!" In the meantime I had occasion to go into the interior of the convent; upon my return, after an absence of a few moments, I could no where see Ratisbonne. At length, looking about, I found him upon his knees in the chapel of St. Michael the archangel. I approached him; I touched his shoulder three or four times before he appeared sensible of my presence. At length he turned towards me, his face bathed in tears, his hands joined together, and he said to me, with a degree of expression which I cannot describe, "O how this good gentleman must have prayed for me!" I was overcome with astonishment; I at once felt that a miracle had been wrought in his favor. I raised him up; I took his arm and almost bore him out of the church. I then asked him what was the matter. "Oh!" he exclaimed, "take me where you like; after what I have seen I am all submission." I entreated him to explain himself to me. He could not; his emotions were too strong. He took out of his bosom the miraculous medal which he kissed again and again, and bathed it in his tears. I conducted him home; and although I pressed him much for an explanation, he answered only by exclamations mingled with deep sobs,—"Ah! how happy

ow good is God!—what an abundance and happiness has he not showered on me! O how much those are to who have not obtained knowledge!" . poured forth his tears again over and sinners. "But," he said, turn-s, "do you not think me a fool? No, no fool; every body knows that I ol."

(*To be continued.*)

—

:.—The Rt. Rev. Dr. Rosati, who ort au Prince in January last, states er to the Archbishop of Baltimore, as arranged with President Boyer a the better advancement of religion

Dr. Rosati left Port au Prince in a orvette on the 22d of February, and t Brest on Easter day. He will oceed to Rome to submit the result ssion to the sovereign pontiff. An l also be despatched from Hayti to prelate in Rome, and to conclude with the pope.

nt Boyer was much pleased to learn nce of the society of colored sisters ore, and has directed the secretary of rite to Rev. H. Joubert, their supe-e purpose of procuring their services

A.—The Right Rev. Michael Power crated bishop, on Sunday, the 8th of Laprairie, by the Rt. Rev. Dr. Gau-of Kingston, assisted by the Right Bourger, bishop of Montreal, and ev. Dr. Turgeon, coadjutor of Que-diocess of the new bishop is the art of Upper Canada, lately formed iscopal district. Thirty-four priests the ceremony. An eloquent dis-delivered on the occasion by the f the seminary of St. Sulpice.

MESTIC INTELLIGENCE.

TOCESS OF BALTIMORE.—*Obsequies gland.*—The regrets excited among and faithful by the death of Dr. Eng-not been an expression of sterile la-. They have proceeded from hearts sensible of the important services which he rendered to religion, but grateful for the blessings which he dispensed wherever a field was opened to the exercise of his eminent talents and untiring zeal. Many a tribute has been offered to his memory; every tongue has spoken his praises; the most distinguished orators have pronounced his eulogy, while the poetic muse, with emulous admiration, has hastened to adorn his tomb with Parnassian flowers. But piety has presented the most valuable offering; the fervent prayers which her votaries have addressed to the throne of mercy, have pleaded with power and efficacy in behalf of him, whose eloquent voice was so often heard in behalf of her holy cause.

On Thursday, the 28th of April, a solemn funeral service was performed for the distinguished prelate in the Cathedral of Baltimore. The church was shrouded in black, and an immense concourse of persons flocked within its walls to mingle in the funeral ceremony. The Most Rev. Archbishop officiated, and most of the parochial clergy of the city and of the gentlemen of St. Mary's seminary were present. The sombre drapery that darkened the temple of God, and the mourning vestments of the clergy, alternating in the mind, as they did, with those joyful scenes when Bishop England made the Cathedral resound with his eloquent appeals, alas! now no more to be heard, were sufficient of themselves to produce a deep impression and a lively sense of the great calamity that had befallen the American Church: but these impressions were considerably heightened by the discourse of Rev. Mr. Donelan, who portrayed in vivid colors the excellent qualities and distinguished services of the lamented prelate.

In this brief notice we cannot refrain from alluding with special satisfaction to the admirable performance of the Cathedral choir. The music selected for the obsequies was Mozart's celebrated *Requiem*, which had on previous occasions been sung in the Cathedral, but not, as at this time, with orchestral accompaniments. This requiem is considered the *chef d'œuvre* of Mozart, and to the *sçavans* of the profession it is well known that, owing to its peculiarly imitative character, adapted to all the varied sentiment and imagery of the Catholic liturgy, it is very difficult of execu-

tion, and requires the nicest precision in the vocal and instrumental performance. Let it be said, however, to the credit of those who belong to the Cathedral choir, that in chanting the requiem they have fully sustained the high reputation which their association enjoys. Though the music was prepared in a very short time (not more than a week), the performance was considered by those present, among whom was a large portion of the amateur community, to be one of the best ever witnessed in that church. The choir have reason to congratulate themselves upon the superior talents of their director, Jos. Gegan, Esq., whose exquisite taste as a professor, and inimitable powers as a vocalist, with his zeal in the discharge of duty, are above all praise for the honor of religion, while before the public they place him deservedly at the head of his profession. We should like to dwell more at length on the subject of the requiem, but our limits compel us to close with the remark that it was a noble tribute to the memory of Dr. England from his friends in Baltimore.

Calvert Hall. The ceremony of laying the corner stone of the new building, to be erected on the lot formerly occupied by St. Peter's Church, in Baltimore, took place on the 29th of April. The Most Rev. Archbishop in pontifical attire, and attended by several other clergymen, first invoked the blessing of the Almighty upon the site of the new edifice, and then made the tour of the building, the clergy preceding and reciting prayers appropriate to the occasion. The corner stone was then laid, and a parchment was enclosed in it, containing the following inscription, in Latin:

Die vigesima nona Aprilis,
Anno millesimo octingentesimo quadragesimo secundo,
Gregorio XVI. Papa nostro doctissimo ac piissimo Ecclesiam Dei regente,
Joanne Tyler, Provinciarum Americæ Septentrionalis Fœderatarum Præside,
Rogerio B. Taney, supremo in iisdem Judice,
Francisco Thomas, Provinciæ Marylandiensis Gubernatore,
Solomone Hillen, supremo in rebus civilibus Baltimori magistratu,
Hunc primarium lapidem Calvertanæ Œdis,
Juventuti Catholicæ pie educandæ, necnon Religioni Scientiisque liberalibus pro
dicatæ,
Posuit Samuel Archiepiscopus Baltin
Assistentibus Presbyteris Carolo 1
Metropolitane Ecclesiæ Rectore
Henrico B. Coskery ejusdem ecclesia
una cum aliis clericis et magna fr
plebis.

When this ceremony was conclu
Rev. Mr. Coskery addressed the as
multitude in a strain of energetic
which were listened to with profound a
He alluded principally to the exalted
nevolent object for which the new
was to be erected, the virtuous educ
youth; the necessity of such institut
important benefits which they confer
ciety, and which more than repay the l
of those who aid in their formation.

The building has received the name
vert Hall, from the illustrious Calvert,
of the colony of Maryland. Its din
will be 127 feet long, 50 wide and 50
will consist of two stories; the lowe
to be appropriated to school purposes;
whole extent of the building in the
story will be a spacious hall 117 feet
wide and 30 high, which will be ad
adapted to musical performances, pu
hibitions of a scientific character, litera
ings, &c. For ample room, accurate
tion, and convenience and respectal
situation, it will be unequalled by a
hall in the city, and will supply a desi
which has long been wished for by the
of Baltimore.

New church.—The ceremony of la
corner-stone of the new German churc
Immaculate Conception, on the site l
cupied by St. John's, in Saratoga str
timore, took place on the 1st of May.
cession, consisting of the Calvert B
and Catholic German Benevolent Soci
others, with two priests in clerical
moved from St. James' church to the
the new building, with banners and a
music. On arriving, they were joi
many other clergymen from St. Mary
nary. Rev. Dr. Raymond, president
college, opened the ceremony with a d
on the character of the Christian Ch

'which the Rev. James Salzbacher,
:. Stephen's, Vienna, officiated in
ıd laying the corner-stone of the
. parchment was laid in it, contain-
owing inscription:

. A. M. D. G. B. M. V.
et Om. SS.
nationis Dominicæ MDCCCXLII.
) SS. App. Philippi et Jacobi,
gorio XVI. totius orbis Christiani
regimen administrante,
Illmo Samuele Eccleston Archie-
piscopo Baltimorensi,
ler Fœderatorum Statuum Ameri-
æ Septentrionalis Preside,
Thomas status Marylandiensis Gu-
ore, et Solomone Hillen urbis
ltimoris primo magistratu,
Hic
laris positus est ad ecclesiam su-
ndam in honorem B. M. V. Im-
ıculatæ Conceptionis, et S.
Alphonsi M. De Ligorio,
nte et delegante Revmo ac Illmo
Archiepiscopo,
Jas. Salzbacher Ecclesiæ Metro-
S. Stephani, Viennæ in Austria,
canonico,
us Adm. Rev. L. R. Deluol, Vic.
iidiœceseos Baltimorensis et Sup.
Sulpitii, et Adm. Rev. Al. Czvitko-
Gen. Cong. Redemptoris in hisce
statibus, etc. etc.

remony being ended, Very Rev. A.
s, provincial of the Redemptorists in
States, addressed the numerous as-
a German discourse on the spiritual
the Church, erected by the Son of
founded upon him, the chief cor-

The *Te Deum* was then sung,
uniting in the chant, and the pro-
urned to St. James'.

urch of the Immaculate Conception
advancing, under the superintend-
C. Long, Esq., architect, on whose
d taste the building will reflect infi-
, while it will be one of the finest
of Gothic architecture in this coun-
limensions are 150 feet in length, 68
with a spire 150 feet in height.

The Redemptorists are building also a seminary for the education of German students for the Church. We shall revert to it hereafter.

Pilgrim celebration.—The landing of the pilgrims of Maryland was commemorated in St. Mary's county on the 10th inst. The weather could not have been more favorable. On the preceding day two steamboats had left Baltimore with passengers for the place of the contemplated ceremony, and another sailed from Georgetown, D. C., with the members of the Philodemic Society, and others who were to participate in the celebration. Early on the morning of the 10th, the visiters from Baltimore and the District went ashore at St. Inigoe's, the residence of the Rev. J. Carbery, and at 8 o'clock a procession was formed, which moved from this point to the church about a mile distant. There the Most Rev. Archbishop Eccleston celebrated a pontifical high mass, at the close of which Dr. Fenwick, bishop of Boston, addressed the assembled multitude. His remarks were brief, but to the point. He selected his text from the 5th chapter of St. Matthew, in which the duties of Christian charity and forbearance are energetically inculcated by the Saviour of mankind. He then proceeded to show how beautifully these fundamental maxims of Christianity were illustrated in the sentiments and actions of our forefathers, the colonists of Maryland, who, forced by the religious persecution and civil restraints which they suffered in their native country, to seek refuge and a home in a foreign land, emigrated to these shores, and planted here the standard of civil and religious freedom, exemplifying in the eyes of the world a perfection of policy, a humanity of purpose, a love of true liberty, which are no where to be met with in the history of other colonies. Bishop Fenwick exhorted his hearers to imitate this benevolent spirit, in social intercourse to forget that there existed among them a difference of religious belief, and to remember that they were all children of the same heavenly Father, to whom alike they were all accountable. After the service, the steamboats with their respective companies repaired to the site of the ancient city of St. Mary's, three miles distant from St. Inigoe's, and the spot where our ancestors established

the colony of Maryland on their arrival in 1634. Here an immense concourse of citizens had assembled from the neighboring country, amounting, in conjunction with those of Baltimore and the District, to about 3,500 persons. The shore, as we approached it, presented a most charming spectacle. It was like the vision of some fairy land. A beautiful picturesque harbor lay open before us; fifteen vessels with their streamers flying, and three steamboats manœuvering about, row-boats busy in conveying passengers to the land, the cedar-crowned hills chequered with the white dresses of the virgin daughters of the pilgrims, all contributed to inspire the most joyful feelings, and to awaken in the breast of the Marylander a consciousness that this was a family meeting, in which St. Mary's, Charles, and other counties would pass together a sociable day, and talk over the sorrows and joys, the sufferings and triumphs of olden times.

As soon as the line of march was formed, a very interesting ceremony took place, which consisted in the presentation of two banners to the Philodemic Society of Georgetown College. The first was got up and presented by the ladies of St. Mary's county, and was a splendid monument of their patriotism and taste. The second was a tribute to the occasion from the ladies of the Cathedral congregation in Baltimore, who, "deeply sensible of the eminent services rendered among them to religion, by the distinguished president of Georgetown College,* knew no better mode of testifying their sense of gratitude, than to make this offering for a celebration which was intended to honor the establishment of civil and religious freedom, and in which that gentleman was to take so prominent a part." The delegates of the Philodemic Society having responded to the addresses that were made on the part of the ladies, the procession moved over the ground formerly occupied by the city of St. Mary's. In the ranks we noticed the Hon. Wm. Cost Johnson, Hon. John P. Kennedy, and Col. Seaton, mayor of Washington. The Calvert Beneficial Society of Baltimore was represented, and carried a splendid ban-

* At the late spiritual retreat.

ner prepared for the occasion, which w highly creditable to their patriotic zeal. On turning to the spot where the procession sto ed, and under the venerable mulberry tr which lived with the pilgrims, and still shad their children, Rev. Mr. Ryder, president Georgetown College, invoked in an eloquen strain a continuation of those blessings whic heaven imparted to our forefathers; after whic Wm. Geo. Read, Esq., of Baltimore, deliver an oration which lasted about one hour and fo ty-five minutes. Mr. Read's discourse was masterly composition, evincing great resear and classic knowledge, and was enriched wi all the charms of rhetorical beauty, while was uttered in an impassioned and impressi manner. His great object was to eulogize t illustrious father of the Maryland colony, a to expose the magnificent excellence of th principles which rendered him pre-emine among the founders of states. In the pe formance of his task, the orator had to tre upon very delicate ground; but it may be sai with truth that he travelled it *inoffenso pe* We hope before long to place his address i full before our readers.

At the conclusion of the discourse, the mul titude partook of a bountiful repast which ha been spread in the woods for their accommo dation; and nature being a little restored, Geo. Washington Custis, Esq., sang an ode which he had composed expressly for the oc casion, and the effect of which was exceed ingly fine. As the last notes of this rural an them died away upon the ear, the declining sun admonished the crowd to return to their respective homes, and all retired from the hal lowed spot, seemingly delighted with the cer emonies of the day.

It would be unjust to close this notice without alluding, in terms of unbounded commendation, to the Philodemic Society of Georgetown College. To the members of this society belongs the honor of having insti tuted the commemorative festival of which we have spoken, and it is an honor of which they may well feel proud. Nothing is more common now-a-days than that newspaper slang, and verbiage of the hustings, in which almost every word is *patriotism, liberty*, &c., coming from men too who are advanced in life, and

o ought to share largely in the wisdom of ir ancestors; but there are few comparaely who show that practical wisdom, which uires labor, sacrifices, active effort for the fare of their country. On a late occasion, behold a society of youths, fired with a paiism which leads them to become the benctors of their country, to see them originof a ceremony, the effect of which will to recall and to perpetuate the memory of t is most dear to American freemen; to them foremost in a celebration which will ress deeply upon the hearts of the people e sound principles of our forefathers, with- which the flag of liberty would soon cease wave over our happy land; to behold all in the Philodemic Society of Georgetown lege, is to enjoy a spectacle worthy of the htest days of our republic and that must for the members of that association a t enviable distinction.

Our readers too will remember that this soty flourishes under the auspices of Catho- superintendents, and will naturally be led sk how the charge of anti-republican tendcy can be made against our religion, when fosters the noble sentiments and gives birth the active patriotism which we have seen inging up in Catholic soil, in the bosom of orgetown college. The facts we have reed will, we trust, silence for ever the tongue prejudice and bigotry, and exhibit to the olent adversaries of our faith an example hich they may deem not only inaccessible to ir censure, but well deserving of their eucy, and of the acknowledgment that Cathlic influence is now, as it has always been, he stanchest support of freedom.

Consecration of St. Matthew's Church, Washington, D. C.—This beautiful edifice was solemnly consecrated to the worship of the Almighty, on the 15th May, by the Most Rev. Archbishop Eccleston, assisted by six priests nd twenty clerical students, in the presence f an immense concourse of persons. Before hat day the church had simply been dedicated o religious uses. After the consecration a ontifical high mass was sung by Bishop Fenrick of Boston, at which the Most Rev. Archishop and the venerable Bishop Dubois of lew York assisted. The gospel having been sung, the Very Rev. Dr. Power, of New York, delivered a learned and eloquent discourse, which was listened to with thrilling interest. In the course of his remarks he paid a well merited compliment to the pastor of the church, the Rev. Mr. Donelan, through whose exertions the building was erected and freed from debt.

Diocess of Philadelphia.—*Obsequies of the Right Rev. Dr. Conwell, bishop of Philadelphia.*—The solemn office of the dead and pontifical requiem mass took place on the 26th of April, at St. Joseph's church, Philad., over the remains of the Right Rev. Henry Conwell, late bishop of this diocess. He died on Friday morning the 22d, at the advanced age of above ninety, twenty-two years of which he was bishop of Philadelphia. He was the second bishop, being the successor of Dr. Egan, who in the year 1808 was appointed by the holy see first bishop of Philadelphia. Dr. Conwell was consecrated in London, in 1820, by the Rt. Rev. Dr. Poynter, having been at the time of his appointment vicar general of the diocess of Armagh in Ireland.

The Right Rev. Dr. Kenrick, late coadjutor and administrator of the diocess, officiated. The clergymen of the various city congregations occupied the sanctuary, whilst the seminarians of St. Charles Borromeo College took their places beyond the railing of the sanctuary, and, forming an outer choir, assisted most effectively during the solemn chant of the office and mass. The church was crowded to excess by the faithful, and the solemn prayer and absolution pronounced aloud by four assistant priests in stole and cope, previous to the closing prayer of the Rt. Rev. Dr. Kenrick, was truly impressive.

The body of the venerable prelate was then borne by four priests from the church, and placed in the hearse, to be carried to the grave-yard at the south end of the city. The faithful followed in crowds, whilst the body was preceded by the numerous and interesting members of St. Joseph's Orphan Asylum, and the religious sodalities attached to St. Joseph's church. The body of seminarists and the clergy followed, and the vast concourse moved in order and strict regularity.—*Cath. Herald.*

Clerical retreat, &c.—A spiritual retreat for the clergy of the diocess was commenced in Philadelphia on Tuesday, the 16th May, and was closed on Sunday, when the diocesan synod was opened in the Cathedral. The last session was held on Thursday, the 26th. We learn that 55 priests attended the synod. A retreat for the laity was lately commenced after the proceedings of the synod had terminated.

Diocess of Nashville. The following is an extract from the Nashville correspondence of the *Cath. Advocate.*—"On Sunday, the 20th of April, the Bishop administered the sacrament of confirmation to more than twenty persons, some of whom were converts; and on last Sunday, we were much edified by another convert a respectable gentleman, who made his first communion and received confirmation at the high mass.

Since the return of Dr. Miles from Europe, a church has been erected in East Tennessee, through the active zeal of the Rev. John Maguire; and another in Middle Ten Robertson county. Two more churche progress or being erected in the Dist West Tennessee, under the superintend the pastor of Memphis, Rev. Mr. McA

In our own city of Nashville, on the extensive lot purchased by the Bish have already commenced the building Seminary, which will be completed, it is by the first of September next. We sh have it in our power to accommodat Seminarians than at present, and re greater number of pupils into our schoo Sisters of Charity are expected here ne gust, to open a school for young ladies. are looked for with great anxiety by n our citizens, and will no doubt receiv encouragement.

We have now five priests serving mission, and we hope to add to their n this year, by promoting to holy orders s the young men of our Seminary."

NOTICES OF BOOKS, &c.

Compendium Ritualis Romani ad usum Diœcesim, &c. Balt. apud J. Murphy, 12mo.

This ritual, published by Mr. Murphy, has been issued in compliance with a resolution of the second provincial council, held at Baltimore in 1833, and with the authorization of the Pope, who charged the Rt. Rev. Dr. Rosati with the superintendence of the publication. It is the Roman ritual with some additions and omissions. The parts omitted are such as are inapplicable in this country. The additions are, 1. The questions and answers for baptism and marriage in English and French; 2. Several notes relative to the administration of the sacraments; 3. An appendix containing a short formula for blessing baptismal water, the form of blessing and giving the scapular, the form of receiving converts into the Church, and short instructions for the administration of the sacraments. The Ritual is handsomely printed, and may be had in common or fine binding at the publisher's bookstore, 146 Market street.

Concilia Provincialia Baltimori habita, &c. Balt. apud J. Murphy, 8vo.

The above is a handsome octavo volume of 221 pages, containing, in addition to the four provincial councils, the proceedings of the synod held in 1791 by Dr. Carroll, then bishop of Baltimore, and several articles of discipline enacted in 1810 by the bishops of the United States. The volume is furnished in the end with copious indices.

Six historical Lectures on the English Reformation, by J. Waterworth. Phila. M. Fithian, 8vo.

We are indebted to the publisher for of this able work, which we shall sim commend to the attention of the read for the present abstain from a further no it, as we shall shortly publish the introd which has been prefixed to the work Rev. and talented editor of the Americ tion. It may be had of J. Murphy, 146 ket street, Balt.

Maria, or confidence in God ultimat warded. Balt. J. Murphy, 32mo.

The little volume presented to the under this title, is a reprint of a na published in the Religious Cabinet, and first of a series to be called the Cabin brary, and intended for the instructi youth. The vast utility of such public requires no comment. To produce some impressions upon the minds of chi to place before them examples of virt win them to the love of duty by the a tions of innocent narratives, is doing a which will not only be highly advanta to them, but that must be sensibly felt i domestic circle and in every departm society at large. Such an undertaking fore will necessarily meet with a hearty come from those who have the char youth.

OBITUARY.—Died, on the 1st of Sister Ann Joseph, at the charity hospital Orleans.

About the middle of the month, at Logan Ind., Rev. Joseph Hamon, of the dio Vincennes.—Cath. Tel.

Wm. Bishop, of Charleston

bar to his

in which he had been confined, during upwards of four years, in consequence *of the in-*

This youth knew no principle of his Church which could excuse his perjury. He escaped

bar to his

he had been confined, during up- years, in consequence of the in-

This youth knew no principle of his Church which could excuse his perjury. He escaped

But he was created to a higher and holier vocation than that which ministers at the altars of earthly justice. The voice which broke the slumbers of the youthful successor of Heli, spoke to the heart of the great apostle of this western world. He turned from the pursuits of temporal ambition, and consecrated his virgin prime to the service of the sanctuary.

At his own request, and with the approbation of his bishop, he was placed by his friends at the theological college of Carlow, where his piety, virtues and abilities, soon commended him to the confidence, love, and admiration of his superiors and fellow-students: and, as every reminiscence of such a man is precious, it may not be amiss to state the grateful recollection he retained to the last, of what he esteemed the judicious method of his spiritual guardians there; whose aim he represented to have been, to form their pupils to habits of independent devotion, so that, when they should emerge from the security of the cloister to the exposure of the world, their piety might not fail, for want of those accustomed helps of religious sodalities, which, however useful where they are maintained, are unhappily not often found, in these ages of infidelity, beyond the precincts of the seminary.

Even at this early stage of his usefulness, he seems to have evinced that practical turn for which he was subsequently so distinguished; and to have left "at Carlow and its vicinity," enduring monuments of his untiring zeal and active benevolence, in "an asylum for unprotected females, and schools for the free and correct education of poor boys."

The high estimation in which he was held by his ecclesiastical superiors, appears from the fact that, even before he was formally admitted to the degree of a licentiate in theology, the bishop of the diocess in which Carlow is situated "called into action his great instructive powers," in delivering moral lectures at his Cathedral, during the season of Lent.

But the venerable diocesan of Cork would no longer spare him, from the labors of his own immediate portion of the vineyard. Before he had yet invested him with the priestly character, by imposition of sacred hands, he appointed the youthful theologian president of the Diocesan Theological Seminary at Cork. He soon after manifested his confidence in him still further, by dispensing, in his regard, with the canonical prohibition of ordination, before the age of twenty-five years; and established him in the honorable and responsible appointments of lecturer at the North chapel in Cork, and chaplain of the prisons.

In the former station, Mr. England perfected himself in that magnificent pulpit oratory, for which, beyond the sphere of his immediate personal and official relations, (though among the least of his many and splendid endowments), he was principally admired: in the latter, he became intimately versed in the political misery of his countrymen, and the diabolical machinations by which their tyrants tortured, degraded, plundered and enslaved them!

A circumstance related by himself sheds baleful light on that system under which Ireland so long has groaned. During one of his visits to the jail, a turnkey told him there was a prisoner recently committed, who was abandoned to the most frantic despair. Mr. England sought his cell immediately, but, for some time, found him inaccessible. With frightful imprecations, now against himself, now against the treachery of the government, the wretched man seemed on the verge of the wildest insanity. At length, the soothing voice of pity, and the tranquil admonitions of sober reason, recalled him to something like composure; and he told his sad tale. He had been an emissary of government, and his business was, to foment discontents among his countrymen, stimulate the daring to outrage, and then betray them to the bloodhounds of the law. He had, at length, become possessed of too many secrets, and it was expedient to get rid of him. He had accordingly been entrapped into some accustomed felony, for the usual purpose of turning approver, and arrested, under circumstances that left no hope of his escape from conviction; and he was now writhing under the certainty of his destruction, and the horrid consciousness that it was justly incurred. Mr. England was a man whom no circumstances could take by

surprise. He applied his searching intellect, at once, to the examination of the prisoner's statements; assured him that, if they were true, he should be defended, with strong hopes of success; and, at the same time, held out to him the consolations that religion offers to the repentant sinner. He left him, to return on the morrow with witnesses and counsel—but, on that morrow, the prisoner was gone, nor could the most diligent inquiries elicit a trace of his fate. Many years afterward, when the occurrence had faded from his memory, a person called on him in Charleston, and inquired if he were related to Mr. England, the former chaplain of the prison at Cork? On being answered that himself was the identical person, the stranger asked, if he remembered the incident I have just related. The Bishop, with some difficulty, recollected the affair, when his visiter informed him that he had known that prisoner in India, where he had seen him confined in a remote fortress in the interior: that he had there communicated to him his wretched history, and its consummation: the interview with Mr. England had been reported, the government took the alarm, and he was spirited away!

Transactions like the foregoing, the ordinary incidents of every day life, have long since made every honest Irishman a politician; and if ever Irishman was true to his country that Irishman was Bishop England.

But his was that reasonable zeal, which, while it animates the oppressed to unremitted perseverance for the attainment of their rights, is yet more effectively useful in controlling that spirit of wild justice, which, bursting into momentary frenzy, is at once impotent for good, and serviceable to tyranny, as affording it new pretexts for more crushing measures of subjugation. His undoubted patriotism, and the strong hold he possessed on the affections of his injured countrymen, sufficed to restrain them when they would come to him with crude plans for insurrection; while his quick sagacity, and instinctive knowledge of men, enabled him successfully to expose to them their insidious instigators.

Another anecdote, which I give on the same high authority, exhibits the even balance held by the Catholic religion, in all questions of doubtful morality, and how clearly she distinguishes between the public virtue and the private crime; while it sets forth, in strong light, the wonderful power over his fellow men possessed by the lamented subject of these remarks.

A gallant youth, of noble frame, of joyous soul, of previously blameless life, and steady piety, and who supported by his labor a widowed mother, had been inveigled into robbing an arsenal, and possessed himself of some public arms; detection followed, he was tried, convicted, and condemned to die. The arms, however, had been effectually concealed; and, with delusive casuistry, persuading himself that his forfeit life had purchased the property of the oppressor, he communicated his secret to his now doubly bereaved and destitute mother, who fell under the same temptation, to retain the miserable profits of his crime.

Mr. England proffered his ministry; but the Catholic doctrine of *Restitution*—the stumbling block to so many alarmed, but half repentant souls—was in the convict's way. He announced publicly, in the prison, that he should not restore the arms; and his desperate associates animated and confirmed him in his resolution. In vain Mr. England argued, expostulated, entreated—the prisoner was obdurate. The day for execution came. It dawned on the shepherd still struggling to reclaim his wandering sheep. "I am going to say mass; will you attend?" "I will, but you will not give me communion." "Then it will avail you nothing to attend the sacrifice." "I shall not restore the arms"—and they relapsed into a gloomy silence. At length the sheriff arrived. The case had excited more than usual sympathy, and a strong military force was in attendance. The convict received the grim executioner of the law with the calmness of a martyr. The fatal rope was placed about his neck. Not a nerve trembled, not a muscle shook, not a drop of blood forsook his cheek, not a sparkle of his eye was dimmed. He simply remarked, "you have allowed me very little *jerk*—but 'tis of no great consequence," bowed to the sheriff, and moved towards the door. At that instant Mr. England stood before him, and glaring on him with an eye that could penetrate the inmost soul, exclaimed,

"Stop, sir! you shall not go to hell for half an hour yet!" The prisoner staggered back, "what did you say?" "I said, you shall not go to hell for half an hour yet!" "How could you speak so to a dying man?" "You know I speak the truth, and that I should not do my duty if I did not!" The culprit turned away, and crouched in the corner of his prison, as hiding from the wrath to come! "Indulge me, sir, for half an hour," said Mr. England to the sheriff. "My warrant," he replied, "extends till five, P. M. you can have till then, sir." "I shall do whatever I am to do in the time I ask." And here the impenetrable veil of the confessional falls around the penitent and minister of reconciliation. But this we know, that, within that hour, passed forth to die, without defiance as without fear, a weeping Christian; and that he who marshalled him through the dark portals of eternity, and has stood by many a death-bed, assured me that he never commended a departing soul to the mercy of his Saviour, with better hope than he did on that sad day.

In schools like these, in the condemned ward and on the scaffold, was the patriot trained, for what must be considered the great achievement of his life—his successful resistance to the attempt of the British government to subsidize the Catholic clergy, as the bonus for emancipation. They were willing to grant it, with a veto in the crown upon ecclesiastical nominations. The crawling, heartless aristocracy and gentry were eager to concede it. Some few of the hierarchy, too, gaped for the gilded bait. I could pronounce some mighty names, of those who then faltered in firmness, or a clear perception of the danger. The priests, as a body, stood firm. Mr. England borrowed money on his own responsibility, and, in opposition to the wishes even of his diocesan, [illegible]amned the editorial conduct of the "Cork Mercantile Chronicle," the then failing organ of the liberal party: and to him, under God, him only, though aided by many master minds whom his courage rallied around him, in that crisis of his country's destiny, is due the glory of the first impulse to that system of peaceable agitation, that has eventuated in the emancipation of the Catholics of the British empire, with all the blessings that have already flowed from it, and the still more glorious triumphs the Almighty seems yet to have in store, for that long afflicted portion of his eternal church.

But his agency in this mighty movement was not merely political. The men of '98, it is well known, were imbued with the principles of the French revolutionary school; and it was his aim, and successful endeavor, to counteract the infidel tendency, and replace it by sentiments of genuine patriotism, regulated by Christian morality; which, I believe, can only be adequately enforced by Catholic discipline, or sustained by the divinely appointed means of grace which are found in the Catholic Church, but without which, as our own degrading and fearful experience is rapidly disclosing, as the experience of France did before us, the disruption of the restraints of temporal power is but unchaining the winds, to wrap creation in the chaos of unbridled individual passion.

It may be supposed his editorial charge was replete with danger. Surrounded by spies and informers, prepared to wrest the slightest indiscretion to the purposes of a tyranny that found its willing agents in venal courts and perjured juries, it is rather wonderful that he should have escaped destruction, than that he sometimes fell under the vindictive grasp of the law.

On one occasion, we are told, "the corruption of the judges and mal-practice of packed Orange juries, and consequent oppression during the administration of the tory lord lieutenant Earl Talbott, brought the new editor in direful conflict with the government. The mal-administration of the laws, the horrible state of the Irish prisons, and the savage treatment of the unfortunate transports, became the subjects for animadversion. He gave to the world the truth, and nothing but the truth, and for this he was mulcted for a libel in the round sum of five hundred pounds sterling. But *gold or silver he had none*; the cell in which his grand-father had been incarcerated for teaching the elements of Euclid must be the priest's state-room until the fine shall have been paid. Then was a voice heard from the gallery of the city court—'Well done, my dear son! In my hand have I a check for the

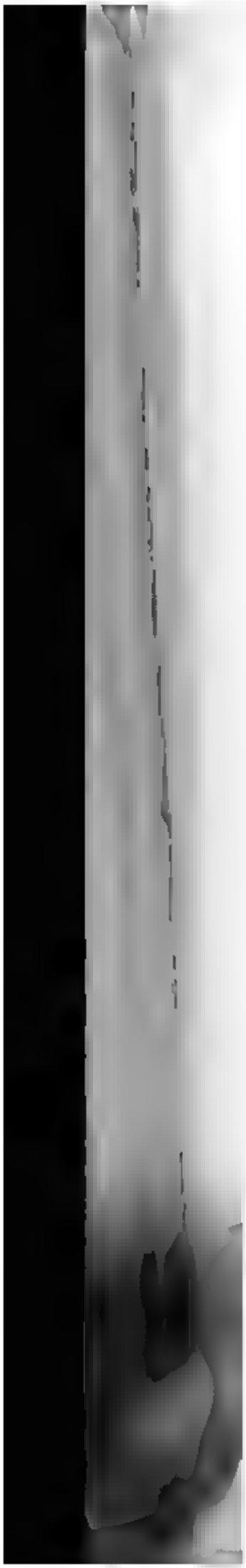
natural. Men respect the rights of those whom they see able and willing to maintain them; and thenceforth the election went on without a cause for complaint. When now the liberal was so far ahead that his defeat was literally impossible, Mr. England again called up the tory agents, and telling them, in his merry way, that they had behaved themselves exceedingly well, since they could not help it, observed that he had no particular quarrel with either of their patrons; and, releasing his "*corps de reserve*" from their pledges, abdicated the chair, and left the tories to electioneer among them as they pleased.

It must not be imagined that these civil duties were performed at the expense of his sacred function. At the very time he was battling so strenuously with the princes of this world, he was foremost in the endless war against the powers of darkness. His services were in requisition for the arduous labors of the secretaryship of the diocess. He was mainly instrumental in founding the North Convent of Cork, of which his sister is superioress, and the Magdalen Asylum. But his missionary labors were intense; and to these was chiefly owing his unbounded influence among the Catholic portion of his countrymen. Few are so sagacious in detecting the secret springs of individual action, and they give their confidence to none like them whom they see ever "watching, as who shall render an account of their souls." The secret of his indefatigable exertions, in so many different ways, was his utter self abandonment, in whatever he undertook; and which enabled him, as it were, to multiply his existence. Religion seemed in him a principle of personal activity; though no one appreciated more highly, or venerated more profoundly, the contemplative piety of those who "chose the better part" with Mary, at her Master's feet. He would sometimes even speak of his restless temperament as a defect, and has said to me, in that sweet confidence it was my inestimable privilege to enjoy, beyond many more deserving, "I should be much more prayerful if I were a better man; if I prayed more and labored less."

It is possible that wise and holy persons may regard his interference in politics as inconsistent with the pacific duties of the priestly character. Such must remember, that the power of the British government had, for ages, been exerted to destroy the religion he professed; and that in vindicating the political rights of his countrymen, he was but asserting their liberty of conscience. He buckled on his earthly armor as their spiritual guardian; and, as the wall fell down, when the people shouted responsive to the trumpets of the priests, as they compassed Jericho with the ark of God, so have the outer battlements of religious tyranny toppled to the ground, at the united voice of Ireland directed by her faithful pastors. And I thank God, that the same nursing land of faith and genius that gave us Bishop England, has lent another prelate to the church, who, if any, moves in an equal plane of intellectual and moral power, to encounter and crush by the same legitimate measures, an insidious conspiracy to withhold, through monopoly of public education, its blessings from the child of the American Catholic, who refused to purchase it at the price of his religion.

The intensity of sectarian prejudice that prevailed, scarce a quarter of a century ago, in the town of Bandon, is unhappily but too well known to many of my hearers. When can that inscription be forgotten which disgraced its entrance, and welcomed thither by name, the "Turk, the Atheist, and the Jew," but bade "the Papist" keep away? To this thorny field was Mr. England sent by his bishop; and, as one who knew him intimately, and was his colaborer for eighteen years, has told us, "six years incessant labors, his benevolence, his great powers of mind, his liberality, and *peculiar* manner of explaining the principles of his religion, enabled the young parish priest to remove the existing prejudices, and bring together in a social band of brotherhood, the Catholics and Protestants of the town and district of Bandon."

It was during this period of his ministry that an incident occurred, which sets out, in bold relief, the distracted condition of his country at the time, the qualities then requisite in the soldier of the cross, and the readiness with which Mr. England responded to every call of duty.



[illegible]

Mr. England seated himself near her and whispered, "I am the parish priest." She [illegible] incoherent answer relating to her [illegible] he said, "did you wish to see

[illegible] the steady [illegible] The [illegible] a fertile [illegible] attracting to [illegible] Catholics [illegible] light of [illegible] the Labarum of [illegible] proudly on the [illegible] liberty. Above all, there [illegible] gent, inquisitive people, p[illegible] every thing, to "prove ev[illegible] fast" what seemed to them

vested interests to bind them to erroneous opinions—no obstacle to the progress of truth, but hereditary prejudice, traditional misinformation, and the universal corruption of the human heart.

What a field for Catholicity! whose onward movement nothing ever did, or ever will arrest, but the fierce argument of penal law—itself ineffectual but to purge the church of the insincere and indifferent. What a field for that religion, which had sustained itself triumphantly in Ireland, and measurably too, even in the more pliant sister isle, against three centuries of persecution unequalled in atrocity since the days of Julian, the subtlest device of whose code—*inhibition of education to the Christian*—had been borrowed by the self-styled "bulwark of religious liberty," in her long and unavailing war against the truth of Christ.

The American church was already founded. The cross that Calvert had planted, though trampled down for a season, by those whom it had sheltered, had been set up again by the hand of Carroll. That wild political convulsion, in which "the Gentiles raged and the people devised vain things"—when "the rulers" of France "stood up, and her princes took counsel together against the Lord and against his Christ"—thinking to "break his bands asunder, and cast away from them his yoke"—He that dwelleth on high had laughed at and derided! They burst into the cloister, and dragged the holy virgins to the guillotine! But as head dropped after head, the voice that [illegible] on earth took up in the choirs above the celestial song, the surviving sisters [illegible] till the fatal knife came down! [illegible] burst into the temple, set up the abomination of desolation in the holy place, and [illegible] the priest where he stood in his robes of glory—and his brethren fled to other lands, and the sacred fire that profane hands had scattered, and sought to quench in the blood of its vestal guardians, blazed up again on [illegible] thousand altars! A portion of those holy men had taken refuge here. They came with the wasted wrecks of earthly possessions, but rich in the jewels of eternal truth. They trimmed the lamp of learning, and poured its benignant rays on the youthful mind of America; and, though their tongues could not give forth the thrilling music of our Saxon idiom, their gentle virtues spoke more touchingly to honest hearts, which, strangers to the standards of Catholic holiness, wondered that men of life so pure should yet labor, in fast and vigil, to "fill up those things that are wanting of the sufferings of Christ in their flesh."

But the scattered condition of the American flock rendered it necessary to multiply their chief pastors, and subdivide the fields of their labors. The states of North and South Carolina, and Georgia, were grouped into a single diocess, reference being had less to their territorial extent, than to the small number of Catholics they were supposed to contain. To this important station Dr. England was appointed, by the Holy Father. "He had previously in the college of Carlow, made a private consecration of himself to the Almighty for a foreign mission, under the patronage of the Blessed Virgin, mother of Christ, and the will of his superiors. Before his nomination for the See of Charleston, he was requested by some of the Irish Bishops to permit his name to be transmitted to Rome as a candidate for a bishopric. With this request he complied, but with the proviso — 'that he would never wear a mitre in any country where the British government exercised any control.' No wonder, then, that the Pope selected him as bishop for a diocess in the United States."

An anecdote connected with his consecration is interesting, from the view it gives us, of his inflexible adherence to principle, even in what might be considered by some, mere matter of form. It is customary at the consecration of bishops, who are British subjects, to administer to them the oath of allegiance. This he refused to take, observing that, as an American prelate, it was his intention to renounce that allegiance, at the earliest opportunity, and to invest himself, as speedily as our laws would permit, with the character and obligations of a citizen of the United

* I have heard that when some one spoke, in the presence of Col. Howard, of the austere penances of his esteemed friend, the Rev. Mr. Nagot, the stern old soldier answered, "Ah, sir, *he* had no need of penance!"

States. For a time it was doubtful whether the consecrating bishop would venture to omit that ceremony; but finding the Bishop elect inflexible, and determined to seek consecration elsewhere, he gave up the point. Dr. England received the episcopal character, in the parish church of St. Finbar's, at his native city, on the 21st of September, 1820; and Charleston was blessed with his arrival there, on the last day of December of the same year.

I wish that my limits permitted me to attempt a full explanation of the difficulties that awaited him there. I know the people of Charleston. There bloomed the promise of my spring; there was passed a portion of my riper years; there still are many of my nearest relatives and dearest friends. The nature of their institutions impresses a peculiar immobility on their individual opinions and conduct. Landed wealth, descending from sire to son through longer series than is usual with the possessions of mercantile communities, while it confers more social stability, imparts, with hereditary refinement of taste and manners, no moderate tenacity on every subject of family pride. South Carolina was a royal province, and the church of England had been established there, on a more magnificent basis than in most of the other colonies. Churches built and endowed by the crown wore an air of venerable ancient grandeur, that carried back the mind to those departed ages which are the natural home of profound religious ideas. Men who knelt in the place of their grandfathers, and recited that beautiful liturgy from old heir-loom prayer-books, which retained the creed of St. Athanasius, and "the forms of sound words" that expressed doctrines since modified or exploded, in which the eye inadvertently glanced on, and the lips unconsciously repeated, prayers for the royal family—forgot, while professing their belief in one, holy Catholic and Apostolic Church, that their own had its comparatively recent foundation in an act of a British parliament. Such men as a Dehon or a Gadsden had, through long years of Apostolic celibacy, exhibited models of that ancient clerical self-denial, which renounced the holy joys of wedded love, for the blessed privilege of following the Lamb,* and shed around the episcopal and ministerial office the mild lustre of their talents and unquestioned virtues.

Bishop England was to startle a people like this from their dream of security, and tell them of a still more ancient, still more magnificent, still holier church than theirs. But how was he to exhibit her in Charleston? Sitting like her Master among the little ones of the earth, without decoration or beauty; with scarce a more certain abode than the denizens of the air or the foxes. The Catholics of his diocess were composed principally of the poorest adventurers from his native land, or ruined refugees from St. Domingo and their domestics. To brotherhood with these he was to invite the proud sons of Carolina! The material condition of his see was deplorable. His flock which, even after twenty-two years of his incessant labors to gather them together, number, at the present day, not more than eight thousand souls, were dispersed through three states, each of which is larger in extent than many European kingdoms. They possessed, if I am not mistaken, but two churches, one of brick and modest proportions at Charleston, and a small wooden chapel at Savannah. Such was his personal poverty, that, as himself assured me, he has walked the burning sands and pavements of Charleston, with his bare feet to the ground—the upper leather of his shoes, only, remaining decent, while the soles were worn away! But the moral condition of his charge was still less encouraging. Remote from episcopal control, the sacerdotal office had not been free from scandals. The property was vested in trustees entirely independent of his authority; and, as not unfrequently happens in such cases, semi-infidels had crept into the trust.

His flock was insubordinate and ill instructed; and the very idea of an Irish Roman Catholic priest had become, through the prejudices of education, through the libels of a corrupted literature, through the indecent exhibitions of the stage, as vulgar to the polished Charlestonian, as that of a fisherman of Galilee to a Roman senator eighteen centuries ago!

But the herald of the cross had been "anointed" to his holy mission "with the oil

* Apocalypse, xiv. 4.

of gladness above his fellows!" The enlightened and accomplished citizens of the south were seen crowding around his pulpit, delighted by his eloquence, abashed by his learning, astounded by his logic—ready to exclaim with him of old, "Almost thou persuadest me!" Churches, temporary in material, and slight in structure, it is true, but suitable for the exigency, rose around him like exhalations. A constitution was formed, and the diocess incorporated by a legal charter, which, while it reserved to the bishop all powers essential to discipline, and repressive of schism, guarantied ecclesiastical property to its legitimate destination, against the possible lapse of himself or his successors; and, by introducing the principle of public and strict accountability into the management of ecclesiastical revenues, assured to him the confidence of a people proverbially jealous on all subjects connected with the purse.

His first and greatest want was that of a competent clergy. His diocess, like most poor and thinly peopled ones, had been a city of refuge to outcasts from others. Men of talent and merit were in eager request, where not only greater temporal advantages, but ampler opportunities to do good invited them. His sad experience, too, with some valuable co-laborers, whom zeal of martyrdom, or attachment to his person, attracted to that insidious climate, convinced him of the necessity of educating a native clergy, or at least composed of such as long and early acclimation might seem to insure against being cut off in the midst of their usefulness. He attached also the utmost importance to what might be called the "naturalization" of Catholicity. He desired that it should no longer be regarded as the religion of the stranger; but that its ministers should be American, in principle, feeling, and habit—familiarized, by long experience, with all the practical workings of our political system.

With these views he founded a seminary. But how, in his destitution of pecuniary means, was it to be supported? His rapid observation detected the languishing state of rudimentary education. He incorporated a classical and scientific academy with his diocesan seminary, united in his own person the school-master and doctor of divinity, and his embryo theologians were subsisted by the very means that had consigned his father to a jail. He was emphatically the restorer of classical learning in Charleston.* His appeals excited direct interest in the subject among the most influential citizens. Sectarian jealousy was awakened, rival institutions were built up to preserve ingenious youth from "the snares of popery;" and thus, whether "out of envy and contention," or "for good will," a great public want was supplied. It remains to be felt by the wealthy planters, who subscribed their thousands with unsparing hand to subvert the seminary, that would long ere now have supplied their country with priests, whether they did wisely in retarding the progress of a religion which some of them are now beginning to appreciate as the only one to which they can entrust the fidelity and happiness of their slaves.

But the Bishop's comprehensive forecast was not limited to projects connected exclusively with his own immediate objects. He infused new life, by his energy, into the Philosophical and Literary association, of which he continued till death an honored and useful member; applying his unrivalled powers to instruct and please, as happily to the subjects of scientific or critical contemplation, as to the more accustomed topics of his sacred calling; but ever aiming to hallow his intellectual offering, and direct the attention of his delighted auditory, from the wonders of nature or the beautiful creations of mind, to the "Author of every good and perfect gift."

He witnessed with grief and horror the Moloch ravages of that misnamed spirit of honor that so often carries desolation to the bosom of southern society; quenching in the blood of its victim the hopes of an admiring country or domestic affection. He rallied about him the chivalry of Carolina, in an anti-duelling society, of which General Thomas Pinckney, of revolutionary fame, was the venerated president: and through his own personal activity, backed by the moral influence of that association, many hostile meetings were prevented, and valuable lives most probably preserved.

*Southern Review, No. 1.

I have listened to him as with merry triumph, and unsparing but playful ridicule, he has talked over, with a gallant officer, their counter manœuvres, on one most interesting occasion, and rejoiced over his opponent's baffled love of mischief.

He found the Catholic body in America defenceless. The secular press was in the hands of persons so utterly enslaved by the delusions of that great conspiracy against truth, the history and literature of England for the last three centuries, that writers were often unconscious of giving offence, while promulgating the most injurious misstatements or senseless absurdities: of the journals professedly religious it is unnecessary to speak. He established the U. S. Catholic Miscellany, and found time amid his immense and various occupations, to supply its columns with a vast amount of original matter, not always, perhaps, as perfect in literary polish, as if he had read over the blotted manuscript before it was hurried to the printer —but always resistless in reasoning, charming by its fervid eloquence, overwhelming with its accumulated erudition. Many of those essays, which the importance of the subjects discussed induced him to extend through a series of numbers, have been collected, in such humble guise as poverty compelled them to wear—like the hero of the Odyssey in rags at his palace gate —but a wider circulation will yet be given them, and future generations will dwell with gratitude and delight on the fulfilment of the modest pledge that announced them to the world:—

"The Miscellany is intended to contain—

"The simple explanation and temperate maintenance of the doctrines of the Roman Catholic church: in exhibiting which, its conductors are led to hope, that many sensible persons will be astonished at finding they have imputed to Catholics, doctrines which the Catholic church has formally condemned, and imagined they were contradicting Catholics, when they held Catholic doctrine themselves."

It may be taken for granted that all this energy was not to sway unhindered.—But his adversaries could not meet it openly.

"*They* seize that dervise?—seize on Zatanai!"

Safer measures were resorted to. A valuable and most rare Protestant work on the Inquisition was found in the Charleston Library. The bishop used it to disabuse his "separated brethren," by which endearing name he loved to call them, of the monstrous misconceptions that obtain, in relation to that little understood and grossly misrepresented tribunal. The book disappeared! I have already spoken of the opposition schools. A whisper was industriously circulated—"avoid this dangerous man; keep him out of your families." And many who were proud to cap to him in public—who looked up to him with feelings akin to those with which they contemplate their "old St. Michael's tower," the unrivalled architectural glory of their ancient city, withheld from him too much of that graceful hospitality so natural to a southern gentleman.

But God had sent an angel to assist his labors and cheer him for a time! An accomplished, young, and lovely sister had left the ocean breezes of her own green Isle, and all the endearments and comforts of her home, to minister to this idolized brother in the deadly swamps of Carolina. She threw her little fortune into his poverty-stricken institutions. Her elegant taste presided over the literary department of the Miscellany. Her feminine tact would smooth away whatever of harshness his earnest temper might unconsciously infuse into his controversial writings. When he sometimes rebelled against her censorship, "with childish authority she would cling about him," till he yielded to her gentle jurisdiction. Her presence shed a magic charm around his humble dwelling, and made it the envied resort of the talented, the beautiful, and gay. No pastoral vigilance could prevent the sweet virgins of the South from loving Joanna England, and a portionless Irish maiden gave *ton* in old aristocratic Charleston. She infused into her young companions a taste for more exalted enjoyments than the empty display of exterior accomplishments and graces. She introduced "tertulias," for conversation of a higher order than obtains at merely fashionable assemblies. She constituted a golden tie between the Bishop and the highest class of the community, "and some who came to laugh" with her, "remained to pray" with him. I knew this charming woman, who exhibited before us in

ne bright vision the blended graces of this world and the next. Too soon for earth she was called away, from her joyous task of usefulness and love. In 1827 she died of "the stranger's fever;" and it was then, while sitting in a room adjacent to that where slept her lifeless form, I held by the hand that desolate mother, and our hearts melted into one former.

I have hitherto dwelt principally on his pastoral relations with society. But he can only be justly appreciated by those who knew him in the pastoral charge. When that frightful scourge, the stranger's or yellow fever, desolated Charleston, he was ever at his post. This is nothing new or strange, to those who know the Catholic priesthood. But when the Protestants of Charleston saw this apostolic man hurrying under the fiery noons of August and September, or the deadly midnight dew, to assist and console the victim of the plague, usually of the humblest and poorest—they could not but exclaim, in the sincerity of their wonder and admiration, "this is christian charity!" I am not dealing in imaginary suppositions. I repeat but the language of honored and beloved relatives and friends, who had no acquaintance with him, who never listened to his doctrine, who would as soon have questioned their own personal identity as the infallible truth of the religious tenets in which they had been educated, but who gave the cheerful testimony of honesty and gratitude, to virtues which were voiced by the whole community. A near relative of mine, speaking of him to me, said "I met him one forenoon, while the fever was at the highest, hurrying along through perhaps the hottest street in the city: when I tell you he was blazing, I do not exaggerate—he was literally blazing! The fire sparkled from his cheeks and flashed from his eyes! I shook hands with him, and, as we parted, thought to myself, 'my dear fellow, you will soon have enough of this!'" But his work was not yet done. No! for season after season, amid vice, squalidity, and wretchedness, where, intemperance, perhaps, kept maudlin watch by the dying or the dead, while the sob of sorrow was broken by the shriek of destitution and despair, there still stood Bishop England, the priest, the father, and the friend—to assure the penitent—to alarm the sinner—to succor and to pity—*baptized again and again* unto his holy function, *in that frightful black vomit*—the direst symptom of the malady!

Let me exhibit him in another light. If there was a portion of his flock he served with more than ordinary tenderness, it was his humble Africans. While, with the wisdom that ever guides the church, he could control his national prejudices on the subject of slavery, and vindicate the institutions of his adopted country against the machinations of malice or fanaticism, he felt the deepest solicitude for the religious instruction of this neglected family of the race of Adam. He exposed the inconsistency of those who, asserting that the reading of the Holy Scripture, by every individual, is the divinely appointed means to attain the doctrines of salvation, yet found themselves constrained, by the exigency of self-preservation, to deny education to this unfortunate race, whom the crime and cupidity of former and foreign generations had planted on their soil; but he applied himself, with indefatigable energy, yet without infringing a single principle of police, to fulfil his Master's mandate, "Go teach all nations!"

His own mass on Sundays was offered for them. At that hour the Cathedral was reserved for their exclusive use; and he then habitually instructed them from the altar or the pulpit. So too, he had a Vesper service for their express accommodation: though, at the regular offices of the church, they were required to sit apart, for the due enforcement of social order. Sometimes, when his gigantic powers, overtasked as they always were, proved unequal to the effort of two sermons in one forenoon, he would disappoint the rich, the talented, the powerful, who thronged St. Finbar's as a school of logic and eloquence—but never his poor colored congregation! And so well were his labors for their welfare becoming appreciated at last, in their improved morality, fidelity, and happiness, as contrasted with the tumultuary nervous excitement, or sour discontent that pervaded other portions of that population, that many highly respectable and intelligent Protestant planters, in spite of prejudice, and forgetful

that the same gospel was sent to the wise and the unwise, the rich and poor, the learned and ignorant, have avowed their disposition to accord him every facility on their plantations, even to the exclusion of missionaries of other denominations, so soon as he should be able to supply them with priests.

His confessional was always crowded: and no one was ever turned away. He possessed the happy faculty of detecting, as it were by intuition, the source of the mental malady; and, while his habits of despatch would not allow him to be beguiled of his time by scrupulous prolixity, he never dismissed the spiritual patient without a balm and a blessing.

He delighted to perpetuate the old observances of the Church. His language was, "these are not essentials, but outworks to be maintained:" and the rough weather-boarded Cathedral of St. Finbar's was a theatre, where the gorgeous drama of the ecclesiastical year was enacted in its full detail; and there sat the Bishop (while eager strangers jostled the Catholics from their places) to supply by the splendors of his explanatory eloquence what was wanting in material decoration to the mystic ceremonial! I have heard him in the Holy Week, when every eye around me streamed with sorrow and compunction! I have known him leave his confessional after nine at night, on Christmas Eve, arrange a mattress for me in his library, return to his distant dwelling, wake me for the real midnight mass of the early ages: give communion at the six o'clock mass; and celebrate high mass and preach! These endless toils were not without their fruit. To the poor is the gospel preached, and from the poor he made converts—some, too, from among the more distinguished of the world. Some professed in health and vigor. Some in the sincere hour of death remembered the awful truths they had learned, while merely delighting in his oratory, and called for mercy—not, we trust in vain.

I have often dwelt, with melancholy pleasure, on the fate of an early school-fellow—the son of a distinguished clergyman. This gentleman had caught, from Dr. England's *discourses*, some Catholic principles; but, *like too many* others, deferred their grave consideration to "a more convenient season." He was taken ill at his plantation, at the most dangerous period of the year. A messenger was despatched to Charleston for a physician, with a request that he would also bring the bishop. To visit him was to incur almost certain death, from "country fever," a malignant intermittent, to which the oldest inhabitant is as subject as the stranger, and which is contracted by exchanging the salt air of the city for that of the interior during the summer and autumnal months. The doctor delivered the message, observing, however, "Of course, bishop, it is impossible that you should go. These things are in the line of my professional duty, and, though the danger is great, I think physicians sometimes bear a charmed life." "The only question," replied Dr. England, "is how are *we* to go? I have a carriage, but no horses; can you furnish them?" Expostulation was useless, and, as the night descended, they started on their errand of mercy. All night they traversed a district terrible as the Pontine marshes. The rising sun lighted them to the bedside of the dying man. He received the sacraments, and I believe my venerated friend received his parting sigh.

The bishop (as who does not?) experienced his disappointments and consolations. Two high-born sisters shared his friendship; one ardent, enthusiastic, quick of apprehension, "wax to receive" impressions. She saw the truth of Catholicity, embraced its tenets with speculative warmth, and urged her sister on the same investigation. The other, somewhat cold, judicious, slow to admit but "marble to retain" convictions, quietly revolved the matter in her mind, but advised her sister to *practise* what she seemed so sincerely to believe. But old ideas recurred with the return of her accomplished lover; and, as in the days of England's great reformer, gospel truth became clearer from the eyes of earthly beauty. Thus the sister caught the falling lamp that had been cast aside for the torch of Hymen. She followed its guiding ray—she prayed—she studied—she professed the faith—and died in the odor of sanctity!

Bishop England's influence, where he could gain a candid hearing, was irresistible. An

liberal majority was once organized, in the lower house of the legislature of South Carolina, to refuse a charter of incorporation to a community of nuns, whose invaluable services he was desirous to secure for the education of the female portion of his flock at Charleston. They were a branch of that same admirable Ursuline order whose convent had been pillaged and burned, with such unmanly cruelty, in one of our eastern cities. Some of his friends procured him an invitation to preach before the Senate; and many of the members of the lower house attended, through curiosity. He spoke of religion, its claims, its obligations. He discoursed of toleration. He held up Massachusetts to their scorn. He adverted to the subject of his charter—hurled defiance at them—showed them how he could possess the entire state, for ecclesiastical purposes, had he the means to buy it, despite their narrow-souled policy. He exposed to them the folly of driving those of his communion, from the high road of legalized establishments, into the by-paths of the law. He changed his theme, and told of Catholic charity; arrayed before them her countless institutions for promoting the glory of God, and the welfare of man. There was not a dry eye in the house: his bill was passed without a division on the following day!

Before leaving this topic, it may be proper to explain an expression, adopted advisedly, but which might seem to derogate unjustly from the merits of many of his predecessors and colaborers; over whom, with all his freedom from the affectation of humility, Bishop England would have been the last to claim precedence. When I style him "the great apostle of this western world," I mean only to say that he was the first to make the Catholic religion respectable in the estimation of the American *public*. The learning, the virtues, the edifying piety of a Carroll, a Nagot, a Dubourg, a Mareschall, a Flaget, a Cheverus, and others whose names will readily occur to you, had been fully appreciated, admired, and beloved, within the immediate sphere of their personal association. Still their religion, seen through the distorting medium of the literature of England, who in this, as in many other things, still holds us in colonial subjection, was regarded as the hereditary foible of great minds; and pardoned, in their persons, for love of its professors; whose inborn good qualities, transcending the ordinary measure of human virtue, were supposed to have broken through the trammels of what our nursery books taught us to believe to be a cruel, senseless, corrupting, and damnable superstition. Bishop England was the first to dispel this general delusion, and confound the ablest reasoners of America, with his unanswerable expositions of the solid basis of Catholicity, and the deceptive foundation of every other religious system. Followed to the last by admiring crowds, many, whom I could name, "turned back and walked no more after him," not because they considered him the advocate of folly, but because they did not choose to have their imaginary security disturbed, and dreaded lest another hearing should urge them irresistibly to conclusions they were predetermined to abjure. He had shown them too clearly already where was the realm of cold philosophical truth, and where but the fairy land of traditionary credulity. Most of my readers have heard him preach, and can therefore appreciate, as well as I, those exhibitions of stupendous power, so tempered with gentleness, that, while it struck objectors dumb, never gave offence. If I were to attempt to describe the style of his controversial discourses, I would liken it to a straight bar of polished steel, connecting his conclusion with his premises, with the lightning of heaven flashing and blazing about it. As he was generally invited, when abroad, to preach on the evidences of Catholic doctrine, an idea prevails extensively that his *forte* lay in that line. This is an egregious mistake. It was when surrounded by an auditory exclusively Catholic, to whom "the reasons of the hope that is in them" were fully known, that, like a father in the bosom of his family, he lavished the riches of his imagination in illustrating the goodness and glory of his God, and poured out in torrents of gratitude and love the abundance of one of the greatest and the kindest hearts that ever beat in a human breast. He reminded me, in his intercourse with other men, whether allies or opponents, of a good humored giant moving among pygmies; whom

he was careful not to tread on, but would sometimes dance playfully between his fingers. I never knew a person who had so much consideration for the errors and prejudices of other men. He knew the mysterious structure of the human mind, and felt that most frequently they were more sinned against than sinning. The only class of adversaries for whom he sometimes seemed to forget his usual charity were deliberate liars: and he ranked with these not less the man of sense who reiterates a refuted slander, or avers what he is conscious is a sophism, than the miserable libeller who invents a stupid tale to catch the credulity of the vulgar. His liberality was not limited by the Christian pale. Many of my readers must remember the deep solicitude he felt for the admission to the entire rights of citizens of Maryland of the scattered children of Abraham: and which he expressed in a letter to a gentleman of our own city who had distinguished himself in the legislature by his eloquent advocacy of their claim.*

But if he was opposed to all coercion of the conscience, he was as free from that *indifference*, which, under the mask of liberality, affects to subvert all distinction between contradictory systems of religion, either of which, if a God of Truth be its author, must in its nature be exclusive of all that differ from it. During one of his visitations he had been obliged with the loan of a Protestant church, for the purpose of delivering a course of lectures on the Catholic religion. On Saturday evening, the regular pastor came to him, "to ask a favor." "I am sure," said the Bishop, "you would not ask, what I would not gladly grant." "Occupy my pulpit then to-morrow! I have been so much engrossed by your lectures, through the week, that I have utterly forgotten my own pastoral charge, and am unprepared with a sermon!" "I should be most happy to oblige you, but are you aware that we can have no partnerships?" "I have thought of all that, regulate every thing as you think proper." "At least," said the Bishop, "I can promise you, that nothing shall be said or done, which you, or any of your congregation, will disapprove." On the morrow the novel spectacle was seen, of a Catholic bishop arrayed in his ordinary episcopal vesture, advancing to the pulpit of this Protestant congregation. He invited them to sing some hymns he had previously selected from those they were accustomed to; read to them from the Doway translation of the Bible; recited appropriate prayers, such as all could join in, from a book of Catholic devotion; preached them a sound, practical discourse, and dismissed them with his blessing; wondering if such could be the doctrine and worship they had so often heard denounced as "the doctrine of devils."

Such was his punctuality in business, his practical accuracy in accounting, that his credit was better than that of many who were wealthy; and he exerted it, on some occasions, for the general benefit of the community (as in one case where some poor Irish laborers defrauded by a rail road contractor were supposed to be riotous) as well as for his pecuniary institutions. But his judgment was so accurate, that, though he assayed things appalling to those who knew his limited resources, he never failed. His powers of rapid combination, unequalled in my experience, would have rendered him, in a different walk of life, a consummate financier or successful general.

His courage neither quailed before "the pestilence that walketh in darkness, or the noon-day devil." When forewarned of an intended assault on him, by an individual whose misapplication of a trust estate he was compelled by duty to restrain, he quietly proceeded on his predetermined way. When his nuns were menaced by a mob, who thought to degrade the proudest city of the south to the level of another which has blasted a similar name, he calmly examined every flint of the gathering band that hastened to their defence.

He was the author of our Provincial Councils. Long resisted by some who judged them inexpedient and premature, in existing circumstances; but inflexibly bent on seeing established here the true Catholic principle of governing by episcopal legislation, instead of that episcopal dictation, which had been forced on particular portions of the church, by the jealous policy of earthly rulers

* John S. Tyson, Esq.

:e fulfilled his dearest wish for his
)untry, in repeated meetings of his
'her hierarchy, assembled to become
. with each other, to communicate in-
of the progress of the great cause in
y are engaged, and, by their united
) obviate the difficulties which em-
and assimilate the discipline of
:ctive diocesses, for the prevention
and the edification of their flocks.
d me of the envy expressed to him,
an prelates, of our political institu-
ch allowed our bishops to meet in
Their language to him was, "ah!
ee!" And the moral influence of
led American hierarchy has already
n the old world, in those magnifi-
, the production of his pen, to the
he oppressed prelates of Prussia.
neyings were incessant. He visited
ur times since his elevation to the
', traversing his native country,
France, Italy and Germany. The
m in which he was held at Rome
hered from his mission as Apostolic
Hayti, which country he visited
hat capacity, from which he was
ıly at his own strong importunity,
by the inconvenience sustained by
in his absence, and the delicacy of
)n as a prelate in a slaveholding
en the map of the United States,
ill form some idea of his ordinary
either inclemency of weather, nor
' roads, nor inconvenience of lodg-
arrest his progress. He would
from the Chambers of the Propa-
day on which he would confirm in
r of Georgia. The good cardinals
ly comprehend him. They called
ecovo al vapore." I believe that is
for "the steam bishop." An hon-
ase from these toils, in the enjoy-
e highest ecclesiastical honors, and
dly comfort, among his friends and
Ireland, was affectionately tendered
ıe never faltered for an instant in his
) his poor obscure see of Charleston.
h was the consequence of continued
vhen he needed repose. He had
om the disease that terminated his
existence, for several months, during his last visit to Europe. The vessel in which he returned was fifty-two days at sea. The superioress of the Ursulines, who had been to Ireland to recruit candidates for her house in Charleston, and the order of mercy corresponding to our sisters of charity, was desperately ill. He was her physician, and for several nights never went to bed, expecting her hourly decease. A malignant dysentery broke out among the steerage passengers; he was physician and attendant there, and contracted the disease himself. He landed at last in Philadelphia, fitter for a sick bed than for active duty, preached seventeen nights in succession, and sometimes, I believe, by day; besides assisting at consecrations, and attending to the despatching homeward of large numbers of persons, who had accompanied him for his institutions. In this city, he stayed four days, and preached five times. When he arrived here his throat was raw with continued exertion. I discovered the insidious disease that was sapping his strength. I saw his constitution breaking up. He was warned, with the solicitude of the tenderest affection, against continuing those destructive efforts. The weather was dreadful. But he felt it his duty to go on. He said only: "I hope I shall not drop at the altar—if I do, bring me home!" His was not the zeal that desires an exit of *eclat*. He wished to do the work he was sent to perform. Exhausted by fatigue, overwhelmed with visiters, he was yet ready, at the last moment, to give audience to a stranger, who begged admission for the solution of a single doubt, and never did I listen to so precise, so clear, so convincing an exposition of the awful mystery of the transubstantiated presence of our Redeemer in the holy eucharist! His auditor was a person of intelligence and candor, and the Bishop exhausted, for his instruction, the resources of philosophical objection to the sacred tenet; to show how futile are the cavils of man, in opposition to the explicit declarations of God. A momentary alleviation followed his return to Charleston, but the citadel of life was undermined, and he is gone.*

I might sum up the evidence of his great-

* Obiit April 11th, 1842.

[illegible] city where he [illegible] tered [illegible] to so many [illegible] a fatal [illegible] whose [illegible] that the [illegible] to God [illegible] that [illegible] patients [illegible] those [illegible] controversy [illegible] him the [illegible] regarded [illegible] came [illegible] reavement [illegible] remembrance [illegible] ing, [illegible] liberality, [illegible] cense [illegible] it with the [illegible] grief. But I would rather exhibit him in the full effulgence of that heavenly light that radiated from his soul throughout the closing scene.

When the prognostic of his physicians rendered proper his reception of the sacramental unction, he calmly summoned his afflicted clergy. They came. For the last time, "he put on the robe of glory, and was clothed with the perfection of power." The sculptured emblem of his dying God—that sacred symbol of the christian's hope—was placed in his consecrated hands. Receiving it, he kissed the feet and said—"Sweet Jesus! who didst deign to die for ME in this ignominious manner, regard with compassion the condition of thy servant: and be with him in the succeeding hour of trial!" Then turning towards the Vicar, he inquired if all were ready; and being answered affirmatively, he rejoined in a voice of solemn command—"In the name of Almighty God, proceed!" The preliminary prayers having been recited, he thus addressed the clergy who were kneeling around the bed.

"*Gentlemen of the Clergy:* It is now many years since I was called by God to administer the affairs of his Church in this diocess. *Throughout* that period I have encountered great difficulties [illegible] the performance of [illegible] capability. On [illegible] I have [illegible] with those graces [illegible] I [illegible] Jesus Christ [illegible] for my [illegible]

[illegible] with me the [illegible] others have [illegible] in the [illegible] which have [illegible] will [illegible] I remember many things which [illegible] may have appeared [illegible] I [illegible] those circumstances, I acted, however [illegible] from a sense of duty, and [illegible] manner which seemed best adapted to the [illegible] I had in view—your good. Let the [illegible] extenuate whatever was unnecessarily [illegible] in my judgment and conduct. I [illegible] has likewise happened, owing partly to [illegible] perplexities of my position, [illegible] impetuosity, that my demeanor has not always been as meek and courteous as it ever [illegible] have been; and that you have experienced rebuffs when you might have anticipated kindness. FORGIVE ME!

"Tell my people that I love them—tell [illegible] how much I regret that circumstances [illegible] kept us at a distance from each other. [illegible] duties and my difficulties have prevented [illegible] from cultivating and strengthening those [illegible] vate ties which ought to bind us together [illegible] your functions require a closer, a more [illegible] stant intercourse with them. Be with them [illegible] be of them—win them to God. Guide [illegible] ern, and instruct them. *Watch as [illegible] render an account of their souls, that you [illegible] do it with joy and not with grief.* There [illegible] among you several infant institutions, which you are called on, in an especial manner, to sustain. It has cost me a great deal of thought and of labor to introduce them. They [illegible] calculated to be eminently serviceable to the cause of order, of education, of charity: they constitute the germs of what, I trust, [illegible]

safter grow and flourish in extensive use-
ess. As yet they are feeble, support
m—embarrassed, encourage them—they
l be afflicted, console them.

'I COMMEND MY POOR CHURCH TO ITS PA-
ONS—ESPECIALLY TO HER TO WHOM OUR
VIOUR CONFIDED HIS IN THE PERSON OF
E BELOVED DISCIPLE: 'WOMAN, BEHOLD
Y SON—SON, BEHOLD THY MOTHER.'

'I could wish to continue speaking with you
m to the end; but a proper consideration
other duties, yet to be discharged, admon-
s me to conclude. Prostrated though I
I believe that God could restore me to
lth and to strength, did he choose to em-
y me longer in his service: for it is not
re difficult to heal, or to preserve alive,
n it is to create or to reanimate. *With him
things are possible.* Should he order that
ain shall occupy my station amongst you,
ill (he assisting me) endeavor to set you
example of a more perfect following after
rist than my past career affords: should he
ree otherwise, I must prepare to *be mani-
ed before the judgment seat of Christ, that I
y receive the proper things of the body, ac-
ding as I have done, whether it be good or
.* I rely upon the all-sufficient atonement,
ich Jesus has made for my sins, for cancel-
g the guilt and eternal punishment thereof.
ll there may be some things against me,
repented of, for which satisfaction must be
de in that *prison out of which there is no
ing forth till the last farthing shall have been
id.* In this case you can aid me by your
ayers and your good deeds; for, although
parated by death, we shall continue united
y those bonds of charity which bind together
e different divisions of the Church of Christ.
*member me, I beseech you, in your devotions;
mber me particularly when the holy and
olless victim shall be offered on our altars,
expiation for the sins of the living and of
e dead. I am confident that you will.*

"It is the privilege of each of you to write to
e archbishop of Baltimore, and to the seve-
l bishops of the province, suggesting whom
you may esteem the best qualified to fill my vacant chair: it is your DUTY to pray that the pontiff may be directed by the Spirit of divine wisdom in appointing as my successor one who, though he will not, cannot surpass me in firmness of faith and devotion to the cause, yet may excel me in those Christian virtues by which that cause would be advanced. (*Asking for the Pontifical, he turned to the confession of faith.*) Situated as I am, it surely is not requisite that I should read through the profession in the manner which is prescribed, twice, entirely. My faith is too well known to you and to my people to make this necessary—moreover I am too debilitated for the effort.—'I acknowledge the holy Catholic, apostolic, Roman Church for the mother and mistress of all other churches. I owe true obedience to the bishop of Rome, successor to St. Peter, prince of the apostles, and vicar of Jesus Christ. I receive and embrace all things delivered, defined, and declared by the sacred canons and general councils, and particularly by the holy council of Trent. I believe with a firm faith and profess all and singular the articles of that creed which the holy Catholic (Roman) Church maketh use of, in their plainest, simplest, fullest, strongest, and most explicit sense.'"

He closed the volume, and signified his desire that the ceremony might proceed. The administration of the rite was accordingly completed: he gave his benediction and kiss of peace to each one present; and having been divested of the episcopal insignia and sacerdotal vestments, sank exhausted on the pillows.

He is gone! We may not think to "look upon his like again!" But we would not call him back to toil, to privation, and to care. "He has gone," we may humbly trust, "to repose in that eternity where his soul lived in advance," for he seemed to do his Master's work well. "He continued an immortal dogma. He was a bright link in an endless chain of faith and virtue. He communicated to ages to come a religion, a law, a God." A.M.D.G.

ON THE NATIVITY OF THE BLESSED VIRGIN MARY.

A FRIEND has permitted us to impart to our readers the delight ourselves have derived the perusal of the following exquisite translation from Alcuin's Collections, by Pierce nelly, Esq., formerly rector of the Prot. Episcopal church at Natchez. It is most refre to Catholic piety to taste of those "holy springs" of devotion to the blessed virgin mot God, which well forth so gloriously in the writings of the primitive ages of Christianity brief account of the author of this beautiful effusion in her praise, condensed from son's Encyclopedia, may not be unacceptable by way of preface.

FLACCUS ALBINUS ALCUINUS, an ecclesiastic of the eighth century, was born, acc to the most probable opinion, in Yorkshire. He was sent on an embassy by Offa, k Mercia, to the emperor Charlemagne, who contracted so great an esteem and friendsh him, that he prevailed upon him to settle at his court, and become his preceptor in th ences. An academy was established in the imperial palace, and directed by Alcuinus; academies were founded in the chief towns of Italy and France, at his instigation, and his inspection. "France," says one of our best writers of literary history, "is indeb Alcuinus for all the polite learning it boasted of in that and the following ages. The u sities of Paris, Tours, Fulden, Soissons, and *many* others, owe to him their origin and inc those of which he was not the superior and founder, being at least enlightened by his d and example, and enriched by the benefits he procured for them from Charlemagne." having spent many years at court, he retired to his abbey of St. Martin's at Tours, wh died A.D. 904. He composed many treatises on a great variety of subjects, in a style superior in purity and elegance to that of the generality of writers in the age in wh flourished

From the Book of Homilies set forth by order of the emperor Charlemagne.

LET every creature magnify the Mother of the Creator; and let heaven and earth, and all the fulness thereof, bow down before her glorious majesty! Let the Mother be exalted in the Church of her Son, and let all the redeemed of the Lord say to her: "We lift up our hands, and our eyes, and our hearts to thee, O Queen of the world; we bend our knees and bow down our necks before the glory of thy greatness, and offer up to thee our sighs and prayers. Disdain not from the height of heaven to cast down thy happy eyes upon thy suppliants. Poor sinners, behold, we stand in presence of the tremendous Judge, whose right hand shakes over us his angry sword! Open, then, O Mother of clemency, the door of thy benignant heart to the sad prayers of the sons of Adam, who from all the ends of the earth fly to the shadow of thy protection from the face of the terror of the Lord. To thee our eyes drop tears, to thee we pray with strong cries of fervor. F art the benign one, thou art the true Mc mercy, thou who alone didst pass throu slippery and polluted world in a sinles and yet, dwelling in the midst of sinner so shine in holiness before the Lord merit to be placed alone beside the th the eternal King. No sinner so foul thee to be abhorred or turned away f with penitent heart he seek the interver thy prayers. With piteous hand thou from the deep pit of despair, and br in to the heart sweet hope; and when d of all the world, dost welcome him wi therly affection to thy arms, and cheris and not abandon him, till thou hast rec him to his tremendous Judge. And w wonder, O Lady! that the sanctuary heart should be so full filled with the mercy, since in thee was first wrought, world's great Builder, that work of

inent, preordained of God from all
, for our redemption? For when it
good pleasure of the heavenly grace
with us, from whom so long he had
removed, thou wast found the only
that in thy virginal palace the King
and Lord of lords, coming from his
rone, should choose his first mansion
the sons of men! And, of a truth,
easing was it unto God to dwell in
ıen out of the very substance of thy
ımaculate, as of the wood of Libanus,
nal Wisdom fashioned for himself a
; in an unspeakably well ordered ar-
re. Thee, therefore, O Lady! as the
of temples of the living God, all the
loth venerate, for in thee the world's
n was begun! In thee the Son of God
ıis beauty; in thee he came exulting-
ing in white robes, to meet his elect
the Church, and gave the kiss so long
and celebrated the marriage preor-
for ever, of a virgin with a virgin in
om of a virgin. What shall I liken
to, O Marie, mother of beauty? Thou
y the paradise of God, for thou didst
rth into the world that Tree of life of
whosoever eateth shall live for ever!
ut of the midst of thee did spring that
Well of life which all that drink of never thirst again. This was it that the singer of the heavenly marriage song beheld afar when he broke out in strains of admiration, "Who is she that cometh forth as the morning rising, fair as the moon, bright as the sun, terrible as an army set in array?" Glorious things are said of thee, O Mother of God! but yet there is room to magnify thee; yet every tongue stammers in thy praises. For there is no speech nor language, in all the nations under heaven, that is able fully to declare the fulness of thy glory. O great, O piteous, O much to be beloved Marie! thou canst not be named but thou kindlest! thou canst not be thought of but thou fillest with new life the hearts of those that love thee! never, without the sweetness of God engrafted in thee, dost thou enter the gates of pious memory. And now, O Lady! we follow after thee; crying to thee with our whole hearts; help our weakness, take away our shame. Who so fit to say for us something to the heart of our Lord Jesus, as thou, O happy Marie, who in the arms of thy most loving Son dost rest in the mid-day forever, enjoying in the full gladness of thy heart his most familiar presence? Speak Lady—for thy Son heareth.

ıme (shall we call it *inspired*?) pen to which we are indebted for the foregoing translation, we owe the following.

LITANY OF THE MATERNITY OF OUR LADY.

ave mercy on us.
have mercy on us.
ave mercy on us.
Father, &c. have mercy on us.
Son, Redeemer, &c. have mercy on us.
Holy Ghost, have mercy on us.
rinity, one God, have mercy on us.

Pray for us.

lary,
lother of God,
irgin Mother,
of our Maker,
of our Saviour,
of the Judge of all men,
mercy that did choose thee,

By the grace that filled thee,
By thy purity without a stain,
By thy modesty,
By thy humility,
By the message of the Angel,
By thy blessed answer,
By all thy joys of holy virgin motherhood,
By the milk that fed thy babe,
By the lap He lay upon,
By the arms that held him,
By all his infant tenderness and love,
By all thy cares throughout his childhood,
By all his growth in comeliness and grace,

Pray for us.

By all the sweet obedience that he paid thee,
By his miracle first wrought for thee,
By all the sorrows and the swords that pierced thee,
By thy fears of cruel Herod,
By the loss of thy bright boy,
By his hidden life unhonored,
By his home at last abandoned,
By thy meeting on the road to Calvary,
By thy hours beside the cross,
By thy Son's last word to thee,
By his tomb alms-given,
By thy years of patient waiting,
By thy taking up to Heaven,
By thy crown of twelve bright stars,
By the throne thou sittest on,
By all thy glories now in Heaven,
Liefest Lady, Lady Mother,
In all our prayers for friends and kin,
In all our prayers for those that suffer,
In all our prayers for those we are indebted to,
In all our prayers for those commend to our prayers,
In all our prayers for all men,
In our weal and in our woe,
In our sickness and in our health,
At the hour of death,
In the pains of Purgatory,

Pray for us.

Lamb of God, &c. Spare us O Lord.
Lamb of God, &c. Hear us O Lord.
Lamb of God, &c. Have mercy on u

Let us pray.—We flee to thy prote Holy Mother of God, despise not our cations in our necessities, but from all deliver us, O Ever Virgin, blessed a rious. Our Lady, our Intercessor, ou cate, reconcile us to thy Son, commen thy Son, plead for us with thy Son.

℣. Pray for us, O Holy Mother of (℟. That we may be made worthy promises of Christ.

O Holy Mary, may all find help in th celebrate thy wonderful maternity!

O MARIE,
Holy Mary,
our Lady, liefest Sovereign Lady, thou blissful mother, maid and mother, Mother of the Lord, thou well of mercy, spring whence arose our joy, with what words to magnify thee I know not: for whom the heaven of heavens cannot contain, thou in thy blessed womb didst cloister, thou in thy hallowed arms didst fold — JESUS, vouchsafe to let me praise thee,
consecrated
VIRGIN.

LINES

E CELEBRATION OF THE LANDING OF THE MARYLAND PILGRIMS,

IN ST. MARY'S COUNTY, MD., MAY 10TH, 1842.

where erst the pilgrims stood,
t. Mary's sparkling wave,
. holy brotherhood,
t tribute to the good,
is and the brave,
n our grateful hearts doth rise
t incense to the skies.

ly as you wander round,
k the peaceful prospect in,
ll spot is hallowed ground,
a consecrated mound
on holds within
of those who dared to roam,
n unknown climes a home,—

ho left their native land,
themselves from hearths full dear,
cience gave the stern command,
a distant strand,
oppressor near,
which tyranny forbade
their faith prescribed, be paid.

iful this glorious scene!
housands thus in friendship meet
e fame of heroes green,
r where the good have been
iblime retreat,
ace the first pure signal came
d in Toleration's name.

'tis true, the warrior's lays,
high deeds on flood and field,
's a better, purer praise,
n Time dares not erase,
irtue loves to shield
Oblivion's fatal shade,
lime from earth to fade.

As long as yon broad stream shall flow
By this green bank where now we rest,
As long as that bright sky shall glow,
And smile upon this scene below,
So long shall be confessed
The deathless deeds of those whose hand
First raised the cross on this fair strand.

Time-honored men,—whom Calvert led
From cruel Persecution's power,
Across Atlantic's stormy bed,
O'er pathless ways, through perils dread,—
We dedicate the hour
To pay the meed to merit due,
And o'er your graves green laurels strew!

With sweet Religion's voice to aid
The weak expression of our praise,
We come, with votive flag displayed,
By grateful thoughts and motives swayed,
The pealing song to raise,
And publish to the world how dear
We deem the mem'ries clust'ring here.

'Tis now two hundred years and more
Since old St. Mary's town was built,
And silence broods upon the shore
Which teemed with life in days of yore;
Yet not a deed of guilt
Has stained the mem'ry of that band
Who planted freedom on this strand.

The startled savage learned to love
The holy men who came so far,
Confiding in their God above,
Whose hand had steered the Ark and Dove*
'Mid elemental war,
And led them to a fertile shore
His faith to plant for evermore.

Names of the vessels that bore the colonists of Maryland across the Atlantic.

They never with superior art
  Defrauded of their goods or lands
The simple race whose gen'rous heart
Received them to a brother's part,
  But learned to keep their hands
Pure of the sordid touch of gain,
Their bosoms guiltless of a stain.

They shed no blood. The Indian gave
  The hearty grasp of friends to them:
He knew that this small band were brave,
Thus to have dared old Ocean's wave,
  His howling storms to stem;
And, finding them both brave and good,
Joined with them in true brotherhood.

By ardent zeal and duty led,
  Loyola's holy children came,
To fear and toil and danger dead,
And o'er the ignorant Indians shed
  In Christ's most blessed name,
The saving tenets of that creed
For which they were prepared to bleed.

To them Religion owes a debt
  Which none who know what they have done
Can be so base as to forget;
For thanks to them that Faith doth yet
  Shine warm and far upon
The sacred scenes where first they taught
Those doctrines with redemption fraught.

Precursors of that glorious day
  When universal Liberty
Should shed its beautifying ray
O'er this bless'd clime, 'tis just to say
  That to that honored company
Of pilgrims brave we owe a debt
Which 'twere disgraceful to forget.

For their example has at last
  Spread far and near throughout mankind;
Has lulled Oppression's siroc blast,
And driven back the cloud which cast
  Such darkness on the mind;
Has placed them high in Fame's bright
As honors to their creed and age.

Whene'er the traveller gazes on
  This spot so dear to every heart,
And pensive feeds his mind upon
The lessons of those times bygone,
  O may the thought impart
A glow of pride unto his breast,
A prayer for those so long at rest!

And may the state which boasts its
  As purer far than other climes,
Take care to prove superior worth
By spreading far her fame on earth
  For hatred of those crimes
That spring from earth-born bigotry,
Unworthy of the brave and free!

PHILODEM

OBLIVION.

From the Italian of Petrocchi.

I ASK'D of Time: to whom arose this high
  Majestic pile here sunk in rude decay?
  He answers not, but swifter speeds his way,
Fanning, with outspread wings, the boundless
      sky.
I say to Fame: O thou, whose sons defy
  The waste of years, and deathless works
      essay!—
  She heaves a sigh, as one to grief a prey,
And, sobbing, downward casts her tearful
I now proceeded, sad and thoughtful grow
  When stern in aspect, o'er the ruin'd sh
I see Oblivion stalk from stone to stone;
  Ah thou, I cried, hast known! say, v
      design?—
He check'd my further speech with su
      tone,—
  "I care not whose it was, it now is min

From Doellinger's History of the Church.

LITURGIES OF THE ANCIENT CHURCH.

No. III.

ORDER OF THE DIVINE WORSHIP.—ADMINISTRATION OF THE EUCHARIST, ETC.

[N the Greek Church the eucharist was solemnly exhibited to the people before e communion: the veil, which had con-aled the sanctuary during the consecration, as removed, and the priest elevated the ead, which had been changed into the body the Lord, that it might be seen and adored all. This elevation, which occurs in all e Greek liturgies, except the most ancient, mentioned, in 473, by Cyril of Scythopolis the life of St. Euthymius. In the western urch there was at this period no particular vation; but, according to St. Ambrose and Augustin, the eucharist was adored by all received it.

The communion was first received by the iest, and then in order by the other clergy, y the ascetics, the deaconesses, the virgins, e widows, and the rest of the faithful. In e first ages, the deacons administered the charist under both forms; it afterwards be-ame customary for the priest to administer e holy sacraments under the form of bread, nd the deacons under the form of wine from e chalice. A deacon, however, could never minister the eucharist to a priest; and syn-ds in the fourth century decreed that deacons should not take part in the administration in e presence of a priest, except in case of ecessity. In the eastern, Spanish, and Ital-an Churches only the priests and deacons could receive the communion within the sanc-uary; it was given to the other members of e clergy at the entrance or in the choir, and o the faithful in the church beyond the choir. In the Church of Gaul, on the contrary, and probably in Egypt, this distinction was not observed. Each one received the eucharist anding (and on particular festivals kneel-ng), and expressed his adoration by an in-lination of the head; the sacred host was given into the hands of the communicant, and the greatest diligence was observed lest the smallest particle should fall to the ground. To the words of the priest, "the body and blood of Christ," he answered, "Amen." In the time of Gregory the Great the longer for-mula, "The body and blood of Christ pre-serve thy soul," had come into use. During the communion psalms were sung. The prayer after the communion, *Quod ore sumpsi-mus*, is found in a sacramentary which was prior to the time of Gelasius. All the litur-gies contain a prayer of thanksgiving after the communion; and the oriental, a benediction of the people given by the bishop; the dea-con then dismissed the assembly with the words "Go in peace;" in the west with the words "Ite missa (missio) est."

The fervent Christians of the first ages com-municated daily, or certainly as often as they assisted at the holy sacrifice. This was cus-tomary in the time of St. Cyprian, who there-fore applies the petition for our daily bread contained in the Lord's prayer, to the daily bread of the eucharist; and hence some an-cient laws of the Church (two of the apos-tolical canons and a canon of the council of Antioch, in 341,) forbid the faithful to depart from the celebration of the sacrifice before they have partaken of the communion. In Cappadocia it was the practice to celebrate mass and to communicate four times in the week; at Constantinople three times, on Fri-day, Saturday, and Sunday; at Alexandria twice: in the Roman, Spanish, and African Churches the holy sacrifice was offered daily: we may, perhaps, except Thursday. St. John Chrysostom complained that in his time this practice of the ancient Church was neglected, and that there were many who received the communion scarcely once in the year. In the

sixth century those who should pass three successive Sundays without partaking of the holy sacrament, were declared excommunicated. The synod of Agda, in 506, ordained that all should approach the altar at least three times in the year, at Easter, Pentecost, and Christmas. The great majority of Christians, however, continued to do this every Sunday. The sacred species that remained when the faithful had communicated, were in many Churches, such as those of Constantinople and Gaul, given to innocent children: in others, as at Jerusalem, they were burned.

The *Missa præsanctificatorum* (λειτουργια των προηγιασμενων), in which no consecration took place, and in which the communion was given from the species which had been before consecrated (presanctified), was introduced in an early age into the Greek Church. The synod of Laodicea had decreed that, in the time of fasting, mass should be celebrated only on Sundays and festivals; and in 692 the Trullan synod, in its fifty-second canon, commanded that on other days the faithful should receive the communion from the hosts which had been consecrated in the mass of Sunday, and that in the evening, before they broke their fast, they should celebrate the office of the presanctified. The Alexandrian Chronicle of the year 615 contains the description of this mass; and in the prayer which is there cited is contained the form of adoration of the bread which had been changed into the body of Christ, by angels and by men. In the western Church mass of this kind was celebrated only on Good Friday. Worthy of remark is the usage of the Gallic Church, which is in some degree connected with the mass of the presanctified, and is mentioned by St. Germanus about the year 550. It was there the practice to place on the altar, at the beginning of mass, in a vessel of the form of a tower, a portion of the eucharist that had been consecrated in the mass of the preceding day, and thus to perform the whole of the divine service in the presence of the body of our Lord.

The public mass, at which the people were present, was celebrated by the bishop, with the assistance of his priests and deacons, and *sometimes of* other bishops; in such a manner that the people, by their offerin answers, and communion, co-operate oblation. Private masses of a single bishop, and at which no laics commu were in use from the earliest time was frequently said in small chapel country, dedicated to the martyrs, vate houses, and frequently also in th of confessors who were condemned the death of martyrs. St. Paulinus, l Nola, said mass, when dying, on which had been hastily erected near The elder Gregory Nazianzen often c the holy mysteries in his private house the patriarch John of Alexandria, a year 609, saw one day the men lea church after the gospel, he called to t said: "That it was for them he had c the church, as he could have offered t fice in his own dwelling." The Toledo, in 687, declares in its can only the communion of the priest is to the integrity of the sacrifice.

From the very first ages masses wer in honor of the martyrs on the ann days of their sufferings; but the itself, as St. Augustine remarked in tle to Faustus the Manichee, was no to the martyrs but to God. In the t ancient Roman sacramentaries, the and that which existed before his tir are many masses for the saints; and S ory the Great says: "That in his tim were offered nearly every day in com tion of the martyrs." These mass distinguished by the particular les signed to them, taken from the act martyrdom, and by the prayers, in thanks were given to the Almighty victory which he had enabled his se achieve, and in which also the interce these holy champions was implored. fifth century masses in honor of othe came into use. That mass was said *faithful departed*, and that it was repe the anniversary of their deaths, we are Tertullian; and St. Isidore of Seville r "that this was a practice coming dow apostolical tradition." According to urgy of the Apostolical Constitutio memory of the dead was celebrated

h, thirtieth, and anniversary day
decease. That at the end of the
ıtury, the liturgy for the dead was
ım the ordinary mass, is seen clearly
th canon of the seventeenth synod
in 699. *Votive masses* for particu-
, or to thank God for favors con-
e frequently solemnized. In the
ry of Gelasius we find masses "for
of the faithful—to obtain rain—to
ıre of the fruits of the earth," and
ıe same kind.

ll the Churches of the east em-
ened bread in the eucharist; and
Epiphanius reprehended the prac-
Ebionites, who used unleavened
ing a deviation from general cus-
e of the Churches, however, and in
he Ethiopian, employed unleavened
Holy Thursday. The schismatical
es introduced the use of unleavened
t the year 640, thereby to express
in the unity of the nature and of
Christ, in the western Church the
avened bread was also almost uni-
l the time of Photius: but some
of the west appear to have cele-
s in unleavened bread at a much
od. Throughout the whole of the
the west, water was mingled with
lestined for the altar; only some
ic sects, the Julianites and the Ga-
an in the sixth century to omit the
: by the use of wine alone they
are their tenet of one nature in
he Armenians imitated them also
rticular point, in the year 640.
a soon died away amongst the Mo-
, but was retained by the Arme-

rmitted to the faithful of the first
e the blessed eucharist with them
nes, that they might partake of this
on days when the sacrifice of the
not offered. The Church could
le the body of the Lord to the
of the people, and it is in refer-
s practice, which had then been in-
ı Rome, that St. Jerome observed,
he same Christ that you receive in
e or in the Church?" Hermits,
who dwelt in the deserts, were careful to preserve the holy eucharist, that, when priests could not visit them, they might administer it to themselves; and, according to St. Basil, the Christians of his time in Egypt generally took the sacred species to their houses, that from time to time they might partake of them. As late as the sixth century, when a persecution was feared in Thessalonica, the eucharist was distributed to the faithful, for a long time, from baskets which had been filled with it. In the oriental Church this practice was long continued. The custom of receiving the eucharist fasting seems to have arisen amongst the people without any express law, and to have sprung from respect to the sacred banquet of the Lord. Tertullian mentions this practice, and so general had it become in the fourth century, that the enemies of St. John Chrysostom adduced this, amongst other accusations, that he had admitted persons who were not fasting to communion. The synod of Carthage, in 397, ordained that each one should receive the communion fasting, with the exception of the Thursday in holy week, when, in honor of the institution of the sacrament, mass was celebrated in the evening.

The eucharist was preserved in the churches generally in vessels of the form of a dove or of a small tower. The second synod of Tours, in 567, ordered that the body of the Lord should be preserved on the altar under the cross. But for this purpose there was frequently a small apartment at the side of the church (*περιστερίον*, *thalamus*, *sacrarium*). According to the Roman and Gallic liturgies a portion of the host consecrated in each mass was kept until the next, to be mingled with the sacred blood in the chalice, to signify the uninterrupted continuance and the connection of the eucharistic sacrifice, as well as to express the identity of the victim offered.

Anciently the holy sacrament was conveyed from the church to those who could not assist at the sacrifice by the deacons or other ministers. It is related of the acolyth Tharsacius, in 250, that when apprehended by the pagans, he chose rather to die than to deliver to them the eucharist, which he was carrying for this purpose. The bishops were accustomed to send the holy eucharist to each other as a sign

of communion, even to a great distance, as we learn from St. Irenæus, who informs us that the bishops of Rome, before Victor, sent it in this manner to the bishops of Asia. The council of Laodicea forbade this custom, and the different Churches then began to send blessed instead of consecrated bread as a sign of communion. This blessed bread, having been dipped in blessed wine, was given to laics, when they no longer continued to receive the communion as often as they attended the holy sacrifice; this bread and wine were made in some manner to represent the eucharist, and the remains of the bread and wine that had not been consecrated at the altar were blessed and thus distributed. In the fourth and fifth centuries it was customary, particularly in the Roman Church, to send the eucharist (*fermentum*), which had been consecrated by the bishop on Sunday, to the smaller neighboring Churches: to more remote churches it was not sent; for, as Innocent I. says, "it is not proper to send the sacrament to a great distance." The eucharist was, however, taken on long journeys, on which danger was apprehended. The abuse of placing it in the mouths of dead persons, who had not been able to receive it before death, was abolished by several councils; but it was permitted to leave it on the breast of the deceased person, in the grave, and particularly at the funerals of bishops.

The blessed eucharist was ordinarily administered to the faithful in the ancient Church under both forms of bread and wine: but there never was a doubt that the substance of the sacrament was contained entire under either form, or that he who received it under either form received a perfect sacrament, and all the graces that were connected with it; that he was incorporated with Christ, and was nourished with his body. It never was doubted, indeed, that the consecration of both species was essential to the integrity of the sacrifice; but it was at the same time believed that a participation of either species in the sacred banquet was perfect and as full in its effects as the participation of both. The apostle had said, "Whosoever shall eat this bread, *or* drink the chalice of the Lord unworthily, shall be *guilty of the body* and blood of the Lord," (1 Cor, xi. 27): that is, by the unworthy reception of one he profanes both; as he who receives only one species worthily is made partaker of the graces that are contained under the two species. Communion under one form was, therefore, frequent in the ancient Church, perhaps more frequent than communion under both forms. For domestic communion, in which the faithful partook only of the consecrated bread, which they had taken with them to their houses, was, particularly in times of persecution, of more ordinary occurrence than communion in the church. Anchorets in the wilderness, when they administered the holy sacrament to themselves, partook only of the consecrated bread, and, as St. Basil says, their communion was not less holy, nor less perfect, than that received in the church. To the sick also it was customary to administer only the form of bread, for it would have been difficult to preserve the consecrated wine, particularly in hot climates, and to avoid the danger of spilling. The most ancient examples of the communion of this kind prove to us that only the consecrated bread, generally steeped in water, was given to the sick: the communion of the penitent Serapion, mentioned by Dionysius, and that which St. Ambrose received, when dying, from the bishop Honoratus, were of this nature. The mingling together of the two species was a custom which was afterwards introduced: but the synod of Braga, in 675, which is the first to mention it, severely reprehends it. Children, to whom the eucharist was given immediately after baptism, and on other occasions, received only the species of wine: this we learn, amongst other sources, from the narration of St. Cyprian, that a little girl, to whom meat which had been offered to the idols had been given, could not swallow the sacred wine when poured upon its tongue by the deacon. Jobius, a Greek writer of the sixth century, speaking of the order in which children received the sacraments, says, "We are baptized, anointed (confirmed), and then thought worthy of the precious blood." But it was left to the faithful to receive, at their own pleasure, only one form, even in public communion. Hence the Manichees, who held wine in abhorrence, and who did not believe

the reality of the blood shed by Christ, and
o therefore avoided the chalice, were ena-
d for a long time to elude the vigilance of
e Church: for, the better to conceal them-
lves, they approached to the altar with the
ithful, and with them received the body of
e Lord, but did not partake of the conse-
ated wine. As many of the faithful re-
ived only the form of bread, the Manichees
ped to conceal themselves amongst them.
heir continued and anxious avoiding of the
alice at length betrayed them. Pope Leo
manded that they should be driven from
e church, and Pope Gelasius that all persons
ould receive under both forms; "for this
paration of one and the same mystery,
unded on a corrupt error, cannot," he says,
be attempted without sacrilege:" not that
e pontiff would wish to declare that the re-
ption of only the bread or of the wine was
sacrilegious separation, but that the Mani-
hean denial of the reality of the blood of
hrist, and their rejection of one half of the
crifice, was a sacrilege "founded on corrupt
ror." In the Greek Church, as we have
lready seen, mass was solemnized in the time
f fasting only on Saturday and Sunday: on
he other five days of the week the liturgy of
he presanctified was performed, and the com-
munion was given from the bread consecrated
in the previous masses. In the Latin Church
he priest, the other clergy, and the people
communicated in the same manner on Good
Friday.

After the example of Christ, who instituted
he sacrament of his body and blood after the
east, which was commanded by the law, the
postles introduced the Agapè, or love-feasts.
These were feasts at which the faithful assem-
bled, and to which the rich contributed, and
were followed by the celebration of the eucha-
rist. The abuses which accompanied this practice, when the rich alone ate of what they had brought with them, and exhibited contempt rather than compassion for their poorer brethren, called for reproof as early as the time of St. Paul, as we learn from his first epistle to the Corinthians (xi. 22). It is probable, therefore, that the change by which the celebration of the eucharist preceded the agapè, was also established by the apostles. These feasts continued for a long time; and Tertullian presents to us pleasing pictures of the temperance, modesty, and piety, with which the Christians there conducted themselves. The bishops and priests presided at them; and, as the holy sacrifice nearly always either preceded or followed, the word agapè was used to signify either the feast or the sacrifice. The synod of Gangra defended the agapè against the Eustathians; but the council of Laodicea forbade them to be held in the church, and commanded that the clergy should not take to their houses any thing that they had received at them. At that period, however, the agapè were not at all connected with the eucharist, but were celebrated in honor of the martyrs in chapels dedicated to them, or at burials and marriages. As intemperance was then almost their necessary consequence, St. Ambrose abolished them at Milan: they fell away in a few years in the greater part of Italy; and St. Augustine counselled Aurelius, bishop of Carthage, to prevent them in Africa. At the third council of Carthage it was resolved to dissuade the people from them as much as possible. But St. Gregory the Great, to turn the minds of the newly converted English from the profane feasts of their false deities, permitted them to hold the agapè in their churches: in Gaul also, and at Rome, they continued for some time. In the east no more was done than to renew the prohibition which excluded them from the churches.

WISDOM'S ADVICE.

Translated from Fenelon.

Give to your God what justly is his due;
Before an undertaking think anew;
Associate with the innocent and just;
In gifts and talents never place your trust;
Conform to others' lawful views and ways;
Kindly forego your own when they displease;
When spoken to, attend with willing ear;
Seek not to cause your talents to appear;
Raise no one up above his sphere and state;
In your discourse be true, sincere, sedate;
Your word, when given, inviolably preserve;
In promising use caution and reserve;
Be mild, obliging, affable, and kind;
Courteous in access, carriage, air, and mind;
Decide on nothing but with thought and care;
Love without interest; pardon without fear;
Submit to betters; do not mean appear;
Cherish with care the friendly heart of all;
Law-suits avoid, whatever else befall;
Seek not that others' cares to you be known;
With artless innocence conceal your own;
Lend with good grace, with judgment let it be:
If recompense is due, be generous and free;
Whate'er you do, whatever part you act,
Be prudent, self-respectful, and exact;
To others in disgrace compassion lend;
Bear their faults, and be a faithful friend;
Conquer chagrins, those tyrants of the heart,
Nor these your miseries to your friend impart;
Whom discord sways bring unity among;
Revenge by kindness what you deem a wrong,
Reprove with mildness, without flattery praise;
Enjoy a joke, and laugh with modest grace;
Give unto all the esteem their state requires;
Never find fault from vain or proud desires;
Reproach no neighbor with a kindness shown,
But let your favors ever be unknown;
Prevent the misery of your friend in need;
Relieve with generous not with lavish aid;
Govern the transports of your rising ire;
Let nought but good of absentees transpire;
Ingratitude abhor; live soberly;
Think much, say little, never use deceit;
Value each favor done you, small or great;

Treat not poor debtors with a lordly mien;
Be even-tempered and serene;
Look not with envy on your neighbor's weal;
Secrets confided to you ne'er reveal;
Of nothing boast; in secret joy and moan;
And think, and speak, and act FOR GOD ALONE.

EVENING PRAYER,

A SONNET.

TO MRS. C. ON HEARING HER SING AT VESPERS.

YES, lady, I have heard thy vesper song
Float down the lengthened aisle at evening hour,
And I have stood amid the breathless throng
Like one entranced by some ethereal power;
For on thy soft adagios came the swell
Of deep devotion's mild and plaintive air,
Soothing the spirit in its lonely cell
Of humbled penitence and saintly prayer:
And as the trembling movements died away
In measured sweetness o'er the closing hymn,
The mellow cadence seemed with faith to say,
"Ave Maria!" 'midst the cherubim
Of sainted choirs, oh! gently deign to hear
The vow of penitence—the song of "evening prayer."

WILFRED

ington, D. C.

SULTORY SKETCHES OF THE CATHOLIC CHURCH IN MARYLAND.

BY BERNARD U. CAMPBELL, ESQ.

No. II.

E former number of these sketches con-
ained some account of St. Peter's church
of the origin of the congregation now
ipping at the Cathedral.
e second Catholic church erected in Bal-
e was St. Patrick's. The original build-
as disappeared from its site in Apple
, near Wilk street, and is succeeded by
eautiful modern building on Market
, Fell's Point.

The congregation of St. Patrick's church dates as far back as 1792. The Catholics who lived in the south-eastern part of the city, known as Fell's Point, finding it very inconvenient to attend worship at St. Peter's church, which was at nearly two miles distance, procured the necessary approbation of Bishop Carroll for the public exercise of divine service among them, and for this purpose rented a room in the *third* story of the house (still

standing) at the north-east corner of Fleet and Bond streets. They fitted up this room as a chapel; and the first mass was celebrated in it by the Rt. Rev. Bishop Carroll, assisted by the late Rev. J. Tessier, afterwards superior, for many years, of St. Mary's seminary in Baltimore.

As this chapel was intended principally for the accommodation of the aged and infirm, the young and vigorous were requested to worship at St. Peter's. The number of persons who attended the first mass was very small, not exceeding twenty. It is a proof of the poverty of the congregation that their chapel was an *unplastered* room in the *third* story of a rented house; and an evidence of the evangelical spirit of the clergy, that the patriarch of the American Church did not disdain to exercise his high functions in such a chapel.

The Rev. gentlemen of St. Mary's seminary furnished a celebrant on every Sunday and festival. The late bishop of Mauricastro, the Rt. Rev. J. B. David, celebrated mass in this room in 1792. But the little congregation was committed to the care of the Rev. Mr. Garnier in particular, who soon devoted himself to his charge with the punctuality and zeal of the true pastor. The congregation had increased so much by the following year, that the room was not large enough to accommodate them; and the owner of the house, perceiving that the walls were yielding to the too great pressure upon them, was apprehensive they would fall down; the Catholics were therefore compelled to abandon their chapel. They next procured a room in the second story of a house in Thames street, where religious worship was performed for two or three years. But, as this room was too small to accommodate all of the congregation, the young, and others well able to walk a distance, were admonished to attend service at St. Peter's.

In the year 1796 the number of Catholics on the Point was so large that they determined to build a church. For this purpose every head of a family agreed to contribute, in labor, money, or materials, to the amount of sixteen dollars. A lot of 60 by 100 feet was leased at a ground-rent of forty dollars per annum. The small building i alley, till of late used as a poor scho pies a part of this lot. The prelim rangements being completed, the buil immediately commenced, and carried great activity. Many members of gregation, besides contributing in r much as their limited means allowed personally at the work, some dig foundation, others carrying stone an and assisting the mechanics in vario Some mechanics too, engaged at ot suits during the day, worked at the c night. By a union of effort the en was shingled in one day. But the ba of too much haste soon appeared, for roof was completed the walls sprang rious doubts were entertained of their to support it. As soon, however, as t ing was under roof, the anxious cong thronged to their humble temple, a was celebrated in it before the wa plastered or the floor was laid.

The following dimensions of St. church are taken from a letter in t writing of Bishop Carroll, now be writer:

> Whole length of St. Patrick's, out 42 feet.
> Width, 35 feet.
> Height of the walls (much too low)
> Height to the coved ceiling, about
> Thickness of the wall up to the sills (much too slight), 1 foot 2 i
> Thickness above the window-sill (r slight), 9 inches.

Although a very poor edifice, its gave great satisfaction to the Catl that day. Some difficulty was experi collecting money enough to finish th ing: but through the liberality of on individuals, who advanced money in t tion of the collections, the work wa interrupted. The members of the oth olic congregations contributed libe did also several Protestant gentleme building was of brick, and perfect with a single row of large windows at top. There were no pews or g plain benches, arranged regularly a

ch, were the only accommodations for the gregation. On the left of the sanctuary a ll inclosure was occupied by the choir; the opposite corner of the church was ropriated to the boys who attended cate- m. The entrance to the church was ugh a large court, planted with Lombardy lars. Being at a distance from the public ets, there was an air of seclusion and still- about the place well suited to devotional ing.

fter the church was opened for service the . Mr. Garnier continued his attentions as or, and, though he resided at the seminary, elebrated mass at St. Patrick's every Sun- and Thursday, until he was succeeded by Rev. Mr. Floyd as pastor, by whom he previously been assisted in catechising children. A brief sketch of these vene- e men may perhaps be found interesting: ld that the writer were able to make it thy of them!

EV. ANTOINE GARNIER was a native of diocess De la Rochelle in France, and, ing become a member of the society of St. pitius, he was for some time a director of seminary at Lyons. He, with two other nts, was appointed by Rev. Mr. Emery, erior general of the society, to co-operate h Rev. Mr. Nagot in founding a clerical inary in Baltimore; where they arrived on 10th of July, 1791.* During the whole lve years of his stay in Baltimore, Rev. M. rnier continued to reside at the seminary, ere he taught theology and philosophy.

His pious labors at Fell's Point commenced n after his arrival in America, when he ld speak but very few words of English; t even then, in company with Mr. Floyd, visited such Catholics as were inattentive indifferent to religion, and urged them, by the means in his power, to return to their ristian duties. He applied himself so suc- sfully to the study of the English language to be very soon able to preach to his con- gation. In addition to his charge of St. Patrick's, after the appointment of Mr. Floyd, Rev. Mr. Garnier attended the congregation at Doughoregan (Carroll's) Manor, sixteen miles from Baltimore, once a month; where he numbered among his flock the late Charles Carroll of Carrolton, the last survivor of those who signed the Declaration of Independence.

All who have had the happiness to know Rev. Mr. Garnier bear testimony to his great talents and profound learning. Besides his high attainments in moral and natural science, he was eminently successful in the study of the languages, and particularly the oriental tongues. The distinguished station he has now held for many years, of Superior General of the society of St. Sulpitius, proves the estimation in which he is held by his brethren. The history of that society, which has done so much for religion and literature, will do justice to his long and eminent career: but the traits of character developed in the course of his labors as an American missionary belong to these humble pages, devoted to the memory of some of the great benefactors of the Catholic Church in Maryland.

Rev. Mr. Garnier was a remarkable instance of the union of great learning and talents with a profound humility, a perfect indifference to the pleasures of the world, and a sincere and lively piety. His long and arduous labors in the service of St. Patrick's church were entirely gratuitous. So free was he from any attachment to money that he would not make it the subject of conversation. On one occasion, having reluctantly received a present of about five dollars for marrying a couple, he retained the money in his hand until he found the gentleman who was then superintending the building of St. Patrick's church, and, without looking at it, handed him the money to be applied to the good work. Another time, receiving a bank-note, while reading his office, he placed it between the leaves of his book, where it remained, without his recollecting any thing of it, until the *next year*, when, on opening his Breviary to read the same office, he found the note.

On his first ministerial visit to Fell's Point, having performed the divine service, Rev. Mr. Garnier declined accepting an invitation to dinner from one of the congregation, for the

* The names of those who accompanied Rev. Chas. Nagot, are Rev. Messrs. Garnier, Tes- , Levadoux; and Messrs. Tulloh, Mondesir, insauld, Floyd, and Jno. Caldwell. Rev. Mr. avan, a canon of the church of St. Martin of rs, came also, as a friend of M. Nagot.

reason, as it was afterwards ascertained, that he had not obtained permission from his superior to dine abroad. This difficulty being subsequently removed by his superior's approbation, he always afterwards shared a frugal meal among his flock.

It has been stated that Rev. Mr. Garnier was assisted by Mr. Floyd, then a student of divinity at St. Mary's seminary. The extraordinary virtues and ardent zeal of this young gentleman are spoken of in terms of unbounded praise and admiration by those who knew him: while his useful labors and many acts of benevolence claim the gratitude and veneration of St. Patrick's congregation in particular. Mr. John Floyd was born in England, of Protestant parents, and brought up in the doctrines of the Church of England. In early manhood he became acquainted with the Rev. John Thayer, who, having been a Protestant minister in Boston, his native city, became a convert to the Catholic religion, while on a visit to Rome, about the year 1782. He resided some time in France and England, and was subsequently parish priest in the city of Cork in Ireland. Mr. Floyd met Rev. Mr. Thayer* in England, and was induced to examine the grounds of Catholic doctrine; the result of which examination was his conversion. Leaving his native country, Mr. Floyd went to France, where he was pursuing his studies for the priesthood, when the horrors of the French revolution compelled him to fly; and uniting himself to the little band of Rev. Mr. Nagot, he was one of the first students of St. Mary's in Baltimore, in 1791, where he completed his studies, and was ordained priest, on the 19th Dec., 1795.

While yet a student, he gave most efficient aid to the Rev. Mr. Garnier, in forming the congregation of St. Patrick's. His first care was to establish a course of religious instruction for the children; and as the previous absence of all catechetical tuition made it difficult to collect them for that purpose, and to persuade them of its utility, he went from house to house, and solicited parents to send their children to him, that they might be taught their prayers and catechism. Nor was his pious care limited to Catholic children alone, but, assembling the children of Protestants also, he devoted himself to their religious instruction with equal earnestness and assiduity. He might be seen, conducted by a little boy of the community, visiting the houses of those who were Catholics by education, but had fallen away from the practice of their religion, and exhorting them to return to their Christian duties, and to attend the divine service then performed amongst them. His zealous appeals inflamed the latent spark of faith in the hearts of many that had long been indifferent to the calls of religion, and who, but for him, might have entirely departed from the faith of their fathers. By such employments as these he prepared himself for the dignified office of priest. After his ordination, in 1795, he was appointed to the charge of St. Patrick's congregation, which he visited twice a week, celebrating mass and preaching every Sunday and Thursday. His manners are represented to have been grave and exemplary, and his style of preaching very earnest and effective. His instructions to his flock required a rigid performance of every duty of religion.

Besides that lofty charity which seeks the salvation of souls, and which he exerted with an untiring zeal, his heart was sensibly alive to the temporal wants of his suffering fellow-creatures. Although austere to himself he was assiduous in contributing to the comforts of others. Destitute of money himself, he pleaded the cause of the poor with those who were able to relieve their wants. He has been known to go to the houses of some of his parishioners in the drear nights of winter, and solicit wood, which he afterwards carried in his arms, to the hovels of some poor creatures whom he knew to be suffering for the want of fuel. In the winter of 1796, when the ground was covered with deep snow, he went to the houses of several of his congregation at midnight, and made them rise, and go to the aid of a poor woman who was lying very ill and in great want. It adds to the merit of his solicitude, that this zealous pastor did not reside upon the field of his labors and charities; in performing the office of ministering angel, he had to traverse the ex-

*See "An account of the conversion of the *Rev. Jno. Thayer*," &c. Hartford, Conn., 1832.

tire length of the city; the seminary where he resided, being at one extremity of Baltimore, and St. Patrick's at the other.

His was the destiny to do much in a short time; so bright a star was soon to set: but it went down in the fulness of its brilliancy. Mr. Floyd had always been conspicuous for his zealous attention to the sick; and the yellow fever having visited the community of which his congregation was a part, furnished him ample scope for the exercise of the most sacred offices of charity, in the midst of pestilence, and in the face of death. On Sunday, the 4th of September, 1797, while celebrating mass, he was summoned to attend a person dying with the yellow fever. Immediately after mass, without stopping to take any refreshment, and of course still fasting since the preceding night, he started on his visit to the sick person. On his return, and before sitting down to dinner, he complained of being sick, and was sent to the house of the venerable Bishop Carroll, where he remained until his death, which took place on the following Thursday. He was in the twenty-ninth year of his age, and had been a priest little more than a year and a half.

The members of his congregation attended his funeral from the house of the bishop, to the eastern burial ground, in which he had requested to be interred, in preference to the burial ground around St. Peter's Church: the former being near the people for whose salvation he had labored so faithfully. The tombstone which still marks his grave, was the gift of Miss Ann Barry, elder daughter of the late James Barry, an eminent merchant of Baltimore.

After the death of this good pastor, the veteran Garnier resumed the care of St. Patrick's congregation, which had increased considerably since he had first known it. Their condition too was improved: they were worshipping in their own church. He continued his visits twice a week, until the appointment of the Rev. Mr. Cuddy, in May, 1803; and on the 25th of the same month, Rev. Mr. Garnier left Baltimore, on his return to France, whither he had been recalled by his superior. He arrived at Antwerp, after a tedious voyage, and on the 15th of July, two days after his arrival, writing from thence to a member of St. Patrick's, he says: "Be so good as to present my best compliments to my dear and beloved friends of the Point. I cannot mention here all their names, but tell them that their persons are deeply engraved on my heart, and shall never be forgotten." He always cherished a fond remembrance of his friends in America, and inquired of every one he met from Baltimore after the welfare of his former flock: often expressing a wish to visit them again. Soon after his arrival in Paris, he wrote to a member of St. Patrick's congregation: "I profit by the opportunity of a French gentleman going to Baltimore, to recall myself to your remembrance. I often walk in spirit in your street, and call at your house. Oh! when shall I be favored once more, with the pleasure of your cheerful company? I am afraid it will not be in this life: every thing seems to conspire against my return and thwart my warmest wishes; the will of God be done! I ought not to be so much troubled about the place of my exile, for the few days I have to live in this world. Be so good as to present my compliments to my dear and beloved flock; O tell them that I carry them all in my heart, and that I offer them up very often to my God, when I ascend to his altar. Tell them to pray Almighty God for me."

At this period, the venerable writer was engaged in teaching Hebrew, and delivering lectures on the Holy Scriptures, at the seminary of St Sulpitius, in Paris; and it is a striking proof of the benevolence of his heart, that in the halls of science in which he so much delighted, and where he enjoyed the luxuries of noble libraries, and the society of learned men, in the capital of his native country, *la belle France*, he could cherish a fond remembrance of the little congregation in *Apple alley*, for whom he had toiled during many years, as a poor American missionary. His merits were appreciated by Rev. Mr. Emery, then Superior, a man distinguished for his great learning, wisdom and piety. Rev. Mr. Garnier continued his profound labors as teacher until the year 1811, when on the death of Mr. Duclot, successor to Mr. Emery, he was elected Superior General of

the Society of St. Sulpitius, which honorable post he has now occupied for more than thirty years.

It has been already stated that the Rev. Mr. Cuddy succeeded the Rev. Mr. Garnier in the care of St. Patrick's. Rev. MICHAEL CUDDY was a native of Ireland—who arriving in America in his youth, studied humanities at Georgetown College, entered the Seminary of St. Mary's at Baltimore, on the 12th September, 1800, and there completed his course of theology. While a student, he taught catechism at St. Peter's Church for about three years; and very soon after his ordination in May, 1803, was appointed rector of St. Patrick's Church. He was the first pastor of this congregation who made his residence among his people; and the first who received a salary from them, which was fixed at four hundred dollars; and was raised by a quarterly contribution of one dollar from each head of a family. The collection of this small sum was sometimes difficult. By the liberality of one of the congregation, the late Mr. Garret Prendeville, the priest was allowed the use of a house, rent free, and with a young Irishman for his servant, he commenced house-keeping; but soon discontinued, and became an inmate in the family of the late Capt. Dan. McMeal, where he remained a welcome guest until his death. This good priest, was remarkably assiduous in his duties. He sang high mass and preached, when his strength seemed much impaired by previous labors and fasting. He preached with much earnestness, manifesting great zeal and piety. His general deportment was very modest and his manners retiring. His career was short, and his end While faithfully engaged in visiting he contracted the deadly yellow fe after an illness of a few days, depa life on the 5th of October, 1804, amid regrets of his congregation, by whor universally beloved. According to quest, expressed on his death-bed, was buried within the church, near door, that his spiritual children mig minded to pray for the repose of whenever they entered the church the present St. Patrick's Church w pleted, the body was deposited w vestibule, and a plain white marble s a simple inscription near the front do the place where rest the remains of shepherd who laid down his life flock.

The period for holding the genera arrived, and found St. Patrick's Chu out a pastor. Among the learned s priests, which the French revolu driven to Baltimore, was the Rev. Mi villé: a man whose name is hallowe memory of all who knew him! H himself to Bishop Carroll, who gladly his services for conducting the Jubil Patrick's Church, in which he was sisted in preaching, and hearing con by Rev. M. Flaget and Rev. M. Da of whom have since been bishops.

Some future numbers of these Sket be devoted to the biography of this v priest, by whose zealous exertions sent beautiful edifice known as St. Church was erected.

THE WOODEN CROSS.

BY C. SCHMID.

Translated from the French.

CHAPTER IX.

Comfort after trouble.

WHILST Sophia was praying in the garret, William, plunged in the deepest grief, was sitting in the parlor bench. The thought of being driven house with his poor children made h der. His heart was beating with anx in the feverish excitement that ove

a, he was obliged to open a window to take ath, when he gave a free vent to his tears, ich he had always restrained in the pre- ce of his dear Sophia, and began with fer- r to implore the assistance of heaven.

The two children were playing in the room, l did not appear to pay attention to their her; nevertheless the little Frederick per- ved that he was weeping, and, behold, this ely boy forgets his play-things scattered in middle of the floor, runs towards his fath- and, stretching out his arms, says to him t most soothing and tender tone: "Papa, at makes you cry?"

'My dear Frederick," replied his father, ou know that our neighbor, the rich Gas- d, wishes to drive us away, and sell our se and garden, and all that we possess, to the money which we have borrowed from . You saw but lately how enraged he was wishes to drive us out of doors and reduce o beggary. Help me then to pray God to serve us from so great a misfortune."

'rederick began to cry bitterly; he joined little hands, raised his eyes to heaven with uppliant look, and said: "O Almighty d, who art our Father in heaven, the bad spard wishes to take our house from us. not let him, I beseech you."

When little Theresa heard this, and saw her ther crying, and beheld tears in the eyes of good papa, she also began to cry, and lliam trembled lest his wife should hear sobs and cries of the child. He took her on his knees to quiet her, but joining her nds and raising them towards heaven, she ed out without ceasing: "O Almighty God, o art always so good, I pray you, oh! I seech you, come, come to the assistance of papa, that he may not cry any more."

The father had laid upon the window sill knife and an apple which he intended to ide between his children. He hastened to e the apple and gave it to Theresa to di- t her attention and to arrest her sobbing. Frederick said to her with all the good- s and simplicity of his heart: "Look e, sister, if you will be quiet and not cry, ill leave you the whole apple! do not cry, eg you," added he, (at the same instant rting into tears), "for, don't you know, that God will come to our assistance? I am very certain of it." The father, sensibly moved, casting a mournful look towards heav- en, said with a sigh: "O my God, look down upon these poor children, and take pity on them!"

It was at this instant that the mother en- tered. Though the tear drops were still upon her cheeks, her countenance was gay and joyous. With one hand she held up the cru- cifix, the brilliant cross enclosed within it, and with the other she pointed towards hea- ven, as much as to tell her husband that God was going to send them a miraculous assis- tance. Overpowered by her feelings she could not speak. William regarded her with an air of astonishment; he did not understand her action, nor her transport of joy at so sad a moment. But Sophia having opened the wooden crucifix, showed him the golden cross glittering with diamonds which she had found; and related to him the manner by which she happened at that instant to discover this trea- sure.

William could not believe either his ears or his eyes! A happiness so great and so unex- pected seemed to him a prodigy easy to the almighty power of God, but he did not believe that his family and himself had reason to ex- pect so striking a favor from the Divine Good- ness. He took the precious crucifix, his hands trembled, his heart palpitated with hope and fear, and the tears filling his eyes for some time impeded his sight; however, after having examined well, he was convinced that his wife had not been deceived and that their sorrows were about to end.

Transported with joy and gratitude, he fell upon his knees, clasped his hands and ex- claimed: "O my God, how good and bounti- ful thou art! how admirable is thy providence in every thing! how adorable in all its ways! with what kindness dost thou hear the prayers of the unfortunate, and deign to come to their aid! We were in the deepest affliction, we implored thy mercy, and behold, in a moment thou hast changed our tears of anguish into tears of joy and gratitude."

"Yes," he observed, in rising up, "these diamonds are of considerable value, and more than sufficient to pay our debts; thus shall we

[illegible] is the reason why w[illegible]

[illegible] their hands, [illegible] their tearful eyes, the [illegible]. The children [illegible] their tender h[illegible] which this flows f[illegible] their childish acknowledgme[illegible] [illegible] the true [illegible] its sight [illegible] [illegible] the word.

[illegible] V.

[illegible]

[illegible] morning, S[illegible] [illegible] first of a [illegible] matter of the Cath[illegible] [illegible] so sin[illegible] [illegible] Louise, [illegible] years, she [illegible] since that time [illegible] from the [illegible] [illegible] now a resi[illegible] [illegible] every one. [illegible] history sinc[illegible] [illegible] her[illegible]

After having made known to him her [illegible] she showed him the wa[illegible] [illegible] matter to him the manner in w[illegible] [illegible] the trunk of gold, [illegible] which were enclosed in it.

"It is the Lord's finger," said sh[illegible] [illegible] accompli[illegible] [illegible] which you spoke to me th[illegible] [illegible] the interest of my depa[illegible] [illegible] Louise. I was then a [illegible] but I have not yet forgotten them; [illegible] your troubles and afflictions,' you obse[illegible] *address yourself to God with an entire filial confidence, and he will always be fai[illegible] in assisting you.*'"

"Ah! you have not forgotten those wo[illegible] said the old gentleman, with an air of k[illegible] ness, "it is very well for you, I am rejoic[illegible] see it. You now behold the verificatio[illegible] what I then told you. Yes, God is faithf[illegible] assisting those who call upon him in the [illegible] of affliction. No one implores his aid in [illegible] His help, indeed, does not always com[illegible] promptly and in so wonderful a manner a[illegible]

[illegible] [illegible] [illegible] [

ived it; the means which he has taken to ve you in the hour of distress, should be ed among extraordinary events: but it rtain that God never abandons those who their confidence in him. He whispers olation to their heart; he sustains them they may not sink under the pressure of fortune. He teaches them how to turn ir sorrows to a good account, to their endment and sanctification, and knows ll how to bring their sufferings to a happy e. You have had many proofs of it in the rse of your life. From your infancy to is day he has been to you a vigilant and der father, and has never ceased to assist protect you. Preserve then an unshaken fidence in God and in Jesus Christ his vine Son, and faithfully perform his holy ll. In all your afflictions, have recourse to paternal goodness. Bring up your chil- n in the fear of God; he will make their ppiness sure, and will never cease to be r guide and protector until he has united to himself in the celestial abode of eter- peace and never-ending joy."

While Sophia thanked Divine Providence the signal favor which he had bestowed by discovery of the diamond cross, she had a ruple that disturbed her mind, and it was incipally in relation to this difficulty that came to consult the aged clergyman.

"Can I," said she to him, "consider this cious cross as my lawful property? Would not be unjust to retain an object of so great lue, or to sell it for my own profit? Would not be a kind of robbery, to the prejudice of heirs of my former benefactress? It is certainly the richest jewel she has left! I fear to commit a sin, by not quickly restoring it to the family of Madam de Linden."

"The scruple which you have," answered the prudent pastor, "does honor to your conscience, and proves the sincerity of your piety. The laws of God forbid us to retain unjustly the goods of another, and a christian should always dread the violation of those holy commandments. When he entertains a doubt about any thing that falls into his possession, and he cannot satisfy his mind upon the subject, his first duty is to consult some pious and more instructed person, who can tell him with certainty: this object belongs to you; keep it; or else, this does not belong to you; look for the true owner that you may restore it to him and that your conscience may not be burthened with a sin. But you, dear Sophia, you may be perfectly at ease in reference to your own case; you have a right to keep what you have found, it is your lawful property. It is probable that Madam de Linden herself was ignorant of the treasure concealed in the wooden cross, which was an old family piece. It came to her, no doubt, from an uncle who had long before held a high station in the church. But your right to it is not founded upon this circumstance, which would rather impose upon you the obligation of restoring the diamonds which she had unknowingly given you; what is certain, however, is that your generous benefactress, by bequeathing to you any one of her jewels, which after mature reflection you might choose, evidently wished to give you an opportunity of selecting the most precious of all. If she and you had known that this wooden cross contained another richer one, Madam de Linden would not have changed her mind, and you could have taken the diamond cross, even if it had been known to exist among her effects. You made choice of it, believing that you only took a plain cross, with which, through a noble disinterestedness and a love of peace, you were satisfied. It is not the less your own on that account. Behold, my child, how Divine Providence has rewarded this love of peace, which caused you to prefer an object apparently of no pecuniary value, to the most precious jewels; see how God has ordained every thing for your good. You thought that you had only a simple token of the affection of your benefactress, and behold, under this plain covering, he had concealed a treasure, which he discovers to you at a moment when you thought yourself ruined. Ah! never forget the infinite goodness which he has shown to you and your family. These diamonds are magnificent," added the venerable pastor, "they are worth three thousand crowns. Receive them as coming from God; sell them; and let a portion of the money be used to pay your debts and reinstate you in business, and the rest you can reserve for some future wants.

"Enjoy your prosperity with moderation, and by the practice of virtue correspond to the blessings which the Lord bestows upon you. Preserve with care the wooden cross; let it pass to your posterity as a precious souvenir of your benefactress, the virtuous Madam De Linden, and still more to recall the special protection of God, who has so graciously provided for your happiness."

The pious old man put back the diamond cross into the wooden case, in closing which he said: "Who would imagine that this simple crucifix contained so rich a jewel? But, in fact, this crucifix, such as we now see it, is a true emblem of the troubles and afflictions of life, which we Christians also term crosses. This is a beautiful expression, full of meaning. Exteriorly, afflictions resemble the wood, the outside of which presents nothing attractive; while it conceals a treasure more precious than gold itself. Crosses, that is to say afflictions, draw us near to God, and make us acquainted with the nothingness of earthly things; they serve to expiate our faults, to correct our failings; they exercise us in the practice of confidence in God, of patience and humility, and thus dispose us to relish the joys of heaven. Let these reflections sustain you in all the reverses and troubles of life, and, far from deeming it a misfortune when God shall visit you with some trial, view it as a real happiness, a real blessing. The hour will come when the coarse and unseemly covering that hides that treasure, will fall into dust, and the valuable jewel will present itself to your view in all its grandeur; then will you behold with unbounded admiration the fruits of virtue and patience, ten thousand times more precious than all the gold of the world.

"If that moment does not always arrive here below, we shall acknowledge at least in the next life that every affliction suffered on earth was a real and an immense benefit, although we thought quite otherwise, and that God by this means was enriching us for all eternity, and preparing for us a felicity which will last when this world will have ceased to exist, and all its magnificence, and treasures, and jewels will be but a confused heap of dust *and ashes.*"

The pastor was acquainted in the town with an honest jeweller, who was one of his numerous friends, and, as the infirmities of the old man did not permit him to walk with ease, he sent him a request to wait upon him at his house.

The jeweller, although engaged in an active business, immediately repaired to the appointed place. After having examined the cross very attentively, and been asked by the clergyman if he wished to buy it, and at what price, he answered that he would give three thousand crowns for it, one thousand in cash and the balance in twelve and eighteen months.

Sophia, to her great joy, as we may well imagine, received upon the spot the first payment of a thousand crowns.

As she had no design of concealing her good luck from any one, the news of so extraordinary an event soon spread throughout the town; and, as most of the relations of Madam De Linden lived in this place, they were not slow in hearing it. They immediately assembled and held a family council, in which it was unanimously resolved to call Sophia before the court, to obtain from her the treasure which she had found; "for," said these proud and covetous people, "it would be altogether unreasonable to give as a souvenir to a beggar like Sophia a diamond cross worth three thousand crowns! We could not, really, fancy any thing more foolish!"

This resolution was already taken when the honest old Mr. De Hagen entered. Having learned the object of the meeting (which was held at his country-house situated near the suburbs of the town), and the decision to which they had come, he exclaimed in a tone of just indignation, and striking the floor several times with his cane: "believe me, you had better cease your complaints and remain quiet. You may consider yourselves fortunate if your unjust demands do not reach the public ear. And if your exasperation has not entirely taken away the use of your reason, listen to what I have to say. If, at the time the inheritance was divided, you all knew that a precious treasure was inclosed in that cross which you so much despised, and Sophia persisted in choosing that cross of diamonds, you could not have prevented her; for, according to the terms of the will, you

ight to object to it; Sophia was per-
istress of her choice. I tell you,
re, be quiet, and put an end to your
unbecoming, and avaricious preten-

eover, if you have lost this rich jewel,
r own fault; you ought to regard this
slight punishment of your want of
for your deceased aunt, and of your
rtedness towards the poor orphan.
is day you have not ceased to laugh
hoice which Sophia made of an old
wood, as you called it in derision.
gh no longer; but every one will
laugh at you. Take care, then, not to let your complaints be carried before the tribunals, for you would furnish a great deal for the malicious raillery of the world, and your cupidity would expose you to universal contempt."

Furious as the relations of Madam De Linden were against poor Sophia, they were forced to acquiesce in the truth of Mr. De Hagen's remarks, and they abandoned the idea of a law-suit.

Sophia in the meantime retired from the curate's house in possession of a thousand crowns.

INTELLIGENCE.

FOREIGN.

VERSION OF A JEW AT ROME.

(Concluded from our last No.)

r this apparently delirious emotion
way, Ratisbonne, with a countenance
nt with joy, embraced me, and re-
that I would take him at once to a
:. He wished to know when he could
baptism, without which he said he
t how he could live. He sighed for
iness of the martyrs whose torments
ictured on the walls of the church in
e had been. He then said that he
t explain himself to me until after he
ined the permission of a priest so to
r," said he, "that which I have to say
ot to say except upon my knees."
ucted him as soon as possible to the
of the Jesuits, and placed him under
of Father Villefort, who asked him
in himself. Then Ratisbonne drew
edal, pressed it to his lips, showed it
l exclaimed—"I HAVE SEEN HER!
EEN HER!" He was still in a state
excitement; but he soon after became
l expressed himself in the following
-

*I been scarcely a few moments in the
then all of a sudden I felt myself over-
disturbance of mind. I raised my eyes:
the whole edifice disappeared from my view; one
chapel alone, if I may say so, concentrated all
the light, and in the midst of the glory which it
made, appeared high above the great altar, grand,
brilliant, full of majesty and sweetness, the* VIRGIN MARY, *such as she is figured on my medal.
An irresistible power impelled me towards her.
The* VIRGIN *made a sign to me with her hand
to kneel down, and she seemed to say to me, 'It
is well!' She spoke not, but I understood all."*

This short recital was made to us by Ratisbonne, interrupting himself often, as if to recover his breath, and get the better of the emotion which oppressed him. We listened to him with a sacred awe, mingled with joy and gratitude, admiring the depths of God's ways, and the ineffable treasures of his mercy. One phrase particularly struck us, from its mysterious character,—"*She spoke not, but I understood all!*" From that moment it was sufficient merely to hear Ratisbonne; the Catholic faith exhaled, as it were, from his heart like a precious perfume from the vase enclosing it, but not restraining its fragrance. He spoke of the real presence as a man who believed in it with all the energy of his mind, or rather, indeed, to use a more adequate expression, who felt it. Taking leave of Father Villefort, we went to return thanks to God, to St. Mary Major, and then to St. Peter's.

It is impossible for me to describe the ecstacy

of Ratisbonne, when he found himself in these churches. "Ah!" said he, pressing my hand in his, "I now comprehend that feeling of love which the Catholics have for their churches; I appreciate that piety which has urged them to embellish those sacred buildings by all the means in their power. How happy one feels here! one can scarcely be inclined ever to go away? It is not earth—all is heavenly." When he approached the altar where the most blessed sacrament was preserved, the Real Presence of the Divinity came upon him with such powerful influence, that he appeared as if he should lose his senses if he had not immediately withdrawn, so unworthy did he deem himself to be in the presence of the Living God, while the stain of original sin was still upon his soul. He took refuge in the chapel of the Holy Virgin. "Here," said he, "I have no fear; I feel that I am protected by an inexhaustible fund of mercy."

He prayed for awhile at the tomb of the holy apostles with the greatest fervor. The history of the conversion of St. Paul, which I related to him, drew from his eyes showers of tears. Speaking of the late M. Lafferronnays, he said that he felt, to use his own strong expression, as if he had been bound to him by a strong posthumous tie. He added that he would particularly wish to spend the night near his coffin. Gratitude, he added, made this a kind of duty. But Father Villefort, fearing that he must be fatigued, prudently dissuaded him from this pious desire, saying that he ought not to remain beyond 10 o'clock.

Ratisbonne then confessed to us that the previous night he could not sleep; that he had constantly before him a large cross, of a particular form, and without the figure of the Redeemer upon it. "I made," said he, "repeated efforts to withdraw my eyes from this image, but without success." Some hours after, seeing by accident the reverse of the miraculous medal, he recognized upon it the form of the cross of which he spoke.

Meanwhile I was most anxious to visit the Lafferronnays family. I had such pleasing consolations to impart to them at the moment when they were about to be separated for ever from the mortal remains of him over *whom they* mourned. I entered the chamber of the dead in a state of agitation, I had almost said of joy, which immediately fixed their attention upon me, and induced them to feel that I had something important to disclose. They all went with me to an adjoining room, and I hastily related to them everything that had passed. It was news from heaven which I had brought them. The tears of grief changed in a moment to tears of gratitude. The hearts of the afflicted were now enabled to support with entire resignation of true Christians the most severe sacrifices, the last of those which death imposes—the last adieu to the remains of him whom they loved.

I was in haste again to join the son whom Heaven had given me; it was his wish that I should not leave him alone; he wanted a friend to whom he might pour out from his heart the profound emotions by which it was agitated by the results of this memorable day. I again asked him for details of his miraculous vision. He could not explain how he passed from the right side of the church to the chapel, which is on the left, and from which it was separated by the preparations made for the funeral service. He found himself all of a sudden on his knees, and prostrated before this chapel. At the first moment he beheld the queen of heaven in all the splendor of her immaculate beauty; but his eyes could not bear the splendor of the divine light. Then he endeavored to contemplate the mother of mercy; thrice his efforts were ineffectual, not enabling him even to raise his eyes higher than those blessed hands whence proceeded luminous emanations of celestial grace.

"O my God!" he exclaimed, "I, who one half hour before that moment was still a blasphemer! I, who was actuated by so violent a hatred against the Catholic religion—everybody who knows me is well aware that, speaking in a worldly sense, I had the strongest reasons for remaining a Jew. My family was Jewish—my affianced bride was a Jewess—my uncle was a Jew. By becoming a Catholic, I separated myself from all secular interests and hopes. Yet I am certainly no madman—no fool, nor ever have been. I think, therefore, that I am entitled to expect that what I say shall be believed."

Friday, 21st *January*.—The intelligence of

this brilliant prodigy was soon circulated throughout Rome. People ran here and there endeavoring to find out what were the real facts of the case; those facts were of course very incompletely known at that period. Everybody was upon his guard, and resolved not to believe in every light report; but doubt eventually vanished as soon as the real truth became known. Those who heard that truth returned thanks to God for being at Rome at a moment when it pleased his inexhaustible goodness to reanimate our confidence in the immaculate virgin, by manifesting in so admirable a manner the influence of her mediation. Everybody was desirous of seeing the young man, so trebly blessed, for whom the Mother of Divine Grace had descended from heaven.

I was with Ratisbonne in the apartments of Father Villefort when General Chlapouski found his way to us. "Monsieur, you have then seen the image of the holy virgin. Do, pray, tell me all about it." "The image, sir!" said Ratisbonne, "the image! I have seen herself in person, just as I see you now there before me."

I cannot but here observe that, if any illusion were possible, looking to the circumstances of character, of education, of prejudices, of the interests connected with his heart and his position, such as I have already described them, it could not, at all events, have been produced by any external representation; for there was not in the chapel where the miracle was wrought any statue or picture, or any image whatever representing the virgin.

I was anxious to take Ratisbonne to visit the Laferronnays family. The most important event of his life was so closely connected with the calamity by which they were then afflicted, that it seemed to be a duty upon his part to soothe the grief by describing to them himself the bonds of eternal gratitude by which heaven was pleased to connect him with the souls of the just. But his emotions were too deep to allow him to converse much upon the subject. He pressed with an agitation impossible to be described the hands which were tendered to him on all sides, as if to a brother, or to a beloved child. "O! believe me, believe my words," he repeated, whenever he was questioned, "it is to the prayers of Monsieur Laferronnays that I owe my conversion."

It was at my residence that the new convert spent the few days that preceded his retreat of preparation for baptism. He communicated to me some passages from the letters which he wrote to his affianced bride, his uncle, and all the members of his family, with a view to let me enter, as it were, into his very soul, with reference to the great subject by which it was then engaged. In our confidential conversasations he incessantly recurred to the evident proofs, which ought to convince the most incredulous, of the miraculous intervention of heaven, in his conversion, and of his entire sincerity.

"The most grave motives," said he, "the most powerful interests that could influence the heart of man, attach me to my former religion. Full credit ought, therefore, to be given to a man who sacrifices every thing to a conviction which can only have come from heaven. If all that I have averred be not strictly true, I commit an act at once the most culpable and the most foolish.

"In commencing with the religion which I have embraced by a sacrilegious lie, not only do I risk my position in this life, but I hazard my salvation, and I bring down upon my head the dreadful responsibility of abetting the conduct of all those who might follow my example. What interest, therefore, have I in doing what is wrong? Alas! when my brother was converted to Catholicism, and became a priest, of all my family I was the person most imbittered against him. He and I were quite at war: to speak in the lightest terms, I absolutely detested him, for he had sent word to me to say that he had pardoned me. At the time I was affianced, I said to myself that I ought to be reconciled to my brother; I wrote to him a few lines; they were very cold, and he replied to me in a letter full of the most tender and charitable affection. One of my young nephews died eighteen months ago. Before he died, my brother was most anxious to baptize him: when I found this out, I became absolutely furious. All my hope now is that God may send me some severe trials, in order that I may render glory to Him, and

prove to the world the perfect sincerity of my faith."

Yes, surely this man is worthy to be believed, who, at the age of eight and twenty years, sacrifices all the delights of his heart, all the hopes of his life, in order to obey the dictates of his conscience. For he well appreciates all the consequences of his resolution; he well knows already that christianity is but another term for bearing the cross; he is constantly reminded of the trials which await him, and of the duties which are imposed upon him by the new religion into which he is so ardently zealous to enter.

Immediately after he first requested to be baptized, he was introduced to the venerable father who governs a society truly dear to all the friends of religion. That good father, after having listened to him in the kindest and mildest manner, but at the same time with the utmost gravity, desired him to consider attentively all the sacrifices which he would have to make, the serious obligations which he would have to fulfil, the internal struggles which awaited him, the temptations and the trials of every kind to which his determination was about to expose him. Then showing him a crucifix which was upon the table, he said:—

"This cross," said he, "which you have beheld during your recent vision, when once you shall have been baptized, you must not merely honor, but you must bear." Then opening the book of the holy Scriptures, he turned to the second chapter of Ecclesiasticus, and read to Ratisbonne these words—"My son, when you engage yourself in the service of God, prepare your soul for temptation and trial, and go on resolutely in the paths of justice, and in the fear of the Lord. Preserve your soul in a state of humiliation and wait in patience. Listen to the words of wisdom, and do not lose courage at the moment of trial. Await patiently the approach and the delays of God. Accept cheerfully every thing that may happen to you; be at peace with thyself, even when grief cometh, for gold and silver are purified by fire. But the men whom God wishes to receive amongst the number of his elect he proves in the crucible of mortification. *Repose*, therefore, confidence in God, and he will deliver you from all your sufferings. Hope in him, at the same time fear him, and persevere in love of him to thine old age."

The reading of these divine words produced a profound impression upon the mind of Ratisbonne. Far from impairing, they only added to the strength of his resolution. They compelled him to enter, thenceforth, into the most profound sentiments of Christianity. Nevertheless he listened to them in silence; but at the close of the retreat which preceded his baptism, the eve of that to him most important day, he proceeded to the venerable clergyman who had read to him these words, and requested that he would favor him with a copy of them, adding, at the same time, that it was his intention to preserve them, and to meditate upon them during all the days of his life.

Such are the facts, which I recommend to the attention of all reflecting men. I have laid those facts before them in the most artless manner, in all the sincerity of truth, for the edification of all the faithful, and for the instruction of those who are still looking out for a place of repose; happy if, after having wandered for a long time myself in the darkness and inconsistencies of the Protestant faith, I may, by this simple narration, induce one single individual, blind to the truths of the gospel, to exclaim, *Lord, open thou mine eyes!* For he who prayeth sincerely will soon attain a full knowledge of the Catholic faith.

Monday, 31st January.—On this day Alphonso was received into the holy Catholic Church. The persons who were present on this occasion in the church of the Jesuits will long preserve the recollection of the solemn ceremony that has marked, in the most striking manner, the extraordinary event which has caused so great a sensation in this city, an event that has made manifest to the world one of those miracles of grace to which divine Providence has resort, occasionally, in order to reanimate the faith of the tepid, and to attract into the paths of salvation those who have been straying in the ways of darkness.

Ratisbonne has this day made between the hands of the cardinal vicar his profession of belief in the Catholic faith, has received baptism and confirmation, and has made his first

communion. Long before the hour appointed for this solemnity the sacred edifice was filled with a crowd of the faithful, eager to contemplate the young Israelite whom the blessed virgin was pleased to conduct with her own hand, full of grace, to the foot of the cross. There were present, also, many who did not belong to the one fold, and some who came through mere curiosity to see what was going on. But a sympathetic feeling of devotion prevailed throughout the whole congregation; and the religious sentiment which took possession of them all was too profound not to render them sensible, at least for the moment, to the deep feeling of piety by which the neophyte was himself inspired.

Special precaution had been taken for the preservation of that order which was necessary upon so important an occasion. The whole space which extends between the altar of St. Ignatius and St. Francis Xavier was disposed in such a manner as to enable the numerous assistants to take their proper places without interruption: and, although there were no reserved seats, the pressure of those who came from mere curiosity was prevented from producing any inconvenience by the early attendance of the pious individuals who may be said to have guarded the sanctuary from any of that appearance of distraction and confusion which might otherwise have prevailed.

About half-past eight o'clock, Ratisbonne, clothed in the white tunic of the catechumens, was conducted by the Rev. Father Villefort, who had prepared him, and the Baron Theodore De Bussière, his sponsor, to the chapel of St. Andrew, situated near the great entrance to the church. The object of curiosity to the immense crowd which had assembled to see him, he sustained their looks with an angelic resignation, submitting humbly to this meritorious trial, at a moment when all the thoughts and sentiments belonging to a mode of life entirely new to him pressed with peculiar weight upon his heart. For the moment he clasped fervently the rosary which he held in his hand: he gazed on the medal which was attached to it, as if to derive from it fortitude to bear him through all the events of the day.

At nine o'clock, his eminence the Cardinal Patrice, vicar of the Holy Father, after having attired himself in his pontifical robes at the altar of St. Ignatius, commenced the prayers prescribed by the ritual for the baptism of adults. Those prayers consist, in the first place, of the Psalms of David, in which there are many passages that seem as if expressly designed to convey the sentiments of a catechumen, and to describe the means by which the Lord was pleased to impart to him the light of faith. Such is the admirable character of the holy writings, that every person may find in them every expression which he may require to make manifest the wants of his soul, and all the circumstances of an interior life.

Who could have recited better than the psalmist that contempt of the world, and those emotions of the heart by which the young Israelite was affected in the midst of the pleasures which his brilliant position afforded him? "O my soul, why art thou sad, and why dost thou trouble me? *Quare tristis es?*" These were followed by other prayers suitable for the occasion, and when they were terminated the cardinal vicar, preceded by the clergy, went in procession to the lower part of the church. The Rev. Father Villefort and the Baron De Bussière placed before him the young Israelite. "What do you ask of the Church?" said the cardinal. The neophyte replied, "Faith." Ah! he was already in possession of that holy Catholic faith. The morning star was already risen for him, and had illuminated him with its divine rays. Therefore, when he was desired to express his "detestation" of the perfidy of the Jews, he did not hesitate for a moment; and the modest firmness of his answers proved that he was not unworthy of the indulgence granted to him by the church, by abridging for him the other ceremonies which catechumens usually undergo. The cardinal then breathed on him thrice; he marked him with the sign of Christianity, the revered sign of the cross, upon his forehead, his eyes, his ears, his breast, and his shoulders; in order to teach the new Christian that he ought to consecrate to Christ all the thoughts of his heart, and to bear with ardor the yoke of the cross. Finally, he gave him the salt of wisdom to taste, and he recited over him the prayers of exorcism. The young neophyte then prostrated himself in the porch of the church, the last mark of submission which he was called upon to make. He immediately, without hesitation kissed the earth, thus proving to the whole congregation that he had become really a Christian, and had adopted that humility which our divine Master had taught when he desired his disciples to be meek and humble of heart.

From the moment the neophyte kissed the earth, the church at once received and cherished him as her own child; forgot all his past life, and the many impieties which, as a Jew, he had uttered against her. The pontiff gave him his stole to kiss, as a sign of his adoption, and to teach him that, in the great Catholic family, children walk only under the protection of their fathers.

It would be difficult to describe all the various feelings by which the whole congregation was agitated upon seeing this young man. His countenance, characterized by a happy mixture of firmness and mildness, his long beard, his demeanor, his dress, all recalled to mind a portrait of the middle ages. He looked like one of the Christians of the catacombs, hoping for the day to come when he might manifest his faith by his martyrdom.

The pious women, who crowded towards the altar to get a near view of the convert,

the Holy Eucharist. In the afternoon those who had been confirmed renewed their baptismal promises. Not less than one hundred persons have complied with the precept of the church in approaching the sacred table during the paschal time.

The good and happy effects produced by the mission among the colored portion of the population, is another source of consolation to the paternal and affectionate heart of the Rt. Rev. prelate. This mission was commenced in January last, under very unfavorable auspices. At the first instruction two or three only were present, now from fifty to sixty weekly attend these instructions. Since that time about twelve or fifteen adults, besides several children have received the sacrament of baptism, nor is it less consoling to know that several others are preparing to receive this same sacrament of regeneration. These are some of the happy effects which have resulted from the zeal and pious exertions of the Rev. Mr. Francois, in this charitable and laudable cause. The bishop has but two clergymen who exercise, jointly with him, the functions of the holy ministry.

NOTICES OF BOOKS.

Models of English Literature, for the use of Colleges and Academies, 12mo. pp. 372. Baltimore, John Murphy.

Among the signs of improvement which our age exhibits, not one can be mentioned that deserves to be placed on a parallel with the efforts which are made to better the system of education. The training of the youthful mind is an object of so much importance, its influence upon social order and domestic happiness so immediate and extensive, that any advances in the art of conveying instruction, any success in removing the difficulties which have lain in the way, or in purifying the channels through which knowledge is imparted to young persons, will be viewed by the philanthropist, and still more by the Christian, with feelings of intense interest and unmingled pleasure. It cannot be doubted that the education of youth has had, and still has to contend with many obstacles. To mention only one, fanaticism and bigotry on the one hand, and irreligion and licentiousness on the other have so poisoned the fountains of knowledge, that it is almost impossible to find amongst us an elementary work that can be placed with safety in the hands of children. School-books which are intended to enlighten the mind of youth, and to teach them lessons of lasting usefulness, have become the means of hurling against the Catholic the weapons of religious prejudice; or of producing impressions which are hostile to sound morality. This evil has been too long tolerated; but the application of the remedy comes better late than never, and we rejoice to see the appearance of works that are free from the infection to which we have alluded, and which can be given to the student without exposing his mind to any unfavorable bias. Eminently such is the volume entitled, *Models of English Literature*. The main study of the compiler has been to avoid whatever might be considered offensive or exceptionable, and the reader will discover in it nothing that the most sensitive religionist may carp at, or the gravest moralist may condemn. It is a skilful arrangement of elegant extracts from the most celebrated writers in our language, exemplifying the beauties of style in all its varieties, and forming not only a most useful work for the pupil, but a most delightful volume for the perusal of the finished scholar. A work like this has long been considered a great desideratum, and now that it has appeared, we hope it will be at once universally adopted in our colleges and academies. It is one of those publications which should rapidly pass from one edition to another.

A letter to the honorable and Rev. George Spencer on the Oxford movement in the United States, by Americo-Catholicus; New York, Casserly and Sons.

It is easy to perceive that the author of this pamphlet is a distinguished convert to our holy faith, who yearns for the spiritual welfare of those who are, as he formerly was, estranged from the ways of truth. Having reached the desired haven himself, he looks back with anxious solicitude to his brethren, who are still tossed upon the waves of uncertainty, and stretches forth to them a helping hand, by pointing out the facilities which exist for renouncing their *deplorable schism*, and returning to the venerable religion of eighteen hundred years. In a future number we shall lay before the reader an extract from this beautiful letter.

THE

RELIGIOUS CABINET.

August, 1842.

MR. CONNELLY'S LECTURE AT THE CATHEDRAL.

MANY of our readers are already acquainted with the name of PIERCE CONNELLY, ESQ., formerly rector of the Protestant Episcopal church at Natchez, and who has been permitted to edify his brethren, both of the communion he left and that which had the happiness to receive him, by the noble disinterestedness with which, in obedience to his convictions, he resigned one of the most enviable of earthly positions—that of a virtuous, learned, and eloquent Protestant clergyman, beloved and admired by a wealthy, intelligent, and highly polished congregation—to attach himself to "the one fold under one Shepherd"—thenceforth to seek, in new and unaccustomed modes of employment, subsistence for an increasing and helpless family. This gentleman lately passed through our city, and was requested by the Archbishop to deliver a lecture at the Cathedral; it being naturally expected, by the Most Reverend Prelate, that the testimony of one so highly appreciated by his former co-religionists might, perhaps, induce some among them to commence the same investigation that has led himself to so happy a conclusion. Reluctantly, and impelled only by the spirit of obedience, most hastily, and amid innumerable interruptions, he prepared the following remarks. But, as the reader of taste and feeling will at once perceive, his full heart needed but be touched, to give out its honeyed wealth as bounteously and "fast, as the Arabian trees their medicinal gum." R.

DESIRES, which might have been commands, have put me here before you. And with no other preparation than the love of Him who, in his strange mercy, brought me to the truth; with no other motive than to bring others to seek the love of him, have I, at a moment's bidding, put myself forward to pour out before the world what, until now, I have only had the right to utter at the fireside, or by the way, to the few with whom the providence of God had thrown me into personal connection—this day, a stranger and only a rapid passenger through your city, where I remember many marks of courtesy and kindness some twelve or fourteen years ago—this day, the vigil of the feast of England's great apostle, the first of all the saints who sat in venerable Canterbury's seat—the gracious desire of my Most Reverend Father the Archbishop has made it a duty for me to speak out aloud to you feelings that yesterday I spoke to him, as to others, in fervent indeed but humble whispers—I mean the honor and admiration, as well as love and gratitude, with which I must ever remember the virtues I have known in the respected and respectable body of Christians, at whose altars I served for many years, as a clergyman and a priest; I mean the unbounded gratitude I feel to God for the flagons of blessed oil that have of late been thrown on the too long troubled waters of Christendom, and the great joy I should feel in being chosen of God, according to the mysterious orderings of his will, whereby he

makes his instruments of the lowest and the weakest, passing by the strong and high—in being honored to contribute, ever so humbly, to the blessed work that seems to be begun, of the reunion of a great member of the world's family with the Christian world's still greater head—of the reconciliation of the mother with her long lost, long loved child—in finding happy opportunities of making known to each what is beautiful in the character of the other; in holding up to Catholics sweet models of much that they might copy in the persons of many among those I left behind me, when I came into the household of this mother of us all—and in holding up to those whom I would fain no more hear designated by the cruel name of Protestants—in holding up to them the heavenly purity, and all the more than human graces, of that mother whom they were torn from before they ever knew her—to be put where, perhaps, no act of theirs would ever have placed them for themselves.

Few, my brethren, few are there upon earth who have more to love and live for, than he who speaks to you; with no great show of worldly gear, like the merchant who carries jewels, his blessings have been fearful in their large amount; but cheerfully would he leave for ever, and with God's grace turn no look behind, cheerfully would he leave for ever all the earth holds in its unworthy lap for him to love and cling to—cheerfully would he leave all, if, in doing so, he could bring one of those he left behind him to be a sharer of the boundless spiritual wealth that God gave him when he put the pearl into his hand, and that too only for the wish he had to buy it.

But why should I feel more than others deeply interested in Protestants, and in one branch of Protestants especially? And why should the Most Reverend the Archbishop lift me from the obscurity in which a holy, happy solitude had left me, to place me here on this eve of England's great apostle's festival? It is because, as I just said, I too was a Protestant and a clergyman; and because, among Protestants, I was an ardent high-churchman, and an ordained presbyter of the American branch of the Established Church of England: proud to be bound by as many ties as possible to the venerable land of the Edwards, the Alfreds, and the Edgars, t Albans, the Dunstans, and St. Austin's gr martyr successor in the chair of Canterbu the glorious St. Thomas. For some ni years had I officiated as an Episcopalian m ister, when the anti-holy, anti-catholic, an apostolic press drove me, by its violence, examine for myself more carefully the natu and the abuses of every thing that was pec liar to the Catholic Church; to find out real what was its faith, and what was its morali The most ex-parte examination of the que tion of unity and Catholicity led me where has since led far abler and far better men, th ornaments of the most illustrious of the En lish universities. But, with the truth of un ty, the necessity of supremacy came to m mind, as a metaphysical corollary, and th strong passages in the New Testament, whic mark St. Peter's place over the rest, they al came upon me with a new light and a ne force. I acted at once; blessed be God, bles ed be the Mother that brought him forth— acted at once, and fully up to my convictio of my duty. It was only left for me to see the Church I had thus been thrown against b my own brethren, were truly holy as well a Catholic and apostolic. Here it may be wel perhaps, to say something more definite of m principles, as what was called a high churc man. I acknowledged the primacy of Rom and the necessity of valid sacraments for th salvation of the soul. I believed mysteri the characteristic of faith, and the Churc the only authority in interpreting the Bibl Perhaps you will bear with me while I read few extracts from sermons preached, I kno not how many years, before I was led into th Church of Rome.

[Here the lecturer read several passag from old manuscript sermons.]

As for Cranmer and the English reformer I never pretended to be their defender, or think myself called upon to be so. I wou have subscribed to what the British Crit (the able organ of the high church party England) says of Jewell, as applied with st more force to others. And, with the men Oxford, I confess I only admired them in pr portion as I imperfectly knew them.

With regard to the working of Protesta

ism, and indeed had been my observations and reflections; and still more sad were the prospects I looked forward on. I might have long hesitated before I acquiesced in the assertion of one of the ablest writers in the Oxford tracts, that "*Protestantism, in its essence and in all its bearings, is characteristically the religion of corrupt human nature.*" But I would have been ready to acquiesce with them in the acknowledgment of the necessity of the sacrament of the confessional, and of its necessity as a duty—that is, as a sacrament. In short, I felt the necessity of other holds upon the life and heart for religion—of other restraints and more close and practical sacred authority—and I felt it especially for a country where the almost unbounded liberty of the citizen—the absence of strong local attachments, and ancestral pride in virtue—where the immense facilities of an exaggerated and unreal material prosperity placed wealth within the reach of every reckless man; and where the moral and social influences of Christianity grew weaker and weaker, in proportion as their civil necessity increased; and where a vast and growing class of the population were either entirely without the knowledge of the faith, or were only the worse for what was taught them, under the name of our holy religion.* These were the feelings, or rather some among the many, that filled me when I threw my mantle around me, and girded up my loins, to follow the conviction that truly proved to me no less than an angel of the Lord. And would to God—if there be one of those who hear me that is now what I then was—if there be one high churchman looking, as the men of Oxford—looking "forward with momentary anticipation to the season when the bride shall make herself ready, by the resumption of all such outward jewels and adornings as, while the bridegroom has been tarrying, she may inadvertently have laid aside," looking forward to "the Church as ever on the point of being reunited, whatever number of ages may yet be destined to roll over the unhappy schism's unnatural continuance," "bound in the present unhappy condition of things, unceasingly to direct their efforts and their prayers toward a reaccomplishment of that happy union, which the offences of their forefathers have violated, and of which their own sins still prevent or delay the restoration"*—would to God, if one of them now hears me, he could be led to follow the fair and simple course God's blessed mercy led me into!

When I looked for the Catholic Church's claims to be holy, as becomes the spouse of Him who is the holy one—I looked for them, not in the lives of those whose lives their dearest lovers would reject as patterns—nor in the works of those, whose evasions or whose exaggerations were always without authority, and often without fairness—but I took the works of their great council—the holy Œcumenical one of Trent—and, for the first time, I saw the Bible treated, in all its breadth, as a book of not impossible commands—and the Lord's tremendous counsels of daily martyrdom, and deliberate abandonment of wealth and honor, and the holy happiness of married life—and the love of kindred and the love of life—the deliberate abandonment of all this laid down with rules for practice, and even (wonderful necessity!) with restrictions upon excess. I saw the heroic sufferings of Christian asceticism, and martyrdom in life as well as death, treated as glorious rewards to be aspired to—but to be aspired to only by those who wished to be foremost in the battle ranks, who wished, as it were, to sleep in the very tent, and were ready to lie down in the self-same bed of sufferings with him, who had called them to fight under his standard, against the armies of the wicked world, and the crafty devil, and the seducing flesh. These were the works I looked into. And when I sought for men, such as the fathers of Trent had created in my imagination—I looked for them, not among the idle in the market places, nor among the buyers and sellers in the temple—but among those who had gone to the wars; among the armies of the eight times blessed—among the meek and the humble, and the peacemakers, and the persecuted—I looked for men who had thrown their wealth into the lap of poverty, or into the treasury of the

* At the time Mr. Connelly left his parish, at Natchez, he was preparing a catechism for the colored population.

* British Critic for July, 1841, p. 139.

Lord—who had left their babes in their cradles—who had given the last kiss to a dear mother, or a dearer wife, or who had fled from even the consecrated embraces of woman that they might go with the Lamb wherever he goeth forever. I let Catholics themselves point out to me their own patterns of sanctity; as I would have asked to be allowed to hold up to them an Andrews or a Ken, a Beveridge or a Froude, for churchmen to be judged by. I left my native land, where I was told Popery had unlearned its vices, and been stripped of half its infamy; and I betook myself, where all that was said to be hateful in it grew rankest. I followed it into schools and colleges, into monasteries and convents—to the cradles of unmothered babes, and to the beds of unhonored and childless mothers—to the hospitals, and asylums, and the jails — and Blessed God! What was my amazement, when I saw, with my own eyes, the all beautiful *within* of her household, whom I had heard called the drunken, the harlot, the mother of abominations—what was my amazement, when I beheld all the superhuman spirit of the first great twelve, and of Him who chose the twelve, carried out daily in practice, and in armies of living men, who, for the love of the Only-born and of her who, blessed is her name forever, was chosen from all eternity to be his Mother—who for the love of them, and for the love of being like them, had chosen, as a bridegroom would his bride, poverty and contempt and sufferings for all their weal and all their wealth: seeking only with the Blessed one to be near her Son—to bear the burthen of his cross—to feel the stripes they laid on him—to be wounded in his wounds, and die upon the wood—what was my amazement, when I beheld the inexhaustible resources of voluntary poverty, and its calm sunny joy like sweet flowers growing on a rock, whose bright colors are unchanging*—when I saw troops of men and women living over again, day by day, the sweet story of our Saviour's life—following him, in their holy meditations, at early dawn, from Bethlehem to Calvary—from the happy Manger to the holy Cross: at one time kneeling *in spirit* beside that Virgin Mother, as she nursed her babe, and making response to every halleluia lullaby—at another following with slow and humble steps as that blessed one led her infant Saviour by the hand—who had often and again gone with her, and wept sad tears with her when she lost her boy—who had lived with St. Joseph and the Virgin, when none else lived with Jesus, and who had learned a little of the love they bore Him, if indeed it has ever been granted to the heart of man to share in any degree the devotion She was consecrated to, who alone, of all the countless pure ones among the daughters of the race of man, was found worthy to be the chosen one from all eternity. In a word, I found more than all I sought for—more than ever I had hoped for. I found in thee, O holy Church of Rome, what if I had not found in thee I could have found no where. And I cried out, with St. Augustin, "too late have I found thee, O beauty so ancient and yet so new! too late, too late, have I begun to love thee!" I woke up as from a dream.

I hold in my hand, and will read if you will bear with me, a letter to my former venerated Bishop, written at the very moment of my abjuration.

"Rome, March 28th, 1836.

"*Dearest Bishop*,—How continually have you been in my thoughts, in my heart and in my prayers, within the last few days. Would to God you were with me here at Rome. You would do what I have done, you would not, you could not resist the power of God—you would be too happy, too grateful, to throw yourself into the bosom of that dear and holy mother, who is our only mother—our only true mother—the neglected, the forsaken, the persecuted church of Rome.—I know how you would love her if you only knew her, I know how you would embrace her knees, and live and die her humble, faithful servant, if once persuaded that she was, what she most surely is, the real spouse and church of our Redeemer. And it is here, you would be persuaded of it. Here it is, you would recognize her, as the very same which has been eighteen hundred years—changed only in her outward garments, not in her form—her spirit, or, thank

* It may not be known to all our readers that the colors of Alpine flowers never fade.—Ed.

God, her power. Every thing around you tells her history; and the days of St. Peter and St. Paul seem revived or rather continued in the grace of the ministry, the personal holiness of their successors, and in the faith of all the people; prince, peasant and pauper. Yes, would to God you were here—not that I imagine you would like all that you would see; or that you would find no grounds for scandal: but you would feel *that the faith of St. Peter had never failed.* You would see, with your eyes you would see, and with your soul you would understand such a faith, as that prayed-for apostle felt, when in the presence of his Lord, he cried out: "I believe and *am sure.*" There is an undoubtingness and an unboundedness about the faith of these Romans, such as I frankly confess to you, I did not think existed upon earth: And it is only in the midst of such faith that God vouchsafes to make his truth and his power gloriously manifest. I declare I knew not what faith was, until I came to Rome. And the Protestant religion could never have given it to me. You who know me to be no fanatic, and as little inclined to bigotry or superstition as any man living, you will understand the reason, when I tell you I have now no more doubt of the miracles constantly performed in the Catholic Church, than I have of the historical existence of our Blessed Saviour. It is impossible to doubt them; I believe with a tenfold faith the miracles of the first centuries for the miracles of this day, and I laugh to scorn the man, who, with a fair opportunity of examining the evidences of both, receives the former, and rejects the present. And then too, such institutions! That one, for instance, of the Pellegrini, where within twelve years nearly eight-thousand poor penitents, who had made their pilgrimage to Rome, were at one time lodged and fed beneath its venerable roof, the hard crust washed from off their feet, by nobles on their knees, the warm food placed before them by the hands of men, among whom under the coarse dress of the fraternity, you recognized some of the oldest blood of England, and of the continent, and the most distinguished learning of the world. No, Protestantism has no such examples of charity and humility to offer, as I last night witnessed in the dim light of these large chambers. Nor has its worship the capability of a spectacle so striking and so touching as these pilgrims of different tongues, while winding up the high staircase to their *dormitories*, they all with one voice and in one language chanted their holy litanies. Let the weak creatures, whose eyes are only of use to them as Herschell's telescope would be to Harlequin, let them talk of what *they* see—of scarlet coaches and virgins dressed like dolls; there is not a corner of all Rome, but I would find in it enough to make the firmest Protestant or the most stubborn Infidel feel and profess his amazement and his respect—provided only he had the reason of a man in strength or the heart of a child in frankness and simplicity. Yes, in my soul I wish you at my side—in my soul I have prayed that you might feel as I have felt, and do as I have done, when kneeling before the saintly, the angelic Odescalchi,* I renounced her, whom I had too long been obedient to, and promised my faith and love and duty to the Holy Catholic and Apostolic Church of Rome. My heart grows fuller as I write to you—too full for me to know how to direct its utterance. Would to God that we might yet again kneel at the same altar, that you too, reconciled to our common head, might once more pour forth together the sweet alternate Kyrie Eleison, Christe Eleison, with him, who never, never can cease to love and cherish or to hope and pray for you, and who now begs you by every argument of duty and affection to look into the great question."

Two years I spent in Catholic and Protestant Europe; but the great world was not the place to profit by the visions of bright holiness that God had given me glimpses of; and, on returning to our country, the wonderful and wonderfully sweet providence of God placed me, with my little family, in the holy, happy solitude I have alluded to; where helped, no doubt, by the blessedness of sorrow, at the loss of children turned to angels, I have spent never to be forgotten years, in learning more and more the immense revenues of love and consolation, God has placed at the disposal of

* The Prince Charles Odescalchi, Cardinal Vicar of Rome, who has since given up the world and all its honors and become a Jesuit.

his holy Church. For the first time, since my return, and forced by what I consider my children's interest, I have now left this remote and almost unbroken solitude—I have left it to be thus unexpectedly and unpreparedly thrown before one of the largest and most distinguished—but fortunately for me, one of the most courteous and most generous cities that we have to boast of. God grant there be no cause to wish I were still hidden—God grant no word of mine this night spoken may ever rise against me, for offence given to the least of all God's little ones before me—but yet the Church of God is one—and it is the duty of all, who are really Christians at heart, to proclaim this truth; and along with it the still more tremendous one, that out of that Church there is no valid hope of any man's salvation.* It is the duty of all to proclaim the evil, that the remedy may be sought.—It is the duty of all to take their share of responsibility, and act upon it. But here it is impossible for me to express myself, as well in my own words, as I can in the words of one of the writers of the Church of England, I have so often alluded to.

"We should all recollect, that a restoration of intercommunion with other Churches is, in a certain sense, in the power of individuals. Every one who desires unity, who prays for it, who endeavors to further it, who witnesses for it, who behaves Christianly towards the members of Churches alienated from us, who is at amity with them, (saving his duty to his own communion and the truth itself) who tries to edify them, while he edifies himself, and his own people, may surely be considered, as far as he himself is concerned, as breaking down the middle wall of division, and renewing the ancient bonds of unity and concord, by the power of Charity. Charity can do all things for us; Charity is at once a spirit of zeal and of peace; by Charity we shall faithfully protest against what our private judgment warrants us in condemning in others; and by Charity we have it in our own hands, let all men oppose us, to restore in our own circle the intercommunion of the Churches."†

* The sentence referred to, though theologically accurate, must be understood with the limitations attached to it by Catholic divines and the holy Fathers, who, to quote the language of Bishop Milner—"at the same time that they strictly insist on the necessity of adhering to the doctrine and Communion of the Catholic Church, make an express exception in favor of what is termed *invincible ignorance*, which occurs, when persons out of the true Church are sincerely and firmly resolved, in spite of all worldly allurements, or opposition, to enter into it, if they could find it out, and when they use their best endeavors for this purpose. This exception, in favor of the invincibly ignorant, is made by St. Austin who so strictly insists on the general rule. His words are these: 'The Apostle has told us *to reject a man that is a heretic:* but those who defend a false opinion, without pertinacious obstinacy, especially if they have not themselves invented it, but have derived it from their parents, and who seek the truth with anxious solicitude, being sincerely disposed to renounce their error as soon as they discover it, such persons are not to be deemed heretics.' Our great controvertist, Bellarmine, asserts, that such Christians, 'in virtue of the disposition of their hearts, belong to the Catholic Church.'

"Who the individuals, exteriorly of other communions, but by the sincerity of their dispositions, belonging to the Catholic Church, who, and in what numbers they are, it is for the Searcher of hearts, our future Judge, alone to determine: far be it from me, and from every other Catholic, to 'deal damnation' on any person in particular: still thus much, on the grounds already stated, I am bound, not only in truth, but also in charity, to say and to proclaim, that nothing short of the sincere disposition in question, and the actual use of such means as Providence respectively affords for discovering the true Church to those who are out of it, can secure their salvation; to say nothing of the Catholic sacraments and other helps for this purpose, of which such persons are necessarily deprived.

"I just mentioned the virtue of charity; and I must here add, that on no one point are latitudinarians and genuine Catholics more at variance than upon this. The former consider themselves charitable, in proportion as they pretend to open the gate of heaven to a greater number of religionists of various descriptions: but, unfortunately, *they are not possessed of the keys of that gate;* and when they fancy they have opened the gate as wide as possible, *it still remains as narrow*, and *the way to it as strait*, as our Saviour describes these to be in the gospel, (Matt. vii. 14). Thus they lull men into a fatal indifference about the truths of Revelation, and a false security as to their salvation. Genuine Catholics, on the other hand, are persuaded, that as there is but *one God, one faith, one baptism*, (Ephes. iv. 5), so there is but ONE SHEEPFOLD, namely, ONE CHURCH, hence they omit no opportunity of alarming their wandering brethren of the danger they are in, and of bringing them into this *one fold of the one Shepherd*, (John x. 16). To form a right judgment in this case, we need but ask, is it charitable or uncharitable in the physician, to warn his patient of his danger in eating unwholesome food?"*—ED.

† British Critic, for July 1841, p. 134.

* End of Controversy. Letter 18th.

But to act, there must be a plan; and what is the plan I would recommend? Simply the plan I followed for myself—to seek to know the Catholic faith from authoritative sources—from her Councils in their Canons and decrees—and to seek to know their morality from the books of devotion, such as her St. Augustines and à Kempises—and from the lives of her great saints, as truly painted by those who were duly fitted for the task; and, above all, to do so in the spirit of meekness, and peace-making Charity—and may I venture to add one single further means, recommended by our brethren of the Church of England, the use of some little daily prayer, for the express purpose of imploring of God the hastening on of this happy consummation.

It is in vain to think the work of our conversion, or that of others, is to be gained, without pains and efforts—and I will not deny that I look forward, with more sanguine hope, to the piety of Protestant Episcopalians in England, than in this country. Many, as you know, have already entered into the house of unity, without waiting for the Church of England; and the beautiful little collection of prayers for unity, printed at Oxford, is a proof of the sincere desire of those who remain, that all should soon be one. Let England, with her weight of influence, the learned and pious of her clergy, put forward a little longer their efforts—and persevere a little longer in her fervent prayers—and we shall see her—to use the language of one of the most beautiful writers among the divines of Oxford—"taking the lead in the return of her sister Churches, to the reverential faith of other ages—to that high, and holy, and self-denying spirit of devotion and charity, which visibly embodied itself of old in our Cathedrals, and our Abbeys; but which has, alas, been far from impressing such clear traces of its influence, on any portion of the Church, in more recent times."*

Let once more that mother country enter into the arms of Rome, the great head and mother of all that is Christian, Catholic, and holy in the world, and just so surely will she lead after her, not only the sister Churches of Europe—not only this country—the Reuben of her children, her first-born and her strength, but all the millions of her adopted families. Quando, heu Quando! Deus meus ne tardaveris. Send forth thy spirit, O my God, and let the face of the earth be created anew. O glorious, O venerable, O holy Church! whose saints are sages, whose sages are apostles, whose apostles are martyrs, whose princes are the humble! O beautiful Church, whose poetry is divine, whose music is angelical, whose painting is inspired, whose architecture is inimitable! Rise up, O shepherd of this flock of ages; rise up, O head and leader of the hosts of God on earth; rise up, O bishop of the Churches of Rome and of the world, call around thee some few honored from among thy multitudes; show to those who know thee not, and are proud because they know thee not, show them thy Great Gregories, thy great Augustines, thy great Aquins, thy Benedicts, and thy Loyolas; show to them thy Anthonies and thy Xaviers, thy Edwards and thy Charlemagnes, thy Catharines and thy Clares; show them thy Dantes, thy Angelicos, thy Raphaels, and show them those whose names we know not, but whose works are superhuman in science, in beauty, and in majesty. Show thyself to them, O St. Peter the fisherman of Galilee; founder of an eternal dynasty, father of an eternal philosophy, master of the great masters in all the arts noble. Show thyself to them, O thou rock Catholic, that all who would have their works to stand may build on thee. Show thyself to them, O thou shepherd Catholic, that all who would be folded with the flock of Christ may flee to thee. Show thyself to all the world, that all the world may become Catholic in wisdom, Catholic in science, Catholic in faith; that the beauties and the miracles of Rome may be seen every where; that the minsters of England may be multiplied in both the Indies; that thy schools may be ubiquitary, and their scholars once more be armies. Rise up, O glorious Vicar of God! not in anger, but in power. Smite not, but pity. Remember thy own unfaithfulness; and pray for those who have not followed thy repentance. Pray for

* British Critic for July, 1841, p. 160.

our country, pray for the dear islands of our fathers, pray for our offspring, that the people whose habitations the daylight never dies upon, the music of whose language is breathed by all the winds, may become dwellers in the tabernacles of holiness, and chaunt thy hallowed liturgy, and the name of Jesus, with the sun that never sets.

PROGRESS AND PROSPECTS OF CATHOLICITY.*

Six Historical Lectures on the Reformation in England, by the Rev. J. Waterworth. Philadelphia, M. Fithian.

THESE Lectures are from the pen of an English clergyman, educated, we believe, chiefly at Rome, and the author of several works appertaining to the history, faith, or doctrines of the Catholic Church. The present work has been pronounced by competent judges the best compilation of the kind that has as yet appeared. To produce such a history, rather than give his own views or reflections upon the memorable revolution of the sixteenth century, appears, indeed, to have been the author's principal design. With wonderful patience and learning he has woven together the various acknowledgments, concessions, and testimonies regarding the real origin and character of the "Reformation," scattered through a host of Protestant writers, and thus, from their own lips, extorted unimpeachable evidence that the so called "Reformation" never was, never could have been the work of God.

The names of Heylin, Soames, Burnet, Camden, Strype, Dugdale, Tanner, Godwin, Ellis, Herbert, Foxe, Collier, Baker, Wordsworth, Holinshed, Hume, Tytler, Mackintosh, and Hallam load his pages, prove his research in the preparation of these lectures, and afford at the same time no slight argument of the author's willingness to give the "Reformation" the advantage of having its history told by its own advocates or friends. The reader is already aware that many, if not all of these names, rank among the most distinguished historical writers that England has produced. The effect of their united testimony upon the sincere inquirer after truth is such as might be expected. And if ever Mr. Waterworth should cast his eye over these lines, it will afford him unmingled pleasure to know that it is the impression produced upon such an inquirer that has led to the speedy republication of his book on this side of the Atlantic in its present permanent form.

A late writer has observed of the times in which we live, "Never, since the era of what is called the 'Reformation,' has the controversy between Protestantism and Catholicism assumed so interesting a complexion; never has it come so home to every breast; never was it so imperative on each individual to make a decision as to his own line of conduct!"*

Since these words were written, scarcely a week of years has passed away, and the evidences of their truth have accumulated on every side. Judging from the general tone of language and sentiment that pervaded society within the recollection of some now living, few could have anticipated the change in both which we this day behold; which no attentive observer of the times can fail to perceive. The heart of the Catholic leaps within him at the brightening prospect; and as he contemplates the possibility of the near approach of that day when the mother Church of Christendom shall again fold to her bosom her long estranged children, Heaven will forgive him if a prayer escape his lips that he may not close his eyes in death before he hath seen the salvation of Israel.

* Introduction to the American edition of Historical Lectures.

* Manzoni's Vindication, &c., preface, p. xvii.

We are not of that number, if, indeed, there be any such, who are inclined to set an extravagant value upon the tokens of love, the marks of respect, the signs of repentance, in their deportment towards the Catholic Church, which distinguish the men of the present, from the generation that has gone before them. Our convictions of her divine origin and mission are, we trust, too deeply seated to be much influenced in her regard, by either the smiles of the world or the frowns of hell.

As amid the ever-changing scenes of this earth—the fall of empires, the rise of states—the Church steadfastly looks on the face of her Christ, we read on her sad, but immortal brow, her past eventful history, her future destiny. The life of her Divine Spouse is the type of her own. His mortal course was not one of unmingled joy, of unclouded glory. The brightness of Thabor was soon followed by the gloom of Calvary; and this, again, by the splendors of Olivet. Deeply, indeed, did he drink of the torrent in the way, before he lifted his head in the kingdom of his Father. Such, too, is the destiny of his Church. She has her ages of tribulation; she has her years of honor and glory; these, again, to be succeeded by, perchance, darker ages of sorrow than any she has yet endured, until she is summoned to the last struggle and the last triumph that shall close her earthly career.

With these convictions of the indefectibility of the Church of God—that Church of which a thousand years ago an intrepid bishop said, "We confess one, and only one Catholic and Apostolic Church, never to be overcome"*—do we therefore suppose we may disregard, as of no account, the homage which from time to time her very adversaries love to offer her? Far from it. These testimonials have their permanent value. They may be likened to so many grains of gold which the stream of time, as it rolls on to the ocean of eternity, throws up from its troubled waters; and he who stoops to gather them, to make an offering of them afterwards upon the shrine of Truth, has not toiled in vain.

* Μιαν και μονην καθολικην την αποστολικην εκκλησιαν ακαθαιρετον μεν αω. St. Alexander of Alexandria. Ep. apud Theodoret, Hist. Eccl., l. i. c. iv.

Within the last few years so many such evidences of improved feeling, of actual good will among the ranks of our separated brethren; so many testimonials to the beauty, majesty, and worth of our everlasting Church, have come under our observation, that we are almost at a loss what gem to choose, to deck therewith the feet of her whose steps are beautiful upon the mountains, bringing good tidings, preaching peace. We take one from a native writer. He is speaking of the efforts made by the Church to civilize mankind more immediately through the influence of her religious institutions; to infuse into the heart of society a gentler, a holier, a more spiritual life than it had hitherto possessed; and thus eloquently, truthfully, does he discourse:

"In this sphere it labored with untiring zeal and perseverance from the first century to the fifteenth, and successfully laid the foundations of all that society now is. During the greater part of that period, by means of its superior intelligence and virtue, it ruled the state, modified its action, and compelled its administrators to consult the rights of man, by protecting the poor, the feeble, and the defenceless. It is not easy to estimate the astonishing progress it effected for civilization, during that long period, called by narrow-minded and bigoted Protestant historians, the dark ages. Never before had such labors been performed for humanity. Never before had there been such an immense body, as the Christian clergy, animated by a common spirit, and directed by a common will and intelligence, to the cultivation and growth of the moral virtues and the arts of peace. Then was tamed the wild barbarian, and the savage heart made to yield to the humanizing influences of tenderness, gentleness, meekness, humility, and love; then imperial crown and royal sceptre paled before the crosier; and the representative of Him who had lived, and toiled, and preached, and suffered, and died in obscurity, in poverty, and disgrace, was exalted; and made himself felt in the palace and in the cottage, in the court and the camp; striking terror into the rich and noble, and pouring the oil and wine of consolation into the bruised heart of the poor and the friendless.

"Wrong, wrong have they been who have complained that kings and emperors were subject to the spiritual head of Christendom. It was well for man that there was a power above the brutal tyrants called emperors, kings, and barons, who rode rough-shod over the humble peasant and artisan; well that there was a power, even on earth, that could touch their cold and atheistical hearts, and make them tremble as the veriest slave. The heart of humanity leaps with joy when a murderous Henry is scourged at the tomb of Thomas à Becket; or when another Henry waits barefoot, shivering with cold and hunger for days, at the door of the Vatican; or when a Pope grinds his foot into the neck of a Frederick Barbarossa.

"Aristocratic Protestantism — which has never dared enforce its discipline on royalty or nobility—may weep over the exercise of such power; but it is to the existence and exercise of such power that the people owe their existence, and the doctrine of man's equality to man its progress.

"All that the Church has really done for humanity was done during what are termed the dark ages. It then laid the foundations of modern civilization, breathed into it its humane and gentle spirit, and animated it for an uninterrupted career of peaceful conquest. It was then it established schools and universities, founded scholarships, and prepared for a system of universal education. It emancipated the slave, declared all men equal before God, raised the barefooted friar to the throne of Christendom, and made the rich sinner disgorge his misbegotten wealth to feed the poor he had robbed, and to serve the interests of humanity. Children, as we are, of what is called the 'Reformation,' and which was nothing but a rebellion against the Church, and the establishment of an insurrectionary government, we are too prone to forget the benefits of the Church; and, casting a veil over its struggles and its labors of love, we would fain make it appear that there was no light in the world till Protestantism was born, and nothing done for humanity till a German monk dared burn the papal bull. But all that has been done since is but the necessary development of what was done before. He is an undutiful son who curses his own mother, and no good can come of him."*

From writers professing the most widely diverging creeds, we might cite passages of similar tone and tendency to fill a volume; to meet almost every objection that has been raised against the usages, doctrines, or rites of the Catholic Church. Whatever may be the last result of this singular state of transition, in which a considerable portion of those who sway the public mind appear at this moment to be, this much is evident: we should do nothing, we should say nothing to chill this growing love; to turn aside, even for a moment, this current of holier thoughts which appears to be gently wafting on some noble spirits to the peaceful haven of Catholicity. Not by taunts and ridicule, not in strife and envy, not by bitterness and reviling, can we ever hope to reunite the broken links of that golden chain which once bound the nations of Christendom to the chair of Peter, and to the throne of God. If our holy faith is ever to receive that development, on this vast continent, which passing events seem to foreshadow, and which some impartial observers have even predicted for it, the memorable conquest will be won by the arms and in the spirit of those humble men—the almost forgotten apostles of our western world—who, long before the soldier or the trader had crossed the Alleghanies, "pressed on from lake to lake, and from river to river, unresting; and with a power that no other Christians have exhibited, to win to the faith of Christ the warlike Miamis, and the luxurious Illinois." Blessed are the meek, *for they shall possess the land*, are words of the Son of God; and his followers should not forget them. In meekness and humility, long suffering, patience, fortitude—love, even for those who revile, and calumniate, and persecute us, we shall more certainly triumph over present and future opposition, than by all the means that human wisdom, wealth, learning, and power could array in our support. Far be it from us to undervalue such auxiliaries; but, generally speaking, these are not the arms of God. "For the weak things of this world hath God chosen to

* Boston Quarterly Review, No. xvii., January, 1842, p. 13, 14.

confound the strong: and the base things of the world, and the things that are contemptible hath God chosen, and things that are not, that he might bring to nought things that are: that no flesh should glory in his sight."*

Almost without such temporal means, and with infinitely greater difficulties to surmount, the Church hath conquered one world: and why not another?—a world, too, which by the holiest ties she might justly call her own. A Catholic first discovered it; and planted the cross, the never-rejected symbol of our faith, upon its virgin shores. Another Catholic gave it its name. Catholic missionaries first evangelized it. Catholic martyrs first watered its soil with their blood. A Catholic monk first taught beneath its sky that all men were brethren; that the master and his slave were equal before God. Catholics first proclaimed among its unfettered sons the glorious law of civil and religious liberty. And at this hour, (in the words of the philosophic De Tocqueville),† "America, the most democratic country in the world, is also, according to reports worthy of belief, the country in which the Roman Catholic religion makes most progress."

Nor are the reasons assigned for the fact by this profound investigator of our institutions, irrelevant to our present purpose, or unworthy the attention of every freeman.

"Equality inclines men to wish to form their own opinions; but, on the other hand, it imbues them with the taste and the idea of unity, simplicity, and impartiality in the power which governs society. Men living in democratic ages are, therefore, very prone to shake off all religious authority; but if they consent to subject themselves to any authority of this kind, they choose at least that it should be single and uniform. Religious powers not radiating from a common centre are naturally repugnant to their minds; and they almost as readily conceive that there should be no religion, as that there should be several. . . . . The men of our days are naturally little disposed to believe; but, as soon as they have any religion, they immediately find in themselves a latent propensity which urges them on towards Catholicism. Many of the doctrines and practices of the Roman Church astonish them; but they feel a secret admiration for its discipline, and its great unity attracts them. . . . . One of the most ordinary weaknesses of the human intellect is to seek to reconcile contrary principles, and to purchase peace at the expense of logic. Thus there have ever been, and will ever be, men who, after submitting some portion of their religious belief to the principle of authority, will seek to exempt several other parts of their faith from its influence, and to keep their minds floating at random between liberty and obedience. But I am inclined to believe that the number of these thinkers will be less in democratic than in other ages; and that our posterity will tend more and more to a single division into two parts—some relinquishing Christianity entirely, and others returning to the bosom of the Church of Rome."*

With such a prospect before us, have we not cause for hope? Have we not cause for humble joy, such as thrilled the souls of the holy men of old, who "died according to faith, not having received the promises, but beholding them *afar off*, and saluting them, and confessing that they were pilgrims and strangers on earth?"† Is it not the hour for us to lift our hearts with a still more earnest prayer to Him "who sendeth knowledge as the light: who filleth up wisdom as the Phison: and as the Tigris in the days of the new fruits: who maketh understanding to abound as the Euphrates: who multiplieth it as the Jordan in the time of harvest;‡ that he would gather together the tribes of Jacob; that they may know there is no God besides thee: that he would hasten the time, and remember the end, that we may declare his wonderful works?"§

Profoundly significant, full of mystic beauty and maternal love, is that ordinance of the Church which prescribes to her ministers to pray, as the sun marks the sixth hour of the day:

* 1 Cor. i. 27—29.

† Democracy in America, by Alexis De Tocqueville. Vol. iii., chap. vi., p. 54. London edit.

* Democracy in America, vol. iii., chap. vi., p. 55, 56, Lond. edit.

† Heb. xi. 13. ‡ Eccl. xxiv. 35—37.

§ Eccl. xxxvi. 10—13.

Mary's Virgin! whose mercies e'er impart
A solace to the broken heart,
Mother of mercy! hear my cry;
Refuge of sinners! to thee I fly.

When night rolls her shadows and lowering sky
O'er joys which we fancy too holy to die,—
When religion withdraws from the rapturing view
Her glorious visions of sun-tinted hue,—
When hope on the quicksand her promise has traced,
Then rears her own tomb on the desolate waste,—
Bright star of the morning! look forth on the gloom,
And raise by thy splendor those hopes from the tomb.

Bless'd Virgin! whose mercies e'er impart
A solace to the stricken heart,
Mother of mercy! hear my cry;
Refuge of sinners! to thee I fly.

GONZALEZ.

THE WOODEN CROSS.

BY C. SCHMID.

Translated from the French.

CHAPTER XI.

The good Family.

TWO hours had already elapsed since Sophia prepared herself to depart. But before returning to the village in which she lived, she repaired to the church, and knelt upon the steps of the same chapel, where a long time before, the Lord had heard her prayers, and given her the protection of Madam de Linden. There, at the foot of the same altar, she offered to her heavenly Father the pious homage of her lively and profound gratitude. She took the greatest pleasure in thanking the Almighty; she offered up a fervent prayer for her fond husband, her beloved children, for the souls of her benefactress and virtuous parents, and her heart inflamed with a holy love, suggested to her new acts of thanksgiving.

It was only on going out of the church that she perceived she had remained there a long time; three o'clock was striking as she descended the high steps of the gothic edifice. She had to walk several leagues to the village. Night would overtake her on the road, and as the report had spread throughout the town that she had come to sell some diamonds, the price of which she now had in her possession, she was afraid of being attacked and robbed on the way.

To wait till the next day was more prudent, without doubt; but what uneasiness would it give her husband, if he did not see her return in the evening or during the night? This thought troubled her exceedingly. She would have taken a carriage; but this hired for herself alone and for only one place, would have cost a great deal; it would have been necessary to break the thousand crowns, and the merciless Gaspard had demanded the whole amount; not a farthing less. Moreover, the purchases made before the threats of that man, had drained their purse; and their business, diminished since that time, had scarcely sufficed for the moderate wants of the family.

Poor Sophia, half dead with fear, was then obliged to set out on foot, concealing as well as she could the money which she carried, and which her husband was to pay to Gaspard the next day under pain of losing all they were worth.

Sophia set out then; she walked at a rapid pace; soon she was without the gates of the town and had passed the first, then the second

village; her own was the third one on the road. She had a good league to go, and it was already dark night.

Every traveller that she met made her tremble; she prayed in journeying on, and recommended herself to the divine protection, which gave her fresh courage; but her strength, exhausted by too long and too hurried a journey, seemed ready to forsake her, when she had the happiness of recognizing the voice of a stout and honest countryman, her neighbor, who, returning home in his empty cart, was driving away dull care by singing a canticle. She hailed him, was recognized, and at his invitation entered the vehicle.

The good peasant who was acquainted with the state of their affairs, wishing to shorten the disquiet of her husband William, set his horse in a trot, and before long they were at the village. There Sophia got out, and took a little lane which led straight to the house.

She ran, she seemed to fly, and she accused herself of tardiness, so much she longed to cheer her family and to deliver the thousand crowns to her husband. This thought prevented her from noticing any thing. On arriving at her house, she was surprised to find the door open at so late an hour; but her astonishment was redoubled on seeing Gaspard stretched upon a bench, his face pale and wan, his eye sad and mournful, his countenance inundated with tears, his clothes scorched and covered with mud. Every thing in him bespoke dejection and despair. Sometimes deep sighs escaped his breast, tears burst forth from his starting eyes, and his hands were clinched; sometimes he uttered a smothered cry, and every limb was subject to violent contractions.

William, the good William, having in vain sought to calm him, knew not what to say to him, but remained near to watch him (for they feared lest he might put an end to his life), and to seize the first opportunity when his heart entirely abandoned to grief might be prepared to receive the consolations of religion.

Frederick was standing at a few paces from him. This amiable and sensible child, who had not yet seen the frightful effect of despair upon souls which impiety left without a stay in misfortune, looked upon Gaspard, and penetrated *with a generous* compassion for this enemy of his family, wept on seeing him weep, and in secret prayed God to pardon him, to console him, and to make him better.

Little Theresa, as good but less courageous, stood behind a chair in the farthest corner of the room; thence she looked first at Gaspard, then at her father and brother. She was terribly afraid of Gaspard; at the least motion he made, she trembled all over; frequently she called, at one time Frederick, at another her father, but so low that neither the one nor the other could hear her.

Such was the picture presented to Sophia's view, when she entered; she was going to speak to her husband, when he, placing his finger upon his mouth, signified to her that it was necessary to keep silence; Frederick ran to catch her hand, and Theresa gliding along the wall, hid herself in her mother's dress.

A moment after, a peasant named Thomas entered. He was a good hearted man, but coarse and rude, who knew not how to treat the wicked even in their misfortunes. He also, like William, was wet and scorched from head to foot. "Well," cried he, in a rough, harsh tone, "does he begin to be quiet, that Gaspard who is sensible to no one's misfortunes but his own."

"Silence!" replied William, "have respect for his sorrow."

"Has he respected yours and that of your family which is a hundred times better than he?" answered Thomas in the same tone. "No. And, why should I treat him better than he has treated you? He has been hard-hearted towards his neighbor; he has"....

"It is no reason," interrupted William, "to be so towards him. He has sinned"....

"Yes, yes," exclaimed Thomas, roughly, "he has sinned, and God has punished him for it; he wished to take away your goods, and God has deprived him of his own."

"And God will punish us in our turn," said William, "if we imitate his fault by rendering him evil for evil. The law of our Divine Redeemer requires us to be compassionate and kind even towards our enemies."

At this moment, the wife of Thomas, named Margaret, as kind and gentle as her husband was rash and hasty, appeared on the threshold of the door. She was the best friend of Sophia.

Sophia holding her two children by the hand, went before her, led her into the garden, and asked her what had happened during her absence.

Margaret recounted it to her in a few words, and then both returned into the shop in order to appease the rough humor of Thomas, and to assist William in consoling Gaspard, whose covetous and pitiless disposition displeased them greatly, but whose misfortune deeply afflicted their generous souls.

Before relating what had happened, we will give an outline of the conduct and virtues of William's family.

All the village loved this charming family. The father and mother were so polite, so good, so honest in their little business, their piety was so true and great, they appeared so happy when they could oblige, that they were beloved and esteemed by all. Gaspard himself preferred them to his oldest neighbors, and would have loved them, if his hard and avaricious heart could have loved any thing but money. Was there a difficulty to settle, were some friends at variance to be reconciled, some enemies to disarm, all applied to William. He spoke with so much reason and mildness, that they listened to him, and separated after embracing. Did trouble and discord enter some family, the wife and children came in tears to tell their sorrows to Sophia. Sophia reasoned with the wife, William went to find the husband, and soon by their good counsels and pious remonstrances, peace and concord were restored.

"Remember, my friend," William was accustomed to say, "it is necessary in every circumstance that each party should make some sacrifice to obtain or preserve peace; heaven does not give it at any other price. I am happy in the midst of my family, because my wife, brought up by a prudent and pious lady, has profited by her Christian lessons; but it would be useless for my wife to be reasonable, were I not a little so myself, we could not live in concert and unanimity; for reason and unreasonableness cannot agree. If I have a little share of sense and reason, it is because in my childhood my good old father accustomed me to desire nothing that was not just, and to make my happiness consist in procuring that of the persons with whom I lived.

"I reap at present the fruit of the education which my father gave me; I am a happy husband, because I was a docile and obedient child, because my father, and God who blessed his endeavors, gave me a mild and sweet humor with a pacific temper; I do not fall out with my wife, because when a boy I did not quarrel with my young companions, which my father would not have allowed. Instead of grumbling, I reason, because instead of disputing long ago with my comrades, I sought to convince them by the arguments of my age, and instead of fighting or being angry when we could not agree, I used to say: 'Very well; let us go and ask our fathers.'

"Do the same: do not contend, be not angry, but reason, and yield when this only is possible: he who yields is often the most wise and the most to be esteemed; consult also some virtuous and prudent person."

Sophia spoke thus to the wife: "My dear neighbor, when God drove our first parents from the terrestrial paradise, he said to Eve: *Thou shalt be under thy husband's power.* This law imposed by the divine will on the mother of the human race, is extended to her farthest descendant; we ought then to be entirely and always submissive to our husbands; such is the command of God.

"Our husbands ought to be just, good and kind; if they are not sufficiently so, God has always a thousand means of correcting them; and when he does not do so, it is without doubt to try us, and correct our own defects. Our first duty is to be resigned. Believe me, rarely is a husband dissatisfied and passionate when his wife is attentive, obliging and submissive; rarely is his anger lasting when the companion of his toils, instead of being peevish and contentious, shows herself mild and docile. And if he was not reasonable before, he becomes so when she knows how to keep silent, or to speak with tenderness, mildness and affection. It is true, that this supposes in the wife many good qualities, but she would have acquired them in her childhood if she had profited by her mother's advice. A pious daughter, accustomed to have no other will than that of her parents, to respect them, to love them, to obey them, to serve them with

promptitude even when they are impatient or unjust, will be, without doubt, happy in her family when married, for she will only have to be to her husband what she was to her parents. Be then with your husband as you were with your father, and your husband will entertain for you the tenderness and kindness of a father."

Had they some difficulty in their affairs? it was still to William and Sophia that they applied. William would say: "We are neither lawyers nor judges, we are not acquainted with the laws." "It is all the same," answered the peasants, who reposed a just confidence in the uprightness and integrity of this pious couple, "judge according to your conscience, and we will abide by your decision, and remain good friends, whilst the strifes of starving pettifoggers would ruin and embroil us for our whole life."

Then the two parties laid open their claims, afterwards William and Sophia having consulted together, pronounced sentence with their natural equity, deciding the cause in favor of him who had the right, encouraging and consoling him who had lost his suit, and very frequently dividing the disputed object between the contending parties according to the claim of each, and sending away the two adversaries, if not equally satisfied, at least equally convinced of the good will and impartiality of the arbiters.

For a long time, their country neighbors wanted no other judges: William and Sophia, respected, beloved, and dispensing justice to their equals, who never carried their decisions before another tribunal, seemed the true lords of the village, and they were indebted for all this to their wisdom and virtues.

Their children enjoyed the same advantages among the children of the country. Frederick settled all differences, and the little boys who saw him praised and caressed by their parents, were stimulated to follow his example. He was permitted to enter every house, and to go into every garden; he was invited by all, every place was as his own home, because it had been remarked that he took nothing without permission, and that for all the world he would not have plucked a flower nor pocketed a fruit lying upon the ground, or even half rotten; although all listened to him with pleasure, because he spoke with judgment, and always with politeness and diffidence; he avoided mixing in every kind of conversation; he never interrupted any body; if he put questions, it was for the sake of information; when any one questioned him, his answers, made with an air of modesty, were short and frank. Did he see some one of his companions wanting in respect to an old man, or refusing a poor beggar, his heart was afflicted, he sweetly reprehended his young friend, engaged him to repair his fault, and helped him to console the offended person. The least animal, the vilest insect, ill-treated by a heedless fellow, excited his compassion. "These are, like us," said he, "the works of God. God has created animals for the use of man; let us make use of them then according to our wants and their nature; but it is a sin to do them harm uselessly; and, besides, mamma and papa have often said that a child who takes pleasure in torturing animals, or even in seeing them suffer, accustoms himself to cruelty, and ends by becoming wicked, even towards his fellow creatures, and that there are many robbers and murderers who have commenced by robbing birds' nests and torturing flies.

If, in playing with Frederick, a child found either a piece of money, a knife, or any thing else, and believed himself the lawful owner of it because he had found it, Frederick endeavored to undeceive him. "If some one had given it to you, or if you had bought it, it would be yours," said he; "but you have neither received nor bought it. If it were you who had lost it, you would be very glad if the finder returned it to you; and if some one told you, 'it is mine, since I found it,' you would answer such a one, if you continue to keep it you are a rogue. Now, do you wish to be a rogue? if so, we can no longer be companions. Do you wish to be an upright and honest boy, come with me to your father, we will put in his hands what you have found, he will keep it to restore it to the owner, and we will tell it to all that we meet."

When any one wished to punish a child, he told him: "You shall not play with Frederick you are not good enough;" and this threat alone was almost always sufficient. It is need

less to say Frederick was never absent from school without necessity, and that there he was always docile and attentive.

Theresa, being younger, was more fond of play; and although she was not handsome, she was the most amiable and sensible little girl in the village. When her mamma told her to do something, she strictly obeyed, and nothing could induce her to violate the order of her parents.

Chapter XII.

The meetings on Sunday.

It was especially on Sundays and festivals that all admired this good and simple family. A little before the hour of High Mass, William locked up the house; the father, mother and children, dressed in their finest clothes, directed their steps towards the little church. The father and mother carrying their prayer books, went arm in arm; whilst a few steps before them, the children, holding each other by the hand, walked with a cheerful, but modest air. Frederick had a large book; Theresa had a smaller one, composed of about fifty leaves and containing some simple prayers which she knew nearly by heart. A sweet and pious serenity lighted up the countenances of the parents; a kind of gravity mixed with joy, gave to the children an appearance of happiness which all remarked with pleasure.

On the way, the country people saluted William and Sophia, and the little boys and girls paid the same compliment to Frederick and Theresa. They entered the church, where these pious children were penetrated with the most religious feelings. They placed themselves before their father and mother, and prayed with fervor, thinking only of God, and of the Holy Sacrifice about to be offered. They were never seen looking about to the right and left at the least noise; they heard nothing but the sacred music, saw nothing but the priest, the altar, and the image of the Saviour.

When divine service was over, they stopped some time on a spot shaded by an old oak, surrounded with benches, where the old men of the village were used to sit and hold their domestic councils. These venerable persons chose this moment, when they were filled with pious sentiments awakened by the august Sacrifice and the sermon of their venerated pastor, to settle their family affairs. It was especially there that William and Sophia consulted with them, and heard their honest opinions. In the meantime, the most virtuous among the children walked with Frederick, relating the emotions which they had experienced in the house of God, and the good resolutions which the holy words of their pastor had suggested to them.

When the conversation of the old folks was ended, Sophia called Frederick, who came with his little comrades; and the good mother, who was very careful lest her son should have corrupt acquaintances, said to him:

"My boy, this is a good and docile child; you may without fear associate with him; but that one has such a fault, take care not to imitate him, and if he does not correct himself, keep aloof from him; for, whoever frequents wicked company will become wicked himself."

It grieved the child alluded to, to be thus publicly reproved by a woman so much respected as Sophia; he promised with tears to use all his efforts to correct his fault, and never to fall into it again. Sophia encouraged him with the tenderness of a mother, all his little companions, moved by his example, made noble resolutions: one promised not to be disobedient any more; another not to be lazy; a third that he would not tell lies, a fourth repented of his propensity to stinginess; a fifth renounced his gluttony; in fine, each one resolved to correct his principal failing and begged his young friends, but especially Frederick, to remind him during the week whenever he violated his promise. Then these amiable children ran to their relations, and said with all simplicity: "Mamma, I have promised such a thing to the good Sophia and my little playmates!" The parents listened to them, smiling with joy, and encouraged them to keep their word.

The following Sunday, at the same place, after Mass, they met again in presence of their parents, each spoke in his turn, and said: "Last Sunday, I made such a promise."—"Have you kept it faithfully?" the parents would

ask. "Yes, mamma,—yes, papa,"—would he answer, if he had really been faithful; in which case they heard, among this young assembly, a murmur of approbation which testified the truth of the assertion; all rejoiced at the success of one another, and no one showed the least mark of jealousy.

When the promise had not been entirely kept, the little fellow hung his head, and answered nothing; for he did not wish to tell a lie, and his blushing and contrite appearance sufficiently expressed his misfortune and repentance. All his good companions were affected at his sadness, and told one another, in a tone loud enough to be heard by their parents, whatever might extenuate the fault of their comrade.

It was thus that the good Sophia founded, without thinking of it, those Sunday meetings which became a school of wisdom and virtue for all the youth of the village. Often the good pastor, after having laid aside his sacred vestments, came to assist at these interesting assemblies, and to join his pious exhortations to the prudent admonitions of the parents. The presence of this venerable minister of God, whose locks were white as snow, whose soul was tender as his countenance was expressive of peace and benevolence, gave to this domestic council convened before the house of the Lord, a more grave and imposing character. The children redoubled their attention, and in presence of this worthy old man who had administered to them the sacrament of Baptism, and to whom they had frequently laid open their youthful souls, they felt themselves penetrated with love and respect, and with a strong desire of becoming better.

In the midst of these villagers of both sexes and of every age, who respected him for his pure and profound piety and his exemplary virtues, looking upon him as a saint and cherishing him as a father, the good pastor, now almost four-score years of age, resembled the patriarchs mentioned in the Bible. In looking at him, you would have thought that you saw Abraham, Isaac or Jacob, surrounded by his children and his children's children.

Thanks to those Sunday meetings, the little boys and girls of the village had soon lost all the defects with which they had to reproach themselves till then; it was a universal gratification, a real family rejoicing, when, presenting themselves one by one before their father and mother, each of the children came with a modest confidence to say, looking around upon the circle of his comrades as if to call them to witness: "Yes, dear papa, yes, dear mamma, I have kept my promise, at least I believe so."

When all had thus answered, and this testimony had been confirmed by the approbation of all the young persons present, by that of the esteemed schoolmaster, by the joyous countenance of the parents, and especially by a short discourse of the pastor who knew the consciences of his youthful parishioners, the children yielding to a transport of joy, began to clap their hands and congratulate each other. The parents, out of respect for the good pastor, wished at first to repress so natural an emotion, but the worthy father said to them: "Let them go on: this joy is fraternal and virtuous, the powers of heaven partake in it. If one child only corrects himself of one single fault, the angels rejoice at it in heaven; what then must be their joy when all the children of a village correct themselves of their defects! Let them congratulate one another with the candor and simplicity of their age, and join with them yourselves: the approbation of a virtuous father and the kiss of an affectionate mother are here below the sweetest recompense of the virtue of a child."

The parents took the hint. The fathers called their children; the mothers stretched out their arms, and received them to their embrace. The worthy pastor was delighted with so pleasing a spectacle. Tears of affection trickled from his eyes, and in silence he returned thanks to the Almighty for having poured upon this village the treasure of his benedictions.

Suddenly Frederick and Theresa, sent by their mother, approached the pastor; Frederick thus addressed him: "Reverend Father, papa and mamma have sent us to thank you in their name and in the name of all the families here present, for your holy lessons, which have assisted all of us in becoming better. We

you permit us to kiss the venerable hand which has regenerated us by the waters of baptism?"

"Ah, my dear child," replied the pastor, "your virtuous parents have done as much as myself in this favored work of God; I have given admonitions and instruction, they have given advice and example. May the Divine Goodness recompense them and their posterity, in this world and in the next! Embrace me then, dear Frederick, and you also, good little Theresa."

The revered pastor embraced both of them. All the children and parents were watching; Frederick also looked at his little companions, and afterwards at the pastor; then, lowering his eyes, he seemed to be thinking of something which he dared not say.

"My good little friend, I understand you," exclaimed the old man; "you wish me also to embrace your companions. Come, come to my arms; all good children are my children; come and embrace me."

At these words, all their youthful countenances beamed with new joy. To embrace this old man whom they loved so much, and to have merited this recompense by their virtue, what a happiness for these charming children! Their parents, as delighted as themselves, brought them forward, and the venerable pastor pressed them to his bosom, declaring that it was the happiest day of his life.

"But," said Sophia, as they were about to separate, "it is not enough to correct their faults; they ought to think of acquiring virtues. Next Sunday, my dear children, we will see the good works which you will have done; and if our beloved pastor wishes to be your judge, I will make a little present to that one who will be found most worthy."

The pastor approved of the design; several persons also promised to give something to the most deserving. The children appeared delighted with the project, and went away highly pleased with their manner of spending the day.

THE FATHER.

From "Hours of Devotion."

BEFORE nations and empires sprung into existence, the united families that composed them were almost distinct communities within themselves, with each a presiding chief, who was generally the father. After him is named the whole generation. He looks to their support, protection, and happiness. He is the most respected among the number; and, if he commands, he is cheerfully obeyed.

In all ages of the world, and among all people, the father has received a certain degree of respect and veneration. It is a feeling natural to the human breast. The prince shares it in common with the beggar. The family look to him as their representative; he defends their rights and commands their obedience. Every one, therefore, who is invested with this dignity ought not to dishonor it by his unworthiness.

Man, so long as he stands alone in the world, is without restraint, and is concerned only about himself. When he has provided for his own necessities, he has little else to trouble him. When he dislikes his occupation, he quits it. If he take an aversion to his country, he exchanges it for another. With the father it is different. His parental duties bind him fast; yet he attends to them with cheerfulness, for they bring with them a rich reward. His wife, his children, his profession, and his servants, each require his attention. He must be the father, guardian, protector, friend, and adviser of them all. Whatever may oppress or become a burthen to him, he endures with patience. If he is

torn with the thorns of life, he complains not, because there are roses blooming for his wife and children. Without their happiness he is miserable himself. Were he alone, he would fly the injustice of his country, where war and oppression deprive him of his property. But these are nothing to the endearments of a lovely wife or helpless children. He remains faithful to his trust, and sacrifices every thing to their prosperity.

The father is always looked upon with higher respect than he who is unmarried. The world reposes in him a greater degree of confidence. It is enough to know that he has an offspring who look to him for support. This alone recommends him to the attention and indulgence of all.

But the father often lessens his own dignity. He often violates those tender and sacred duties which belong to his station. Thus he becomes an object of the greatest contempt. A man may be unfortunate in the managment of his affairs, public or private, and receive the sympathy of the public; but he who neglects his wife and children, and renders them miserable, has at once dried up the fountains of compassion, and is justly considered a disgrace to society. For if a man know not how to rule his own house, how can he hope to have the respect and confidence of his fellow citizens?

Who is the wise, faithful, and Christian father? He who commands obedience in his family, and encourages industry and devotion to God. These are the pillars of domestic happiness. A father in the midst of his family is as a prince among his people. It is his duty to watch over and see that every one performs his duty with faithfulness and fidelity. Every member of the domestic circle should be well acquainted with the business assigned to him, and be alone answerable for its performance. Where a house is well regulated, the business of the day goes on without interruption. Every one attends to his or her business. A little friendly exhortation or encouragement is all that is requisite to keep every thing in activity. Harsh commands or continued censure will only produce disorder and sullenness.

Where harmony exists, there must be no foolish contradictions; no disputing about trifles; no quarrelling between man and wife; no evil example for children and servants. If the heads of a family cannot agree within themselves, they lose at once the respect which is due to them. Therefore should the father be very careful in the exercise of his domestic duties. He should not publicly differ in opinion from his wife, or contradict her in presence of others. Parents should always furnish a good example, particularly of economy. They should never become despotic; neither should they claim any exemption from the discipline which they may have established for the regulation of their household. Then, upon all occasions, they will be cheerfully obeyed.

A prudent father will always regulate his expenses according to his income. The situation of his affairs will always be well known, so that he may avoid, if necessary, any useless expenditure. The wife prepares for the present, and the husband for the future wants of their family. It is the duty of the latter to provide for his helpmate, should she become a widow; or children, should they become orphans. It is also the province of the father to educate his children, so that they may honor his name, and be a blessing to him in the hour of death. "If any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel." Industry, therefore, is the main pillar of domestic happiness. Without it we cannot acquire that competence which renders life so agreeable.

We should always be useful and active. In a well disciplined house no idler will be found. Each will contribute something to the welfare of the others, be it ever so trifling. The most industrious are the most deserving. He who has faithfully performed his daily labor is always the most contented and cheerful.

The father is the mainspring of all activity in the domestic circle. His duties are the most arduous. He feeds, clothes, and educates his children; he pays his laborers and supports his servants. He must be the first in every difficulty; but he has the consolation of knowing that, by his unwearied diligence,

he has acquired a competency that will place him beyond the reach of want. He keeps his children at some useful occupation that will be advantageous to them in after years. Idleness is infamy for a prince's son, and laziness is the unerring path to poverty.

But where there is labor there must also be recreation and rest. Money will buy the work of hirelings, but not their respect. Only that will be well done that is done with cheerfulness and from inclination. Therefore it is prudent for the head of a family to permit a little gaiety and pleasure at proper seasons among the inmates of his house. It gives them new life and animation.

It is only when the father has obtained the confidence and esteem of the individual members of his family (and how easily it is to be won), that he can expect entire and willing obedience to his commands. Without this, no order or economy can exist. Although there may be an outward show of submission, yet it is not always of a profitable kind. Where servants act from fear, and merely perform the outline of their duty, there will always be more or less carelessness and treachery. They should always be influenced by a feeling of love and attachment; from which flow habitual respect and a desire to make themselves truly serviceable. The king himself cannot command the love even of his most degraded subjects, without first rendering himself worthy of the gift.

It is the duty of children to manifest a willing submission to the dictates of their parents. Wo to the family in which a child is permitted to have its own way. But to whom shall such conduct be attributed? Is it not the result of bad education? Was not the cause of this calamity, the too great tenderness and indulgence of the parents? How careful, therefore, should be the father in moulding the character of his offspring, and causing them to be properly instructed.

Parents should love their children with tenderness and affection, but at the same time command the strictest obedience, even from their earliest infancy. If you never permit them to have any dominion over you, neither by their tears, their entreaties, their obstinacy, nor their childish cunning; then it will become a well grounded habit. Every thing depends upon the formation of their characters in early life. If parents are weak and irresolute, they will be sure to attain the mastery. Too often is this repented of when too late. Obedience is a virtue, which is in a great degree the result of custom.

A thousand evils—sickness, war and famine, persecution, envy and fraud, malice and slander, all may impair the happiness and prosperity of a family; but a still greater curse is that of a degenerate child. And the very foundation of this infamy was, perhaps, the too great indulgence of its parents. Then it should be their great and paramount concern to preserve their offspring from the foul contaminations of the world; without which there can be no peace, no happiness. Vicious individuals in a family are as thieves and robbers in a community. They poison every thing that they touch.

It is only the virtues which adorn the father that he can expect to be imparted to those around him. Is he a drunkard? how can he reproach others for a similar vice? Is he an adulterer? how can he censure the same crime in another? how banish from his threshold the maddening tortures of jealousy? Is he peevish and quarrelsome? how can he expect the smiles and endearments of his wife and children? Is he addicted to the use of profane language, or does he only occasionally employ it? how can he prevent those around him from imitating his evil example, or condemn them for this unchristian and disgusting vice? Is he a spendthrift or gambler? does he prefer pleasure and dissipation to industry and economy? is he proud? is he fond of worldly splendor—fine furniture and fine clothing? if so, how can he hope his children will avoid his dangerous example? or that others will not take advantage of his infirmities, and defraud him for the purpose of enriching themselves? Wretched and desolate is that family where its ruler is the first to pollute its honor. There dwells not the blessing of God, but a bitter and destroying curse.

Simplicity of manners and irreproachable conduct, with virtuous and unyielding discipline, are the key-stones of domestic felicity. Prosperity may forsake us, and storms rage

abroad, still is the peace of a well regulated family comparatively unshaken. We may be divested of riches, but our hearts will still overflow with beatitude. There are many families who, by this blessed spirit, soar triumphant above the billows of misfortune. It is then that the venerable father stands in the midst, as a high-priest of God, receiving their benedictions for the sacrifices he has made on their account. They are united by the same love—the same faith—the same hope of eternity.

How beautiful it is to behold the aged patriarch kneeling in prayer in the circle of his children, where all is piety and devotion. Perhaps one of the family is stretched upon the bed of death, and bidding a long, long farewell to his companions. But he looks confidently to heaven, and assures them that their separation will be only for a moment. The hand that brought them together, and guided them through the difficulties of this life, has the same power to collect them together in the life to come. This is the picture of a Christian family, where the father rules with gentleness and love. Let all who hold a similar station compare themselves with him, and see wherein they are deficient. Ask yourselves if you have done every thing to promote the happiness of the domestic circle of which you were the reigning chief. Have you encouraged that degree of piety and devotion that will buoy us up in all the dangers and uncertainties of life? Answer for yourselves before the all-seeing, eternal, and heart-searching God!

BYRON.

BY POLLOCK.

Admire the goodness of Almighty God!
He riches gave, he intellectual strength
To few, and therefore none commands to be
Or rich or learned; nor promises reward
Of peace to these. On all he moral worth
Bestowed; and moral tribute asked from all.

And who that could not pay? who born so poor,
Of intellect so mean, as not to know
What seemed the best; and, knowing, might not do?
As not to know what God and conscience bade,
And what they bade not able to obey?
And he who acted thus fulfilled the law
Eternal, and its promise reaped of peace;
Found peace this way alone: who sought it else,
Sought mellow grapes beneath the icy pole,
Sought blooming roses on the cheek of death,
Sought substance in a world of fleeting shades.

Take one example to our purpose quite:
A man of rank, and of capacious soul,
Who riches had, and fame, beyond desire,
An heir of flattery, to titles born,
And reputation, and luxurious life:
Yet, not content with ancestorial name,

Or to be known because his fathers were,
He on this height hereditary stood,
And, gazing higher, purposed in his heart
To take another step. Above him seemed,
Alone, the mount of song, the lofty seat
Of canonized bards; and thitherward,
By nature taught, and inward melody,
In prime of youth, he bent his eagle eye.
No cost was spared. What books he wished, he read:
What sage to hear, he heard; what scenes to see,
He saw. And first in rambling school-boy days,
Britannia's mountain walks, and heath-girt lakes,
And story-telling glens, and founts, and brooks,
And maids, as dew-drops pure and fair, his soul
With grandeur filled, and melody, and love.
Then Travel came, and took him where he wished.
He cities saw, and courts, and princely pomp;
And mused alone on ancient mountain brows;
And mused on battle fields where valor fought
In other days; and mused on ruins grey
With years, and drank from old and fabulous wells,
And plucked the vine that first-born prophets plucked;
And mused on famous tombs, and on the wave
Of ocean mused, and on the desert waste;
The heavens and earth of every country saw.
Where'er the old inspiring genii dwelt,
Aught that could rouse, expand, refine the soul,
Thither he went, and meditated there.

He touched his harp, and nations heard, entranced.
As some vast river of unfailing source,
Rapid, exhaustless, deep, his numbers flowed,
And opened new fountains in the human heart.
Where fancy halted, weary in her flight,
In other men, his fresh as morning rose
And soared untrodden heights, and seemed at home,
Where angels bashful looked. Others, though great,
Beneath their argument seemed struggling whiles;
He, from above descending, stooped to touch
The loftiest thought; and proudly stooped, as though
It scarce deserved his verse. With Nature's self
He seemed an old acquaintance, free to jest
At will with all her glorious majesty.
He laid his hand upon "the Ocean's mane,"
And played familiar with his hoary locks.
Stood on the Alps, stood on the Apennines,
And with the thunder talked, as friend to friend;
And wove his garland of the lightning's wing,
In sportive twist—the lightning's fiery wing,
Which, as the footsteps of the dreadful God,
Marching upon the storm in vengeance seemed—

Then turned, and with the grasshopper, who sung
His evening song, beneath his feet, conversed.
Suns, moons, and stars, and clouds his sisters were;
Rocks, mountains, meteors, seas, and winds, and storms,
His brothers—younger brothers, whom he scarce
As equals deemed. All passions of all men—
The wild and tame—the gentle and severe;
All thoughts, all maxims, sacred and profane;
All creeds; all seasons, time, eternity;
All that was hated, and all that was dear;
All that was hoped, all that was feared by man,
He tossed about, as tempest-withered leaves,
Then, smiling, looked upon the wreck he made.
With terror now he froze the cowering blood;
And now dissolved the heart in tenderness:
Yet would not tremble, would not weep himself.
But back into his soul retired, alone,
Dark, sullen, proud: gazing contemptuously
On hearts and passions prostrate at his feet.
So Ocean from the plains his waves had late
To desolation swept, retired in pride,
Exulting in the glory of his might,
And seemed to mock the ruin he had wrought.

As some fierce comet of tremendous size,
To which the stars did reverence as it passed;
So he through learning and through fancy took
His flight sublime; and on the loftiest top
Of Fame's dread mountain sat; not soiled and worn,
As if he from the earth had labored up;
But as some bird of heavenly plumage fair
He looked, which down from higher regions came
And perched it there, to see what lay beneath.

The nations gazed, and wondered much, and praised.
Critics before him fell in humble plight,
Confounded fell; and made debasing signs
To catch his eye; and stretched and swelled themselves
To bursting nigh, to utter bulky words
Of admiration vast: and many too,
Many that aimed to imitate his flight,
With weaker wing, unearthly fluttering made,
And gave abundant sport to after days.

Great man! the nations gazed, and wondered much,
And praised: and many called his evil good.
Wits wrote in favor of his wickedness;
And kings to do him honor took delight.
Thus full of titles, flattery, honor, fame,
Beyond desire, beyond ambition full,—
He died—he died of what? Of wretchedness.

Drank every cup of joy, heard every trump
Of fame; drank early, deeply drank; drank draughts
That common millions might have quenched—then died
Of thirst, because there was no more to drink.
His goddess, Nature, wooed, embraced, enjoyed,
Fell from his arms, abhorred; his passions died,
Died all, but dreary, solitary pride;
And all his sympathies in being died.
As some ill-guided bark, well built and tall,
Which angry tides cast out on desert shore,
And then, retiring, left it there to rot
And moulder in the winds and rains of heaven;
So he,—cut from the sympathies of life,
And cast ashore from pleasure's boisterous surge,
A wandering, weary, worn, and wretched thing,
Scorched and desolate, and blasted soul,
A gloomy wilderness of dying thought,—
Repined, and groaned, and withered from the earth.
His groanings filled the land, his numbers filled;
And yet he seemed ashamed to groan. Poor man!
Ashamed to ask, and yet he needed help.

Proof this, beyond all lingering of doubt,
That not with natural or mental wealth
Was God delighted, or his peace secured;
That not in natural or mental wealth
Was human happiness or grandeur found.
Attempt how monstrous, and how surely vain!
With things of earthly sort, with aught but God,
With aught but moral excellence, truth and love,
To satisfy and fill th' immortal soul!
Attempt, vain inconceivably! attempt
To satisfy the ocean with a drop,
To marry Immortality to Death,
And with the unsubstantial shade of Time,
To fill th' embrace of all Eternity!

JLTORY SKETCHES OF THE CATHOLIC CHURCH IN MARYLAND.

BY BERNARD U. CAMPBELL, ESQ.

No. III.

OF THE REV. JOHN FRANCIS MORANVILLE, LATE PASTOR OF ST. PATRICK'S CHURCH, BALTIMORE.

ETCH of the life of a good pastor plary piety, and who hold in higher esteem
r not offer to the reader striking or the things that please God than such as attract
ible events: but those who delight in the vain applause of men, will peruse with
mplation of heroic virtue and exem- pleasure some pages devoted to the memory

of the Rev. Mr. Moranvillé, that zealous, laborious, and charitable priest, whom Baltimore has seen for twenty years entirely devoted to the concerns of his heavenly ministry in the pastorship of St. Patrick's church, a station which he adorned from 1804 to 1823.

To write the life of a good pastor is to offer consolation to the flock who owe their vigorous growth to his careful nurture; and more especially to such as can carry back their recollection to those days when the light of his example guided them through the dangerous paths of life, and beaconed them to that purer and happier country, whither his thoughts were ever bent, and his steps always tending, they who

"Loved him living and lament him dead,"

cannot forget his virtuous example and instructive lessons during his holy abode with them: which were the strongest incentives to piety, as well as the most convincing proofs of the loveliness of virtue.

It is to please all those to whom piety is endeared—even though the performance fall far short of their laudable desire to see justice done to one who did so much for the sacred cause of religion—that the diffident writer of this humble sketch, has attempted the picture of a priest, whom all who had the happiness to know him, justly considered not only a good pastor, but one of the best of those whom God grants to a people, to exemplify among them the man of his heart and of his most merciful promises: "I will give you pastors according to my own heart, and they shall feed you with knowledge and doctrine." Jer. iii. 15.

The substance of the above introduction, from the pen of the late Dr. Bruté, bishop of Vincennes, was written by that eminent gentleman in the year 1826. It is at once an evidence of its utility, and of the distinguished merit of the subject of this memoir, that the late Archbishop Maréschal requested Dr. Bruté to prepare a biography of Rev. Mr. Moranvillé; which was begun by that erudite and saintly man, with his characteristic zeal. No one was so well qualified to do justice to the subject; for the closest bonds of friendship, as well as the most congenial sentiments, enabled him, better than any man living, to present to the world a faithful portrait of his intimate and venerable friend.

Disappointed in his expectations of receiving from France, materials for the faithful history of the early days of his friend, and of his career as a missionary in South America, the continuation of the work was deferred; when the appointment of Dr. Bruté to the diocess of Vincennes, imposed upon him such important duties as to prevent its completion. On the eve of departure from his hallowed retreat, Mount St. Mary's, he transferred his notes and memoranda to the writer, enjoining on him the completion of the work. Writing from Cincinnati, on his route to Vincennes, 23d Sept., 1834, he says: "Do try, even late as we are both at it, to write something; the very writing is holy." Death has since removed that saintly prelate to his reward;

"Quenched is his lamp of varied lore."

And those notes which would have been but the index to his own masterly pen, in the composition of a biography precious to the scholar and the Christian, constitute the most interesting portion of this imperfect sketch made by one who, having been honored by the friendship of Mr. Moranvillé, has added his own recollections, and those of other friends, to the notes of the bishop of Vincennes.

JOHN FRANCIS MORANVILLE was born on 19th July, 1760, at Cagny, (where his family still resides), near Amiens, department of the Somme, formerly the capital of Picardy in France. His parents, who were in moderate circumstances, were respectable and very pious. The bishop who then occupied that ancient see was the celebrated M. de la Motte; whose most edifying life—which terminated in 1774, at the advanced age of 91, after 41 years of episcopacy—has been given to the world, and was often in the recollection of Mr. Moranvillé, and the subject of his conversation. Young Moranvillé was consecrated to God in baptism within two hours after his birth. As at the early age of eight years he was a little chorister in the Cathedral of Amiens, we may presume he gave evidence of that melody of voice which was afterwards so admirable, and that his taste for church

sic, in which he became a proficient, was
n cultivated. His early studies were pur-
d at or near Amiens, after which he was
the kindness of the bishop, sent to Paris,
ere he entered, on 1st of October, 1778, the
inary du St. Esprit, the name adopted by
e pious priests, who, under the influence
the Holy Ghost, and to honor in a special
ner his first coming upon the apostles,
l united to educate missionaries for the dis-
t parts of the Church.* Henrion says,
he congregation of the Holy Ghost was
blished for the purpose of raising to eccle-
stical rank young men of reduced circum-
nces, but who by their virtue and disposi-
n for scientific studies promised useful ser-
es. They were destined to the least soli-
d and most laborious employments on the
sions, and to the chaplainships of hospitals.
pension of only one hundred francs was
uired of them, and many were exempted
n this demand. The term of the semina-
s was six years; of which the first two
e devoted to philosophy, and the remain-
four to theology. Their priests were so
inguished by their zeal, their spirit of
ility and disinterestedness, and devoted
mselves so cheerfully to the most laborious
ies of the ministry, that some of the bish-
confided their seminaries to their care;
l the government gladly offered them pro-
tion.†"

In this admirable institution, the tender
ty of young Moranvillé was cherished by
care, and stimulated by the example of the
ectors, who, in devoting themselves to the
ication of priests, had brought to the noble
k, talents of the highest order, combined
h profound wisdom and prudence, and ani-
ted by the sublime spirit of Christian cha-
y. There too, that ardent disposition which
ays characterized him, was regulated and
directed by judicious discipline; and the pow-
ers of his active mind, and the warm senti-
ments of his generous heart were fashioned
into a holy zeal for the salvation of souls.
Whilst the professors imparted to their pupils
such heavenly lore as made them eminently
useful priests, they were careful not to permit
studies or pursuits unsuitable to their future
destination to distract the attention of the se-
minarians.

The occasional return to the seminary of its
ancient scholars, from their various missions
in distant lands, were events of great interest.
These veterans of the cross returned, after
long years of absence and toil, with complex-
ions bronzed by an African sun, or after the
sunny locks of their youth had been blanched
among the snows of Acadie or Canada;—not
so much to court repose in the halls of their
alma mater, as to plead the cause of nations
and tribes of converted savages, who, now
become too numerous for their pastoral care,
desired more priests. While the instructive
narratives of these venerable men,—deeply in-
teresting in their details,—kept the minds of
the youthful candidates directed to the single
great object to which all their studies tended,
nothing was better calculated to foster the
spirit of charity, and inflame a generous zeal
than appeals for aid in behalf of those for whose
salvation they had spent the day of their man-
hood, "from the rising of the sun to the going
down of the same," from men whose toil-worn
bodies, and wasted strength, formed a striking
contrast to the unquenchable ardor of their
zeal.

The successful efforts of the young candi-
date to make his vocation acceptable to God
and to men, have been known since by the
character of his whole ministry, as well as by
the esteem which his superiors constantly en-
tertained for him. How well he must then
have subdued nature, and made it ready for all
the self-denial, zeal, active charity and orderly
course which belong to the good missionary
and useful priest—"whose love is nailed to
the cross,"—the life of such a seminarian in
all his subsequent stations practically evinced
in the best possible manner. But few of the
details of his early life have been granted to
our edification; as his modesty seldom allowed

* The founder of that seminary, so valuable
the missions, was Rev. M. Desplace, a priest
he diocess of Rennes, and it was begun by him
h some worthy associates in 1703. M. De
ntfort, another holy man, whose life has been
lished by F. Picot de Clorivière, S. J., was
of them. They collected some pious stu-
ts, with whom they shared all they had, and
that nursery many excellent priests were
n to the foreign missions.

† Histoire des Ordres Religieux, par M.
rion, Paris, 1835.

him to allude to any of them. But a singular love of all the ecclesiastical duties in the public performance of divine service, great affection for adorning the sanctuary of the Lord, and a great inclination for all that relates specially to the decency of divine worship, remarkable taste for sacred music, care in performing with order and beauty all the ceremonies of the Church,—directing its most solemn exhibitions with appropriate splendor—must have been among the marks of his holy call: while the still higher qualifications of a most tender piety, ardent love for our Saviour, lively faith, and a great zeal for the conversion of sinners, were the motives that animated him throughout his course.

He was in his nineteenth year when he entered the seminary du Saint Esprit. During five years and a half he applied himself with ardor and assiduity to his studies; when having acquired an ample share of human learning, and such proficiency in theology as to give satisfaction to the eminent directors of that celebrated school; and above all, being well grounded in the virtues peculiarly necessary for the holy state to which he was called, he was ordained priest, on the Saturday after Pentecost in 1784. The profound humility, ardent zeal, and devoted submission to the divine will, which marked the commencement of his ministry, excited the admiration of his companions of that period; the fruits of his excellent preparation embellished his future career in distant countries, and in another hemisphere. His style of preaching, always forcible, was very engaging and impressive in his youth: it is related of him however, that in preaching in public for the first time, in Paris, he was unable to remember the sermon which he had previously composed for the occasion: but without permitting so embarrassing a circumstance to disturb his presence of mind, he preached an extemporaneous discourse with great power. On coming down from the pulpit, an old lady who had listened to the sermon with great delight, seized his hand in rapture, and placing a louis in it, exclaimed: "Ah, my dear, if all our preachers would preach like you!"

To enlighten the savages of distant lands with the knowledge of the true God, and to carry the consolations of religion to were objects to which the labors of fathers of the seminary du Saint E directed. This respectable establis nished many ecclesiastics who devo selves to the missions of China and t Canada and Acadie, where they rec the government the affections of tribes; Goree, on the river Gambia; of St. Louis and Senegal, &c. &c the distant colonies of France, that o or Guiana in South America, claim pecial attention of the Congregati Holy Ghost. The capacity and goo of its pupils, and its zeal for the i France, had determined the governm the year 1776, to intrust this hous tain constantly twenty missionarie apostolic prefect at Cayenne.

Shortly after his ordination in 178 Mr. Moranvillé was sent to Cayenn with his fellow students, Rev. Mr. and Rev. Mr. Herard.

The province of French Guiana, of which is Cayenne, is on the ea of South America between 3° 30" N. latitude, and is a portion of an country of the same name, lying be great rivers Orinoco and Amazon.

Guiana occupies a considerable sp early history of South America. Th ed Sir Walter Raleigh claimed the of the "*Empire of Guiana*" for En recommended it especially to the a Queen Elizabeth. He had been pr Berret and others in behalf of Spai

Reputed to possess El Dorado, t Manoa was described to be so ric that the houses were covered with t For more than twenty years the po this country claimed the attention o ter; and the unfortunate issue of hi pedition thither, occasioned his dis sent him

"Bootless home and weather-beaten

to a prison, chains and the scaffold.

The French made a settlement i in 1635. After many conflicts with guese, the Dutch at Surinam, and th in which it was taken and retaken returned to France in 1676, in who

sion it has ever since remained. The actual occupation of the country by Europeans, dispelled the charm with which the spirit of romance had invested it. The houses of Manoa roofed with gold, proved to be rocks covered with talc, which glittering under the vertical beams of a tropical sun, imposed upon the excited imaginations of the early adventurers. El Dorado, like the meteors of the night, receded from the steps of the pursuers until it melted into "thin air." Though the forests and inland regions of Guiana are rich in fruits, valuable trees and plants, to an extraordinary degree, the sea coast and banks of the rivers are invested in fogs and dampness pernicious to health; and while the interior teems with the most luxuriant gifts of nature, its borders present one of the most unhealthy countries upon earth.* During three months of the year, continual rains swell the rivers, which meeting the tides, deluge the land for many miles from the sea, forcing the quadrupeds to take refuge in lofty trees.†

Such was the country in which Rev. Mr. Moranvillé commenced his missionary labors. Immediately after his arrival, he was appointed icar of the principal church in the city of ayenne, the duties of which responsible staion he discharged with diligence and piety, nd much to the satisfaction of the people, by hom he was greatly esteemed and beloved.

The population of French Guiana or Caynne, exclusive of the native tribes, was about 0,000; of these not more than from 2,000 to ,000 were whites. The mission was exceedngly laborious. A burning climate, rendered ore unhealthy by the extent of country which as annually overflowed, made deep impresions upon the most robust constitutions. The ature and exertions of the ministry in such a ountry, added greatly to its inconveniences. alled to distant and extensive plantations, nd among that unfortunate race who formed e principal part of the flock, and whose owded "quarters" were to be constantly visited for instruction, for the sacred ministerial duties to the sick, and the many calls which make the intercourse of the Catholic priest with the people,—especially the poorer class entrusted to his care, incessant,—the fatigues, and exposure to the burning sun of the equator—and to the unwholesome night air of such climes—the want of relief or comfort after such exposure, in many of the places to be attended; the naturally strong and offensive odors from those poor people, especially the sick, visited in their small cabins or huts, rendered that attendance particularly laborious and painful; and required always a great spirit of self denial and faith, and a just appreciation of the value of immortal souls. But it may be said, after the example of his divine Saviour, Mr. Moranvillé estimated that value far above his own life. Of this our more happy country has been a witness, when extraordinary visitations of providence put his zeal to the test. Here, for many years did this good priest prove himself that "faithful dispenser of the mysteries of God," 1 Cor. iv. 2, who in the very days of the apostles were regarded as a heavenly gift to the Church. God in his abundant goodness, did not leave him alone in those heroical services, nor permit the poor or the slave of that distant country, to pine amid the rigors of a deadly climate without the aid which lightens labor, and conducts the weary pilgrim on his way.

The venerable coadjutor and afterwards successor of the Most Rev. Archbishop Carroll, Dr. Leonard Neale, a native of Maryland, had exemplified in Demarara and Dutch Guiana, missions adjacent to those of Cayenne, all the wonted zeal of the distinguished *Society of Jesus*, to which he belonged. While Rev. Mr. Duhamel, the early friend, was long the associate of Rev. Mr. Moranvillé in the same blessed work, and on the same spot. The constitution of this excellent man had been unable to resist, to the same degree, the effects of the climate, and the labors of such a mission. Yet the holy zeal with which he exerted, to the last, his weakly frame, is in the remembrance of many who recollect him as the priest who served Hagerstown and Emmittsburg; and who witnessed the pure and edifying life which he led at his humble cot-

* Malte Brun, &c.

† In a settlement attempted at Kourou in 1763, is stated that 13,000 persons perished. The portation of priests, deputies, &c. obnoxious to e ruling party during the French revolution, as inflicted as conveying almost a sentence of ath.

tage on the mountain, where the noble college of Mount St. Mary's now dispenses learning to the youth of our country. He died on his last station, Emmittsburg, in 1818. Nothing was more affecting than the respect and natural affection that these two excellent men testified for one another; each humbly thinking the other better than himself, often spoke of the meritorious actions of his friend with admiration, carefully avoiding the appearance of being entitled to any share of praise or honor for having himself participated in the like good works.

To these venerable men was added Rev. Mr. Herard, lately deceased, who in advanced age still presented the memorial of that genuine piety and dignified sacerdotal demeanor for which his two contemporaries were remarkable. This gentleman accompanied his two brother seminarians to Cayenne in 1784, where his station was at some distance from theirs; and afterwards served the missions of Surinam, St. Croix, &c. He visited his early friend and companion twice, in Baltimore, while the latter was pastor of St. Patrick's, and survived to furnish some of the incidents of his useful life to his biographer.

The labors of the Catholic missionary in behalf of the blacks naturally endear him to them. He is not only their spiritual father, but their friend and counsellor. Destitute at once of physical comforts, and of that intellectual enjoyment which belongs to cultivated and enlightened minds, it is to the minister of God they are indebted for their chief pleasure,—the consolations of religion,—often most fully felt in their humble, poor, and laborious situation; a state which brings them nearer the kingdom of their Saviour in proportion as it is distant from the pleasures of the world. Many among them receive his divine word and grace with docile minds and willing hearts. They feel grateful and attached to the priest who, in addition to his spiritual ministrations, often labors successfully to make the masters more humane and attached to their servants, whom they find more faithful and reconciled to their situation through the pious care of the priest. It happens also that the humble condition and painful toil of the slave, often accompanied by virtuous conduct and a pious desire of s God faithfully, create in a worthy past holy love, more easy for a virtuous an gious heart to conceive than it is poss describe. This divine spirit, which an the Christian missionary in the midst c culties, makes his heart responsive to appeal of the distressed, and causes it t with that charity which marks the dis Him who said, "I come to send fire earth, and what will I but that it be kin Luke xii. 49.

Such was the relation in which th Mr. Moranvillé stood to the most nu portion of his South American mission. when, after the lapse of many years, occasion to speak of it, the touching elo of his language and manner never fa awaken in his hearers a sympathy kin his own. When his modesty permitte to speak of those days passed in the lal missions of the south, his anecdotes we inently edifying. The following, wher from his lips, possessed an interest writing cannot convey.

A very young girl having fallen a the licentious passions of her master, c conceal it from Mr. Moranvillé. He to her of the enormity of the sin, of its sition to the commandments of God, sacred obligations of chastity, of the of virtue, and of the blessings which r offers to purity of life. With what fer conviction he insisted on the necessity sisting from the criminal course of l which she was then involved, the obli of obeying God and saving her soul hazards, were soon evident. When, c master sending for her as usual, she rem refused to go to him. Astonished at th expected resistance to his wicked will, ther Moranvillé has been there," said the passive minister of his brutality. her a severe flogging, and she will c The poor slave suffered under the brut with the greatest courage, to the sham disappointment of the master and hi panderer. The rage of the tyrant kne bounds: he ordered her to be scourged she should comply and solicit his pard her resistance. The servile minister c

wicked will proceeded with increased severity, and seeing that his horrid infliction produced no change in the will of the heroical girl, through some promptings of compassion he entreated her, amidst the stripes, to say the requisite "Pardon, master!" But the only reply of the victim was, "Pardon! O my God, pardon!" Her tortures continued until her body was so mangled as to seem unable any longer to endure the fatal contest. Being removed to the quarter allotted to slaves, a faithful friend ran for the good priest. He immediately obeyed the summons, and, finding the sufferer in a dying condition, administered the consolations of our holy religion, for which she had made her preparations of repentance so manifest. She died the happy victim of her sincere faith and penance; "more happy, incomparably more happy," concluded the narrator, "than her wicked master, who was left rather to a life of further crimes than to the remorse which would have been his only hope for the terrible day of retribution."

From this thrilling incident some idea may be formed of the power of his ministry among that unfortunate race, whose souls were not the less precious in his estimation because of the lowliness of their station. His lively interest for the welfare of these poor members of his flock was acknowledged by their ardent attachment and great reverence for his person. His zeal in the discharge of his duty as a faithful pastor led him to witness a most appalling execution. A negro man, who had been privy to a plot for the murder of his master, was convicted as an accomplice, and condemned to suffer death. In order more effectually to impress the slave population, the execution was ordered to take place upon a moveable scaffold, and the hands and feet of the criminal to be chopped off in different parts of the city of Cayenne, before the stroke of death should release him. The poor criminal was visited in prison by Rev. Mr. Moranvillé, and under the influence of his ministry repented most sincerely of his crime. Exhorted by the faithful priest to accept his punishment in a spirit of humble submission to the will of God, and as a just atonement for the heinous sin committed: he promised to bear patiently the tortures to which he was condemned; and seemed, even, pleased to suffer much in this world, in the hope of being spared in the world to come. Mr. M. accompanied him to the scaffold, and ascended it with him.

When the executioner struck off the right hand of the criminal it fell upon the feet of the Rev. Mr. M., who standing near him strove to support his courage, and to excite the most lively sentiments of penitence. The poor negro seeing that his bloody hand had sullied the shoes of his faithful pastor, cried out, "I beg your pardon, my father," and with his other hand instantly threw away the one that had been chopped off. He bore with astonishing intrepidity, the whole deadly operation which followed; his faithful pastor remaining by him during that long and frightful execution, exhorting him, and suggesting sentiments of piety and repentance till the vital current ceased to flow.

They who know how tender were the feelings of Mr. Moranvillé, how quickly his sympathies were aroused for the sufferings of others, and they alone, can form some idea of the intense agony he endured in witnessing an execution, which, though just and necessary, was calculated by its frightful details to harrow the feelings of a heart so exquisitely tender as his. But through life it seemed to be a ruling sentiment with him, that all personal considerations must be prostrate at the call of duty; and if at the next moment he had been required to lay his head upon the block, such was his heroical devotion to the duties of his sacred office, that he would have exhorted and sustained the poor criminal until that moment arrived.

The active zeal of our missionary found among the native Indians, other fields for the exercise of his charitable ministry. The natives of this country dwelt at great distances from the European settlements, on the banks of the great rivers, or in the deep shades and recesses of mighty forests, whose luxuriant foliage seemed to prohibit all entrance to the stranger. Vain would be the attempt, without the guidance of the natives, to penetrate these pathless and primeval forests. In the midst of that vegetation whose luxuriance

Chateaubriand says: "Father Creuilli, a Je-
uit, founded the missions of Cayenne. What
e did for the comfort of the negroes and sav-
ges seems to surpass the powers of human
ture. Lombard and Ramette, treading in
e steps of this holy man, penetrated into the
eases of Guiana. Here they gained the
fections of the Galibis, by devoting them-
lves to the relief of their sufferings, and pre-
iled upon those Indians to intrust them with
me of their children, whom they instructed
the Christian religion. On returning to
eir native forests, these civilized youths
eached the gospel to their aged and savage
rents, who were easily convinced by the
quence of the new missionaries."*

An English author who wrote in 1761, near-
a century after the institution of the Jesuits'
ssions in Guiana, proves that the fruits of
eir labors had not perished. He says, "The
libis have been converted, and make good
tholics. Some of them are very zealous
d fervent, and they are incapable of renoun-
g their religion."†

Reverend Mr. Moranvillé remained with the
ristian Indians as long as his other duties
mitted him. He baptized their children,
nd their confessions, and exercised among
em all the functions of his sacred ministry
hich were appropriate to their situation.
ey were very solicitous for him to remain
mong them. In truth the labors of the mis-
naries were more successful and encourag-
g among the Indians and the negroes than
ith the European planters, who, surrounded
ith wealth and living luxuriously on their
ge estates, found too many attractions in
eir position to relish the practice of a reli-
on which teaches its votaries to take up
eir cross daily. But although not regular
the practice of their Christian duties, the
aters treated the missionaries with great
spect, until the progress of the French re-
lution led to greater indifference, and finally
open persecution.

What a spectacle to the eye of the Christian
the career of those zealous Missionaries!
bandoning their native land, and all the
rms of intellectual and polished society,
they are found seeking for souls in the most
savage countries, embracing poverty and labor
with more ardor than the children of this world
pursue its pleasures. In the case of the
subject of this memoir, in the prime of life,
with a mind highly cultivated, of polished
manners, and possessed of accomplishments
which fitted him for the most refined society,
we find him toiling among ignorant negroes
and savages, in the seclusion of deep forests,
and encircled by morasses, whose baneful at-
mosphere threatened an early death. It was
a favorite text of his, that "the kingdom of
heaven suffers violence, and the violent bear
it away," and well did he practice upon it.
The favor of his God was all he sought; the
love of God which glowed in his heart was
the high motive of all his actions; and for this
was he ever willing to sacrifice ease, health,
and life itself, not only without a murmur,
but with joy. But nature sunk under the
painful labors to which it was subjected, and
vigorous health and a remarkably robust con-
stitution yielded to the exorbitant demands of
his boundless charity and zeal.

He was attacked by a severe disease, pecu-
liar to that country; which not only disquali-
fied him for all duty as a pastor, but confined
him constantly to bed, where its slow but
steady progress wasted his strength day by
day, and gradually undermined his constitu-
tion. After a long confinement, in which it
was manifest he was sinking, his physician
and friends despaired of his recovery, and
expected no other than a fatal termination to
his disease. After lingering thus many weeks,
the period of his dissolution seemed to be ap-
proaching, the good people of his congrega-
tion took leave of their holy pastor, his eyes
were closed as if in death, the vital spark
seemed to have been extinguished, his physi-
cian pronounced him dead, and preparations
were commenced for his interment. But,
although the eyes were shut, and the pulse
had ceased to beat, at the end of twenty-four
hours the chill of death had not stiffened his
limbs; and his servant, clinging to a hope
which seemed to arise rather from her attach-
ment to her master and wishes for his restora-
tion, than from any rational ground, objected
to his interment; and his body was permitted

* Genie du Christianisme, *liv.* iv. *ch.* 6.
† Jeffreys.

law, subscribed it. But, on discovering some time after, that the oath was contrary to religion, immediately declared to the governor and others his mistake, and his determination never to do any thing inconsistent with the sacred obligations of a priest.

The great respect and esteem entertained for Mr. Moranvillé induced the governor, and many of the most influential citizens to remonstrate with him, and to endeavor to satisfy him that the oath was only such as a good citizen ought in duty to take; but in vain: he had been entrapped once by their interpretation, and he confided no more in their representations. Failing to convince, they represented to him the fatal consequence of his resistance to the mandate of the constituted authorities. But their threats were less effectual than their persuasions. The path of duty was now plain, and neither blandishments nor terrors could turn him aside. He immediately left the city, and retired to a country place called Macouria, where he commenced preparations for his departure from the country.

His first step was to prepare a formal retraction of the oath, written in a spirited and lofty style. In this he expressed his sentiments with the greatest firmness; declared his determination never to surrender his Christian principles; solicited pardon of God, and of Catholics, for the fault he had committed from the want of proper knowledge concerning the oath required of the clergy. He addressed this to the government, and prepared many copies, which he directed to all his acquaintances; in order that the greatest publicity might be given to his retraction. He then sought for an opportunity to depart secretly from Cayenne, and on being advised that a sloop or schooner was then about to sail for the neighboring colony of Surinam, he entrusted all his letters containing his retraction to a friend, with instructions to keep them a few days, and then distribute them as directed. Having thus, as he believed, secured the greatest publicity to his real sentiments, he went on board the vessel in the night, but she had scarcely got under weigh, when the person to whom the letters had been confided, seized with a panic, deposited them all at the door of the government house, without being detected. On opening the office next morning, the clerk, finding the papers, delivered them to the governor and city officers. Irritated and mortified at the lofty tone assumed by Mr. Moranvillé, they directed his instant apprehension. On learning that he had secretly taken passage in the vessel that had sailed for Surinam, they despatched another vessel without delay in pursuit, with orders to bring him back to Cayenne, to suffer death, or such other signal punishment as they deemed due to his conduct. But happily his vessel arrived safely at Surinam, a few hours before the pursuing vessel. Rev. Mr. Moranvillé claimed the protection of the governor of that colony until he could obtain a passage to the United States. The governor received him kindly, positively refused to deliver him to the French officer sent to demand him, and kept him in safety for some time. As there was no vessel at Surinam bound to the United States, he procured him the means to go to one of the neighboring colonies, either Demerara or Berbice, where there was an American ship then destined to Norfolk. Every thing was provided for his passage on board of that vessel, and he arrived safely at Norfolk in Virginia in the latter part of 1794, or in the beginning of 1795.

[TO BE CONTINUED.]

INTELLIGENCE.

FOREIGN.

ROME.—*New Saints.*—On the 16th of April last the Sacred Congregation of Rites held its ordinary assembly in the Apostolic Palace of the Vatican. Among the numerous causes which had been discussed by his Eminence Cardinal Patrizzi, who presided in the absence of his Eminence Cardinal Spada, were two

which he brought forward touching the reputation of the heroic virtues practised during their mortal career, and of the miracles which it had pleased Almighty God to perform through their intercession after death, of the venerable servants in God, Jean Baptiste de la Salle, priest and founder of the Congregation of the Brethren of the Christian Schools, and Pompilius Maria de Deo, called of the Charitable Schools.

The first, the Venerable Jean Baptiste de la Salle, descended of a noble family, was born at Rheims, in 1651, and died in April, 1719, at Rouen, where he had devoted himself exclusively to the instruction and education of youth in the principles of religion and elementary science, to the great advantage both of church and state. He acquired a distinguished reputation for sanctity and virtue during his life, and which still remains attached to his memory. This cause was pursued at the instance of the Christian Brothers' Society of which he had been the founder. The office of postulator was filled by Friar Chrysologue (Triot), director of the house of St. Anthony of Padua, in Rome.

The Venerable Pompilius Maria de Deo, the subject of the second cause, was born at Montecalvo, in the diocese of Benevento, in September, 1710, and died at Campi, diocese of Lucca, in July, 1776. He had also applied himself, according to the spirit of the institution to which he belonged, to the inculcation of the sentiments of religion and the principles of literature, in the minds of youth, so as to render them useful members of society and of the Church. He joined, to the reputation of the most exalted virtue, that of having miracles performed, through his intercession, after his death. The Rev. Father Vincent Licci was the postulator in this cause, in the name of his order.

The Sacred Congregation, after having maturely pondered on the observations and the objections of the Proctor of the Faith, as well as on the replies made in the two canons, by the advocates Rosatini and Mercurelli, decided that the reputation of virtue and miracles had been constant in both cases, and their decision has been approved of and confirmed by the *Sovereign Pontiff* Gregory XVI.

The Holy Father has addressed a Brief to the Bishops of Switzerland on the subject of the grievous violations of the laws of God and of the Church, and of the Constitutional rights of the people, by the Protestant Cantons, unfortunately aided in their usurpations by a handful of renegade Catholics.

In order to convey a correct idea of the condition of the Catholics in this interesting fragment of the world, so long vexed, if not infected, by heresy, the '*Ami*' proposes to lay before its readers a series of articles, from the first of which we extract the following:

Switzerland composes part of six different dioceses, viz., Basle, Lausanne and Geneva united, Sion, Coire and St. Gall, Como, and Milan.

The Cantons of the Diocese of Basle, are Luzerne, Zug, Soleure, Argovie, Thurgovie, Basle, Zurich and Berne. The population of these Cantons is as follows: Jews, 1,755; Catholics, 362,018; Protestants of all sects, 783,145—Total, 1,146,918.

The Cantons of the Diocese of Lausanne and Geneva are Berne, (the town) Vaud, Fribourg, Neuchatel, Geneva, having a population of 112,945 Catholics; 299,114 Protestants —Total, 412,059.

The Diocese of Sion consists of a single Canton, Valais, which is all Catholic, having a population of 75,800 souls.

The Diocese of Coire and St. Gall consists of the following Cantons: Uri, Schwitz, Underwalid, Glaris, Grisons, St. Gall, Appenzell, Schaffhouse, with a population of 210,612 Protestants; 223,096 Catholics—Total 433,708.

The Canton of Tessin forms part of the Italian Sees of Como and Milan. It has 109,000 Catholics.

Thus the entire population of Switzerland consists of 1,755 Jews; 882,859 Catholics; 1,292,871 Protestants—in all, 2,177,485.

The name of the Bishop of Basle is Joseph Antony Salzmann, born at Luzerne the 25th April 1780, and made Bishop on the 18th of May, 1829.

The Bishop of Lausanne and Geneva, who resides at Fribourg, is P. T. Yenni, born at Morlon the 27th December, 1774—appointed Bishop the 10th of July, 1815.

The Bishop of Sion is Fabian Maurice Be-

on, born at Rorogna the 8th April, 1788, and bishop since the 5th July, 1830.

The Bishop of Coire is J. G. M. L. Bossi, born at Mons the 18th of August, 1773, and bishop the 6th April, 1835. Dean Myrer is provisory administrator of St. Gall.

The Bishop of Como is Charles Romano, born in 1789, and consecrated in 1834.

The Archbishop of Milan is his Eminence Cardinal Charles Cajetan Gaysruck, born in 1788, and translated from Derbe, *in part. infid.* the 17th March, 1818.

The following extract, taken from the London Times, proves that religion and morality are progressing in France.

"To-day all is gaiety. The weather is beautiful, and the festival (Whitsuntide) observed more universally than I can recollect in Paris, not merely by increased numbers of people making holyday, but in a religious sense. A great revolution has in truth occurred here within a dozen years. Twenty years ago, on visiting Paris for the first time, I was forcibly struck by the impiety, the blasphemy, and the bad taste which distinguished the conversation one was compelled to overhear in public and in private. At all the public institutions, the Polytechnic School, for example, ridicule of the Deity and of revealed religion appeared to have been more strongly inculcated than any branch of learning or science. Even at church, Beranger's songs, and others which none but the most vile and odious of the mob ought to be thought capable of uttering, were substituted by the young men who chose to form part of the congregation for the sacred hymns and canticles. In short, you every where found or met proofs of the deep seat which impiety and infidelity appeared to have made for themselves in the public mind. *Tout cela est changé maintenant.* Not only are you now spared the disgust which the revolting language of the cafés and the streets occasioned to you when it could be applied to the Deity and to religion, but even among young men of good society it has become *de mauvais ton* to speak even contemptuously on such subjects. Not only has this negative effect been produced, but a positive one, which the most sanguine Christian could not have hoped for. Not only are the churches crowded on Sundays and holydays by women, as formerly, but by men also, of all ages and of all classes; and not only do they frequent the church,* but the sacraments, (the Catholics have seven, as you know.) Even in the Polytechnic School, that hot bed formerly of irreligion, as it is and was the nursery of military talent, this progress is remarkable. Not only are the students not now prone to the expression of impiety and infidelity, but at least 140 of them go regularly to church.

"How has all this been brought about? you will ask. Much of it is ascribed to the admirable management of that incomparable wife, mother, and Christian, the Queen of the French, who has never ceased to be notoriously most devout, but without a tinge of intolerance; and whose charity, in every sense of the word, has rendered her respected and beloved by the entire nation. She made religion the fashion. To Queen Marie Amélie is, I repeat, in a great measure, due the recall of the Parisians (at least) to a sense of religion by her charities, her piety, and her liberality; but it has been chiefly effected by the discretion and moderation imposed on the clergy by the occurrences of 1830. Not all their good conduct nor sanctity could have propitiated the people had they displayed even a remnant of the arrogance that (their enemies say at least) characterised their body during the restoration. They have worked with zeal and with effect in the education of youth, but, above all, they have avoided giving offence to this excitable people by the slightest approach to coercion or domineering. This is the secret of their success."

On this extract the *Belfast Vindicator* of May 21, has the following just and sensible remarks:

The civil revolution of 1830 was not half so glorious or so important as the religious revolution which has taken place in France since that period. The horrid picture which the

* Of this I witnessed an example last night. I was, about eight o'clock, passing by the church of Notre Dame de Lorette, and being struck by the entrance of a number of persons, was induced to follow to ascertain the cause. I found the church full (one-fourth of those present were men,) and on inquiry I learned that no particular ceremony attracted them—that it was the mere evening service of the eve of Pentecost.

s to be opened with great solemnity on of June next.

tishment of a college in Ireland for the missions.—A number of Catholic clerhaving seriously considered the great f missionaries throughout all the forsions, as well as the abundant means the faithful possess of supplying that ave proposed to establish a college at for the express purpose of educating for these missions. His grace the ev. Dr. Murray, archbishop of Dublin, th his characteristic zeal and charity, sciously pleased to sanction the under-

His eminence Cardinal Franzoni, of the sacred congregation of the Pro-a, has also cordially approved of it, en it under the protection of the Pro-a. And his holiness Pope Gregory or its greater encouragement, and to it more abundant fruits, has given it mest approbation, and has vouchsafed w on those associated in it his apos-benediction, as expressed in the re-f its approbation, issued by the Propa-Rome, Feb. 2, 1842.

Jubilee.—Never was there a prouder ny to the working of the temperance than at the present moment; for, in nory of the oldest citizens, the church-never been known to be so densely d. As an instance, we have merely to a that so terrible was the crush of ds in the body of the Catholic Cathe-the evening of the festival of *Corpus* that the bishop thought it advisable a procession usual on such occasions be dispensed with. The clergymen gaged in the confessional from five in the morning to twelve in the night, s rails of the communion table are d on the week days as well as on the . The men are particularly observed ir edifying piety; and many whose ives have been spent in folly, if not il wickedness, are now remarkable for seemingly sincere and earnest repent-This universal piety is mainly to be d to the changed habits of the people. *xaminer.*

rson well paid.—Taking the cash.—come of the Archbishop of Canterbury d to be £41,000 a year, which makes 3s. 2d per week, £112 6s. 6d per day, 13s. 6d per hour, reckoning twenty-urs to the day.

—

n the May No. of the *Annals of the Pro-s of the Faith* we extract the following nt of the disbursements to the mission ew world:

UNITED STATES.

	Francs.
establishment of the Redemp-s in Baltimore,	54,120
Rev. Dr. Loras, bishop of Du-s (Iowa territory),	41,820
Rt. Rev. Dr. Lefevre, coadjutor bishop and adm'trator of Detroit, Mich.	10,600
Rt. Dev. Dr. Purcell, bishop of Cincinnati, O.	41,820
Rt. Rev. Dr. Fenwick, bishop of Boston, Mass.	19,894
Rt. Rev. Dr. Kenrick, bishop of Philadelphia,	19,660
Rt. Rev. Dr. Hughes, coadju. bishop and administrator of New York,	44,280
Rt. Rev. Dr. Miles, bishop of Nashville,	24,600
Rt. Rev. Dr. Flaget, bishop of Bardstown, Ky.	46,533
Rt. Rev. Dr. de la Hailandiere, bishop of Vincennes, Ind.	44,880
Right Rev. Dr. Rosati, bishop of St. Louis, Mo.	55,560
Right Rev. Dr. Chanche, bishop of Natchez, Mi.	24,600
Rt. Rev. Dr. Blanc, bishop of N. Orleans, La.	14,760
Rt. Rev. Dr. Portier, bish. of Mobile, Ala.	9,870
Right Rev. Dr. England, bishop of Charleston, S. C.	40,000
Rt. Rev. Dr. Whelan, bishop of Richmond, Va.	24,600

MISSIONS OF BRITISH AMERICA.

Right Rev. Dr. Fleming, V. A. of N. Foundland,	44,440
Rt. Rev. Dr. Provincher, for the missions of Hudson bay,	19,680
Rt. Rev. Dr. Fraser, V. A. of Nova Scotia,	24,440
Right Rev. Dr. McDonald, bishop of Charlotte town,	14,760
Rt. Rev. Dr. Gaulien, bish. of Kingston, U. C.	19,680

CONGREGATIONS AND MISSIONS.

The congregation of the Eudistes in the diocess of Vincennes,	20,000
The missions of the Fathers of Mercy in the U. S.	24,600
The missions of the Lazarists in the same,	35,000
The missions of the Jesuits in Missouri,	40,428
The same in Kentucky,	15,000
The missions of the Lazarists, Texas,	25,000
Right Rev. Dr. MacDonnel, V. A. of the Carribee islands,	31,980
Rt. Rev. Dr. Rosati, for the mission of Hayti,	10,000
The Jesuit mission in Jamaica,	4,920

N. Y. Cath. Reg.

—

The following extract, which we cut from a sectarian paper, shows that the labors of Rev. Messrs. Barron and Kelly have not been without fruit:

"While the Church is slumbering others are awake. We have here now two missionaries of the Pope, come out directly from *Protestant* America, and encouraged by the Protestant institutions, the Colonization Society of

…ington. A discourse was deliv… …quent Dr. Moriarty.

… PHILADELPHIA. — Spiritual … exercises of the spiritual re… … in the churches of St. … St. Patrick, and sub… … St. Mary and St. Jo… … Thousands have … extraordinary op… … Christian duties, … evidence of the … We …

…

THE

RELIGIOUS CABINET.

September, 1842.

THE JESUITS.

THE Providence of God, disposing of all things for the good of the Catholic Church, chiefly manifests itself in raising up suitable instruments for every emergency. When an end is to be attained, the means should be proportioned to that end. If the end be wholly spiritual, then the instrument or agent, to be fit, should be endued with heavenly qualities, and clad in spiritual armor. If the end be chiefly spiritual, yet have in its composition some earthly elements, the instrument should partake of the same qualities. These remarks do but embody the principle of St. Paul, who "made himself all to all, to gain all to Christ."

The moral and religious condition of Europe, in the beginning of the sixteenth century, is marked with features so bold and characteristic as to be easily recognized by the most careless observer. Such an emergency had never existed at any previous period of Church history. The seeds of discord which had been scattered during the previous century, now took deeper root, and the noxious weeds of error sprang up, almost on all sides. They grew with fearful rapidity, and threatened to choke the good plants of truth and virtue. Some of the princes of the earth, too, watered these evil plants and nurtured their growth. Perhaps the worst feature in the signs of those times was the evil direction given in many places to the education of youth. Bad principles were sowed in their tender minds, while the sacred principles of religious truth and the maxims of Christian morality were almost lost sight of, in the general mania for mere profane learning, and the antique pagan literature. Though many of the early reformers were not remarkable for their attachment to secular learning, yet some of the Protestant party affected an unbounded love for letters, and resorted to every means to attract the youth of Europe to their newly established schools and universities.

Germany became the nursery of the new doctrines, and the hot-bed of error. True, the venerable Catholic universities had lost none of their ancient glory, nor been shorn of any of their well-earned laurels. Bologna, and Paris, and Salamanca, not to mention others, had little to fear from the competition of their younger rivals of Germany and Switzerland. Yet novelty possesses an overweening charm for youth; and we are not to wonder, if many youth of Catholic parentage flocked to the Protestant universities. Their profession of throwing off the ancient garb of the scholastic learning, and substituting for it the more attractive dress of a lighter literature, operated as a talisman on the minds of youth. It was like doffing the heavy armor of the middle age—the coat of mail, the steel helmet, and cuirass—and putting on the lighter and gayer dress of the modern hussar. Safety and utility may not have

been consulted in the change; but in that giddy age of innovation, the *utile* was made to yield to the *dulce*.

In this emergency—when error was spreading like a cancer, and every means was adopted to infuse its deadly poison into the youthful mind—God raised up the Order of the Jesuits. Their mission was a high, a noble one—to stem the torrent of error, and to repair the losses of the Church: and well did they fulfil it in its two-fold object. The warfare was a spiritual one, and, to be successful, it was to be conducted, not with "the arms of the flesh," but with those of "the spirit, powerful unto God." The foundation of the new order was accordingly laid by prayer. St. Ignatius of Loyola, did not venture on his great work, until he had first learned the will of God by persevering prayer in the grotto of Manreza, where, like another prophet, he became imbued with a spirit worthy of his high calling. His golden little book of the "Spiritual Exercises," composed at this period, embodies the elements of that heavenly science, with which he and his early companions were so abundantly replenished.

The foundation thus laid, and the approval of the Holy See sought and obtained, the order began its operations with a zeal only surpassed by its success. Wherever the Jesuits appeared, they were the most successful champions of Catholicity, and the most formidable opponents of the new opinions. Yet controversy was not even their principal occupation. Bent on their errands of instruction and charity, they might be seen mingling with the poorest classes, enlightening their minds, healing their bruised spirits, and raising them up from the degradation of vice, to the lofty purity of the gospel. They thus brought the holy truths of religion to the door of the poorest peasant and cottage; and wherever they gave their usual course of spiritual exercises, the whole face of things was seen to improve.

Nor was this all. Adorned with the highest human learning, they soon erected schools and colleges in every country of Europe. The simplicity and sweet gentleness of their manners, their superior learning, their astonishing union among themselves, their regularity in every thing, soon rendered these institutions famous. As professors they we universal favorites, and their colleges, to wh youth of quality and distinction flocked fr all parts, became radiating points of lite ture, as well as nurseries of piety and re gion. The seeds sown in the minds of tale youth brought forth fruit, not only for th selves, but also for their countrymen, am whom they were to mingle in after Many of the most distinguished scholar statesmen of Europe thus owed their grea to the instructions of the Jesuits.

We are not astonished that success so liant should have been viewed with an eye, not only by the avowed enemies o Catholic Church, but also by some of its lukewarm friends. Religion does not ent subdue in all the weaknesses of human na nor do we pretend to assert that the Je were themselves always immaculate. should indeed wonder, if among a bo numerous and so widely diffused, there not some members unworthy of the In the midst of continued prosperity— princes, and courts, and the world smili them—it was difficult for all of them t serve that meek and lowly spirit with their order had commenced. "Becaus were acceptable to God, it was necessar temptation should prove them." (Tobi 13.) They were the disciples of Chri even wore the livery of his name—they not expect to be better treated than h The storm which had been threatening for years, at length broke with terrifi over their heads, towards the close of th century; and so fiercely and so general it rage, that even the visible head Church, Clement XIV., thought it a nec prudential measure, to suffer their order sacrificed for the general good. He see have acted on the same principle as the ner, who casts into the sea his most va goods, in order to save his ship threaten the storm. The Jesuits, though a brig nament of the Church, were yet no es part of its composition; and hence they be sacrificed without compromising any ciple of faith. It was a question of diency, and however the Pope may pe have compromised the true interests

urch, yet he certainly violated none of its nciples.

The Jesuits submitted to their hard fate thout a murmur. Those who had been presented by their enemies as men puffed with pride and ambition, and full of in-igue and mischief, now suffered themselves be immolated without a complaint or a ruggle. With their learning, their numbers d their union, they might have made a for-idable resistance; and on the other hand ey knew that tame submission would give eir enemies reason to exult, besides appa-ntly confirming the slanders which had been irculated against them. Yet they cast all ese considerations to the winds. They re-embered that their High Model had "been d like a lamb to the slaughter without open-g his mouth." The authority which they d ever recognized had spoken, and consist-nt with their principles, they bowed to its ecision, leaving their fate, as well as the indication of their character, in the hands of od. Perhaps the record of this act of sub-ission, with its circumstances, is the bright-st page in their history!

With their order fell their vast missionary tablishments throughout the world. The suits had penetrated every where. They d planted the glorious banner of the cross in most every country. The four continents d been watered with the blood of their mar-yrs. They had far overstepped the bounds f civilization, and among barbarians and can-ibals had announced the glad tidings of the spel of peace. No difficulties appalled hem—no dangers deterred them from their roic labors of love. Trials and sufferings emed only to add new fuel to the fire of heir zeal, which burned more purely, and ore brightly in the midst of privations and roubles. The most savage tribes were tamed y their preaching and example. Fierce and evouring wolves were suddenly converted to gentle and docile lambs of the one great heepfold! St. Francis Xavier and his co-aborers, in the very infancy of the order, had ubdued millions to Christ in the East Indies, Japan and in China, renewing there all the onders which had marked the first ages of the hurch. In central South America the fierce tribes of Paraguay had exhibited under their teaching the most beautiful type of a Christian republic, the leading features of which were moral purity, innocence and simplicity of manners, and a disinterestedness and charity like that of the first Christians, who possessed all things in common, and had but "*one heart and one soul.*"* In North America the hitherto indomitable tribes of the Iroquois, of the Hurons, of the Mohaws and the Algonquins, had suddenly lost their native fierceness and become like little children in their hands.

Thus they fulfilled the other great object of their mission—they abundantly retrieved the losses which the Catholic Church had sustained by defections from her communion in Europe. The church thus became more Catholic, if not as to numbers, at least as to extension, after, than before the Reformation, *so called.* While accomplishing this great work, they also added greatly to the amount of human knowledge, by their indefatigable researches into the geography, early history and literature of the various countries into which they successively penetrated. The results of these labors, published in the "Lettres Edifiantes," and in other works have become the common property of the literary world.

I have been led into this train of thought by perusing various recent works by distinguished authors, in which the Jesuits are referred to, either with censure or with praise. It was not my intention to write their eulogy—they have had far abler advocates. Among Protestants, Mr. Dallas and others have defended them with much success. Their own achievements in the cause of civilization, of religion and of literature, form their best eulogy. All the vituperation of their most bitter enemies cannot destroy these *facts* nor diminish the lustre which they shed upon the society.

In his "Lectures on Civilization in modern Europe," (Lect. xii. p. 295-6,) M. Guizot, the present prime minister of France, has the following singular passage on the Jesuits. "Every body knows that the principal power instituted to contend against the Reformation was the order of the Jesuits. Look for a

* See Muratori, *Il Christianesimo felice*, and Charlevoix *passim*.

moment at their history; they failed every where; wherever they interfered to any extent, they brought misfortune on the cause in which they meddled. In England they ruined kings; in Spain, whole masses of the people. The general course of events, the development of modern civilization, the freedom of the human mind, all these forces with which the Jesuits were called upon to contend, rose up against them and overcame them. And not only did they fail, but you must remember what sort of means they were constrained to employ. There was nothing great and splendid in what they did: they produced no striking events, they did not put in motion powerful masses of men. They proceeded by dark and hidden courses. . . . The party opposed to them, on the contrary, not only overcame, but overcame signally; did great things and by great means; overspread Europe with great men; changed in open day, the condition and form of states. Everything, in short, was against the Jesuits, both fortune and appearances. . . . Still they were undoubtedly possessed of grandeur," &c.

How a man of M. Guizot's intelligence and great historical acquirements could have been so far misled by early prejudice I am at a loss to explain. The best explanation, perhaps, is, that the whole history and all the principles of the body he thus traduces, are so diametrically opposed to the maxims of the Calvinistico-Philosophico (Infidel?) school to which he belongs, that he cannot understand nor appreciate either their actions or their motives of conduct. "*The sensual man does not perceive the things which are of the spirit of God.*" (1 Cor. ii. 14.) He makes two sweeping charges against the Jesuits: 1st, that they failed every where, being overcome by the general course of events, the development of civilization, and the freedom of the human mind. 2d, that there was nothing great or splendid in what they did—that they proceeded by dark and hidden courses, &c. I will endeavor to review briefly, each of these charges.

1. The great objects of the Jesuits were, the Christian education of youth, and the propagation of the gospel. Who, but M. Guizot, will say that they failed *every where* in these *objects?* So great in fact—so brilliant and so striking was their success, *every where*, in the first object, education, that they won the universal admiration and praise of the good, and provoked the bitter jealousy of their enemies. No better proof of their success can be alleged than that they *every where* gained the most cordial hatred of all the enemies of Catholicity and of Christianity. Had they not succeeded, we cannot explain the bitter animosity with which they were hunted down. They were certainly, as Daniel O'Connell says of himself, "the best abused body of men on earth." They were overcome "*by the development of civilization*," forsooth! Who did more than the Jesuits to extend the boundaries of civilization? Who brought more nations and people into its ample fold? Who were more zealous, more devoted, and more heroic pioneers of civilization? Who added more to the store of human knowledge, especially as to the geography, the ancient history and literature, the manners and customs of the most remote nations?

But the "progress of freedom" was against them! True, they were ever opposed to that species of freedom which the infidels and jacobins of France sighed for; and when once the powerful barrier of *their* opposition was removed, France and Europe wept tears of blood over the misfortunes which those much abused principles brought on them! If, in their opposition to such principles, the Jesuits sometimes defended rather strongly the maxims of legitimacy, we are not to be surprised; that some of the order may have carried their ideas of obedience to established authority too far, we might also admit; but that they ever were, as a body, the enemies of rational freedom, might be safely denied. By promoting the general diffusion of learning among the lower classes, they did much to prepare the minds of the people for rational liberty. What particular members of the society may have done in England or elsewhere, cannot be fairly charged on the whole order; besides that this, as well as most charges of a similar character, may be viewed through two mediums; and M. Guizot seems to consult only the enemies of the Jesuits as his authority. Every one knows how fierce and bitter was anti-catholic feeling in England, at the time of the Revolution;

nd surely the statements made by Protestant riters of that period, concerning the Jesuits, hould, in common justice, be received with any grains of allowance.

"The party opposed to them," continues M. Guizot, "not only overcame, but over- ame signally," &c. Granted: so the party pposed to Christ, in the eyes of the world, *vercame* and *overcame signally:* but would M. Guizot, in this case, prefer belonging to the side of the victors, rather than of the vanquished? Yet this is a case in point: for the party which overcame the Jesuits were led on by the bitterest enemies of the Christian name. Does M. Guizot mean by the great men, with which that party, "*overspread Europe*," such persons as Voltaire, Rousseau, Diderot, De Lambert, *et id genus omne?* And does he mean by "*the great things they did, and by great means*," the horrors of the French Revolution, which those men aided in bringing about? If not, I am at a loss how to apprehend his meaning: if so, he is heartily welcome to all the glory resulting from such a victory.

The Jesuits fell in a noble struggle—they overcame, by being conquered for a time, according to the type of their Saviour; in falling they imitated *His* meekness and humble submission to the will of heaven; and like Him, they have risen again, I trust, "*to die no more.*" The tree of the society has been only pruned, not destroyed—and there is reason to hope that it will now flourish more than ever. The Jesuits have learned much wholesome instruction in the bitter school of suffering, and they will no doubt turn these lessons to good account.

2. But "they proceeded by dark and hidden courses." Their enemies proceeded openly, t is true, but often by *open* vituperation and slander. The absurd and infamous imposture of the "Secreta monita," forms but one chapter in their dark work of calumny. The Jesuits combined the "prudence of the serpent" with "the simplicity of the dove"—they did not lay open their plans to the eyes of the curious and promiscuous multitude; but the whole character of their institute was well known, and their general line of conduct was clearly defined, and easily understood. Their constant success could not have arisen from the employment of paltry or unworthy means. The true secret of their success, under the divine blessing, was their voluntary submission to a common head, and their indissoluble union among themselves, as a body. Their enemies could not comprehend the sublime motives which prompted this submission and this union; and hence they ascribed them both "to dark and hidden courses of policy."

M. Guizot admits that they were possessed of "grandeur of thought and of will;" and yet he asserts that there was nothing "great or splendid" in what they did. Grand thoughts and designs, in a well organised body, such as that of the Jesuits confessedly was, are generally followed by correspondent execution. If, to have produced the best and the greatest works on every subject, from theology to mathematics and grammar—if, to have given to the world the greatest men in science and literature—if, to have diffused the blessings of religion and of civilization among whole masses of savage population, in different continents—if these, and many other things, did not constitute something "*great and splendid*," we will not at least be tempted to look for *greatness* or *splendor* amongst the enemies of the Jesuits. *Their* achievements were indeed *great* and *splendid*, only because they brought on *great* and *splendid* ruin and misery! *They* enacted a *great* and *splendid* tragedy, but it was like that mimic burning of Troy, which, according to Tacitus, Nero got up in Rome, for his own special amusement!

How different from this picture—or, rather, caricature—of the Jesuits, is that drawn by the pen of, perhaps, the greatest Christian philosopher of the present century, the late Frederick von Schlegel! He too, had been reared amidst all the prejudices of Protestantism; but his great and well balanced mind had, at an early period, become disgusted with the vagaries and inconsistencies of novelty, and sought repose in the bosom of Catholic unity. In his "Lectures on the Philosophy of History," (lect. xv.) this great man takes the following just and comprehensive view of the much abused order.

"The great want of the age was a religious order, which, established in opposition to Pro-

testantism, should not be dependent on the state, but devoted exclusively to the interests of the Church: a religious order which, well equipped with modern learning, science and accomplishment, possessing a knowledge of the world, acquainted with the spirit of the times, and pursuing the course which expediency dictated, with prudence and circumspection, should undertake the defence of the Catholic religion, and the propagation of the gospel in foreign countries, and worthily and successfully prosecute this twofold object. Such an order was the society of the Jesuits, in its first institution; and that among the founders and first members of this order, there were men of undoubted piety and eminent sanctity, men animated by the sublimest principles of Christian self-denial, posessed of great intellectual endowments, and favored by God with high preternatural powers, no unprejudiced historical inquirer will deny. Whether the reproaches which have been made to many members of this order, of having exerted an undue political influence, and displayed a spirit of intrigue and ambition in the history of this period, be well founded or not, I shall not stop to inquire; because such charges, at best, can affect individuals only, and not the society, whose very name indeed has become in our times, the watchword of party strife and contention. The severest condemnation of the Jesuits proceeds from a quarter, where we clearly discern the most implacable hostility to Christianity, and to all religion; and this circumstance ought to furnish the Jesuits with an additional claim to our good opinion: but any judgment on the merits of this society, as this is a question which more immediately regards the present age, is quite foreign to the purpose of the present work. If some members of the order adopted, at this period, those absolute maxims and principles of policy and government, which in general characterised that age; and if the writings of others were distinguished by that rude polemic tone and spirit spoken of above, and which was equally characteristic of those times; it would be unjust to lay to the charge of the order, or even of particular members, failings and defects, which were common to the age, and a perfect exemption from which is the most rare of human excellencies."—(Vol. ii. p. 212-14, American edit.)

It is gratifying to find that another distinguished writer, a Protestant historian, of our own day and country, has likewise done full justice to the Jesuits. Bancroft, in his History of the United States, (vol. iii. ch. 2) gives a detailed and eloquent account of their missionary labors in Canada and the valley of the Mississippi. The limits of this article will only allow the following extracts. Page 118, he thus glances at the general history of the order:—

"The establishment of the 'Society of Jesus,' by Loyola, had been cotemporary with the Reformation, of which it was designed to arrest the progress. . . . . Its members were, by its rules, never to become prelates, and could gain power and influence only by influence over mind. Their vows were poverty, chastity, absolute obedience, and a constant readiness to go on missions against heresy and heathenism. Their cloisters became the best schools in the world. Emancipated in a great degree, from the forms of piety; separated from domestic ties; constituting a community essentially intellectual, as well as essentially plebeian; bound together by the most perfect organization, and having for their end a control over opinion among the scholars and courts of Europe, and throughout the habitable globe, the order of the Jesuits held, as its ruling maxims, the widest diffusion of influence, and the closest internal unity. Immediately on its institution, their missionaries, kindling with a heroism which defied danger, and endured every toil, made their way to the ends of the earth; they raised the emblem of man's salvation in the Mogul empire, in Japan, in India, Thibet in Cochin-China, and in China; they penetrated Ethiopia, and reached the Abyssinians; they planted missions among the Caffres; in California, on the banks of the Maranhon, in the plains of Paraguay, they invited the wildest of barbarians to the civilization of Christianity." He bears the following testimony to their worth as missionaries in North America, (p. 122). "Away from the amenities of life, away from the opportunities of vain glory, they became dead to the world, and possessed their souls

ble peace. The few who lived to
l, though bowed by the toils of a long
still kindled with the fervor of Apos-
zeal. The history of their labors is
ed with the origin of every celebrated
French America: not a cape was
nor a river entered, but a Jesuit led
."

fifteen years enduring the infinite la-
the Huron mission, exhibiting, as it
id, 'an absolute pattern of every re-
virtue,' Jean de Brebeuf, respecting
l of his distant superiors, bowed his
nd his judgment to obedience. Be-
e assiduous fatigues of his office, each
d sometimes twice in the day, he ap-
himself the lash; beneath a bristling
irt he wore an iron girdle, armed on
s with projecting points; his fasts
equent; almost always his pious vigils
ted deep in the night. In vain did As-
assume for him the forms of earthly
; his eye rested benignantly on visions
e things. Once imparadised in a trance,
eld the Mother of Him whose cross he
rrounded by a crowd of virgins, in the
des of heaven. Once, as he himself
corded, while engaged in penance, he
rist unfold his arms to embrace him
e utmost love, promising oblivion of
. Once, late at night, while praying
ilence, he had a vision of an infinite
of crosses, and, with mighty heart,
e, again and again, to grasp them all.
e saw the shapes of foul fiends, now
g as madmen, now as raging beasts;
en he beheld the image of death, a
a form, by the side of the stake, strug-
th bonds, and at last falling as a harm-
tre at his feet. Having vowed to seek
ring for the greater glory of God, he
l that vow every day, at the moment
ng the sacred wafer; and as his cu-
r martyrdom grew into a passion, he
ed: 'What shall I render to thee,
my Lord, for all thy benefits? I will
thy cross, and invoke thy name;' and
of the Eternal Father and the Holy
f the most holy mother of Christ and
ph; before angels, apostles and mar-
efore St. Ignatius and *Francis* Xavier,
he made a vow never to decline the oppor-
tunity of martyrdom, and never to receive
the death blow but with joy.

"The life of a missionary on Lake Huron
was simple and uniform. The earliest hours,
from four to eight, were absorbed in private
prayers; the day was given to schools, visits,
instructions in the catechism, and a service
for proselytes. Sometimes, after the manner
of St. Francis Xavier, Brebeuf would walk
through the village and its environs, ringing
a little bell, and inviting the Huron braves
and counsellors to a conference. There,
under the shady forest, the most solemn mys-
teries of the Catholic faith were subjected to
discussion. It was by such means that the
sentiment of piety was unfolded in the breast
of the great Ahasistari. Nature had planted
the seeds of religious faith: 'Before you
came to this country,' he would say, 'when
I have incurred the greatest perils and have
alone escaped, I have said to myself, some
powerful spirit has the guardianship of my
days;' and he professed his belief in Jesus,
as the good genius and protector, whom he
had before unconsciously adored. After trials
of his sincerity, he was baptized; and, enlist-
ing a troop of converts, savages like himself,
'Let us strive,' he exclaimed, 'to make the
whole world embrace the faith in Jesus.'

"Each sedentary mission was a special
point of attraction to the invader, and each,
therefore, was liable to an Indian massacre.
Such was the fate of the village of St. Joseph.
On the morning of July 4th, 1648, when the
braves were absent on the chase, and none
but women, children and old men remained at
home, Father Anthony Daniel hears the cry
of danger and confusion. He flies to the
scene—to behold his converts, in the apathy
of terror, falling victims to the fury of the
Mohawks. No age, however tender, excites
mercy; no feebleness of sex wins compassion.
A group of women and children fly to him to
escape the tomahawk, as if his lips, uttering
messages of love, could pronounce a spell
that would calm the madness of destruction.
Those who had formerly scoffed at his mission
implore the benefit of baptism. He bids them
ask forgiveness of God, and dipping his hand-
kerchief in water, baptizes the crowd of sup-

pliants by aspersion. Just then the palisades are forced. Should he fly? He first ran to the wigwams to baptize the sick; he next pronounced a general absolution on all who sought it, and then prepared to resign his life as a sacrifice to his vows. The wigwams are set on fire; the Mohawks approach the chapel, and the consecrated envoy serenely advances to meet them. Astonishment seized the barbarians. At length, drawing near, they discharged at him a flight of arrows. All gashed and rent by wounds, he still continued to speak with surprising energy,—now inspiring fear of the divine anger, and again, in gentle tones, yet of a more piercing power than the whoops of the savages, breathing the affectionate messages of mercy and grace. Such were his actions till he received a death blow from a halbert. The victim to the heroism of charity died—the name of Jesus on his lips: the wilderness gave him a grave, the Huron nation were his mourners. By his religious associates it was believed that he appeared twice after his death, youthfully radiant in the sweetest form of celestial glory; that, as the reward for his torments, a crowd of souls, redeemed from purgatory, were his honoring escort into heaven.

"Not a year elapsed, when, in the dead of a Canadian winter, a party of a thousand Iroquois fell, before dawn, upon the little village of St. Ignatius. It was sufficiently fortified, but only four hundred persons were present, and there were no sentinels. The palisades were set on fire, and an indiscriminate massacre of the sleeping inhabitants followed. The village of St. Louis was alarmed; and its women and children fly to the woods, while eighty warriors prepare a defence. A breach is made in the palisades; the enemy enter, and a group of Indian cabins becomes a slaughter-house. In this village resided Jean de Brebeuf, and the younger and gentler, yet not less patient, Gabriel Lallemand. The character of Brebeuf was firm beyond every trial;—his virtue had been nursed in the familiar sight of death. Disciplined by twenty years' service in the wilderness work, he wept bitterly for the sufferings of his converts, but for himself he exulted in the prospect of martyrdom. Both the missionaries might have escaped; but here, too, there were converts not yet baptized; besides, the dying might, in the hour of agony, desire the ordinances; and both, therefore, remain. They exhort the combatants to fear God: they bend over the dying to give them baptism, and claim their spirits as redeemed. Success was with the Mohawks—the Jesuits' priests are now their prisoners, to endure all the tortures which the ruthless fury of a raging multitude could invent. Brebeuf was set apart on a scaffold; and, in the midst of every outrage, rebuked his persecutors, and encouraged his Huron converts. They cut his lower lip and his nose; applied burning torches to his body; burned his gums, and thrust hot iron down his throat. Deprived of his voice, his assured countenance and confiding eye still bore witness to his firmness. The delicate Lallemand was stripped naked, and enveloped from head to foot with bark, full of rosin. Brought into the presence of Brebeuf, he exclaimed: "We are made a spectacle unto the world, and to angels, and to men." The pine bark was set on fire, and, when it was in a blaze, boiling water was poured on the heads of both the missionaries. The voice of Lallemand was choked by the thick smoke; but, the fire having snapped his bones, he lifted his hands to heaven, imploring the aid of Him who is an aid to the weak. What need of many words? Brebeuf was scalped while yet alive, and died after a torture of three hours; the sufferings of Lallemand were prolonged for seventeen hours. The lives of both had been a continual heroism; their deaths were the astonishment of their executioners.

"It may be asked, if these massacres quenched enthusiasm. I answer, that the Jesuits never receded one foot; but, as in a brave army, new troops press forward to fill the places of the fallen, there were never wanting heroism and enterprise in behalf of the cross and French dominion.

"For the succeeding years, the illustrious triumvirate Allonez, Dablon and Marquette, were employed in confirming the influence of France in the vast regions that extend from Green Bay to Lake Superior, mingling happiness with suffering, and winning enduring glory by their fearless perseverance. For in

hat inclemencies, from nature and from man, as each missionary among the barbarians xposed. He defies the severity of climate, ading through water or through snows, with- t the comfort of fire; having no bread but ounded maize, and often no food but the un- holesome moss from the rocks; laboring in- essantly; exposed to live, as it were, without ourishment, to sleep without a resting place, o travel far, and always incurring perils, to arry his life in his hand; or rather daily, and ftener than every day, to hold it up as a tar- get, expecting captivity, death from the toma- hawk, tortures, fire. And yet the simplicity nd freedom of life in the wilderness had their charms. The heart of the missionary would swell with delight as under a serene sky, and with a mild temperature, and breathing a pure air, he moved over waters as transparent as the most limpid fountain. Every encampment of- fered his attendants the pleasures of the chase. Like a patriarch, he dwelt beneath a tent; and of the land through which he walked, he was the master, in the length of it, and in the breadth of it, profiting by its produc- tions, without the embarrassment of owner- ship. How often was the pillar of stones like that where Jacob felt the presence of God! How often did the ancient oak, of which the centuries were untold, seem like the tree of Mambre, beneath which Abraham broke bread with Angels! Each day gave the pilgrim a new site for his dwelling, which the industry of a few moments would erect, and for which nature provided a floor of green, inlaid with flowers. On every side clustered beauties which art had not spoiled, and could not imitate."

On page 161 the historian draws a touch- ing picture of the death of Father Marquette, the discoverer of the Mississippi. Juliet was the French envoy who accompanied his ex- pedition. "Juliet returned to Quebec, to an- nounce the discovery (of a great river), of which the fame, through Talon, quickened the ambition of Colbert; the unaspiring Mar- quette remained to preach the gospel to the Miamis, who dwelt in the north of Illinois, round Chicago. Two years afterwards, sail- ing from Chicago to Mackinaw, he entered a little river in Michigan. Erecting an altar he said mass after the rites of the Catholic Church; then, begging the men who con- ducted his canoe to leave him alone for a half hour:

'in the darkling wood,
Amidst the cool and silence, he knelt down,
And offered to the Mightiest solemn thanks
And supplication.'

"At the end of the half hour they went to seek him, and he was no more. The good missionary, discoverer of a world, had fallen asleep on the margin of the stream that bears his name. Near its mouth, the canoemen dug his grave in the sand. Ever after, the forest rangers, if in danger, on lake Michigan would invoke his name. The people of the west will build his monument."

In conclusion of this imperfect sketch, the writer would beg leave to state, that he is not a Jesuit, nor ever will be. P. F.

DEATH OF BISHOP ENGLAND.

"Now I am ready for the call."

After the final settlement of all his temporal concerns, perceiving his end to be near at hand, he ordered his attendants to lay him out in the suit of vestments, in which, according to the custom of the Church, his body was to be buried. This last sad office completed, folding his arms over his breast, in a full, clear voice, he said, "*Now I am ready for the call.*"

Turn, mortal, for a moment turn,
From this world's vanity,
And, at the just man's death bed, learn
Life's only aim—to die!

They pressed around the sick man's bed
To catch the words of doom:
"Earthly hope and aid are fled;
Christian! thine hour is come."

With awe and grief all hearts sank down,
As faltering fell that word;
All,—save thy dauntless heart alone,
Brave soldier of the Lord!

"Bring forth my priestly robes," he said,—
That spirit high and brave;
And the living Christian was arrayed
In the garments of the grave!

And then with dauntless brow and tone
No terror could appal,
"Now, Lord," he said, "thy will be done,
I'm ready for the call."

* * * * * * *

The hour is come! Bow down to earth,
For a light is on his brow,—
A smile of more than mortal birth,—
Angels are with him now!

The same [illegible] life, in death [illegible],
His parting spirit spoke,—
Murmured his Master's holy name,
And—in *His* bosom woke!

Earth's chivalry hath nought to vie
With this heroic death;
With the meek strength of piety,
The courage born of faith!

Then, mortal, for a moment turn
From this world's vanity,
And at this just man's death-bed learn
Life's aim—like him to die.

And pray, that in thine agony,
Such grace to thee may fall,
To lead his life on earth, and be
As "*ready for the call.*"

Translated from the French.

THE CELIBACY OF THE CLERGY.

No. I.

THERE is no dogma in the Catholic Church, there is not, indeed, a prevailing usage connected with her strict discipline, whose roots are not to be traced in the depths of human nature, and which do not, consequently, mingle with those universal opinions that, with slight variations, are prevalent at all times and among all nations. The discussion of this proposition in all its bearings would be highly entertaining and instructive. We will confine ourselves, however, to the subject placed at the head of this article. It is an opinion common to men in all ages, in all places, and of all religions, that in the virtue of CONTINENCE, *there is something of a heavenly character, which exalts man, and renders him acceptable to the Deity; and that, by a necessary consequence, even lawful indulgence, is either in conflict with, or repugnant to every sacerdotal function, every religious act, every holy ceremony.* There is no system of le[illegible] upon the face of the earth on this [illegible] which has not imposed some restra[illegible] the priesthood, and which, in regard [illegible] generally, has not required abstinence [illegible] kind, more or less rigid, to accompa[illegible] ers, sacrifices, and solemn ceremonie[illegible] Hebrew priest was forbidden to marr[illegible] man who had been divorced, and t[illegible] priest could not even marry a widow [illegible] xxi. 7, 9, 13.) From the Talmud w[illegible] that he was forbidden to have more [illegible] wife, although polygamy was tolerat[illegible] other persons, and all were require[illegible] *pure* who entered the sanctuary. Th[illegible] tian priests were allowed to have [illegible] wife; and among the Greeks the hi[illegible] was required to preserve his celibacy [illegible] observe the strictest continence. [illegible] *Greek Antiquities.*)

Giulio Malatesta –
It libels Italy – e.g. 57.
It employs a beautiful language for an erect person.
I do not believe the witness must be of age.

468

celibacy of the Romish Clergy – an institution
d by a greater perfection of the Devilish wisdom
e sospect than perhaps any other which ever
d into the head of man to contrive – completely at
the object it aims at in the vast majority of
. It effectually secures to the exclusive service of the
the hearts & heads, the ambition energy & self-
of her levities. It does so most surely in the
of those of the priesthood, who are chosen from
upper classes of society. It mostly succeeds in the
of the latter also, when the position offered in the
ly is commensurate with the social position of the
idual. The cases in which it often fails to
, are those in which the communion with
hurt is weak in proportion to the strength
ties that bind a man of high position
world. The old ecclesiastical Electors of Germany,
in some exceptional instances, due to the
parency of the individual, more princes than
s."

T. A. Trollope "Giulio Malatesta"
B. IV. ch. 2.

Origen informs us to what means the hierophant resorted to enable him to keep his vow; thereby antiquity distinctly admits not only the vital importance of continence in the exercise of the sacerdotal functions, but also the insufficiency of human nature, when thrown exclusively upon its own resources. (*Contra Celsum, cap.* 7. *Plin. Hist. Nat. cap.* 13.) The priests of Ethiopia, like those of Egypt, were circumcised and observed celibacy. (*Bryant's Mythology.*) And Virgil distinguishes, in the Elysian Fields, the priest who had, during life, preserved his chastity:

"Quique sacerdotes casti dum vita manebat."

At Athens the priestesses of Ceres, to whose office the laws attached the utmost importance, were chosen by the people, maintained at the public expense, devoted for life to the worship of the goddess, and were required to observe the most rigid continence. Such were the sentiments of the known world. Ages roll by, and we again find the same sentiments prevailing in Peru. In what high estimation have not all the nations of the earth held virginity, and with what distinguished honors have they crowned it? Although marriage is the natural state of man generally, and even a holy state, according to the received opinions of mankind; yet we see arising on all sides, a peculiar regard for the virgin, as to look upon her as a superior being; and when she loses that quality, even by marriage, to feel as if she had been degraded. Women who were betrothed in Greece, owed a sacrifice to Diana for the expiation of that kind of profanation of their virginity. Peculiar mysteries were established by law at Athens in relation to this religious ceremony. The women conformed to them strictly, and dreaded the wrath of the goddess if they neglected them.

We find virgins consecrated to God in every country, and in every age of the human family. What is there in the annals of nations more illustrious than the vestal virgins? With the worship of Vesta, the Roman empire flourished; with its neglect it perished. In the temple of Minerva the sacred fire was preserved in Athens, as at Rome, by virgins. These same vestals have been found in other nations, from India to Peru, in which latter country it is somewhat remarkable, that the violation of their vow is punished in the same manner as at Rome. Virginity in Peru was considered as sacred in its character, and in that regard equally agreeable to the emperor and to the divinity.

And Mahomet, the voluptuous legislator of Asia, has said, that "the disciples of Jesus preserve their virginity, although not required to do so, in order to render themselves acceptable to God. The daughter of Josaphat preserved her virginal purity, by the inspiration of heaven; she believed in the words of her Lord and in the Scriptures. She was among the number of those who were obedient." (*Alcoran, ch.* 56, 57.) Whence proceeds this universal sentiment? Whence did Numa learn that to render his vestals holy and venerable, it was necessary to enjoin virginity? How is it, that Tacitus, anticipating the peculiar language of our theologians, should speak to us of that venerable *Occia*, who had presided over the college of the vestals for fifty-seven years with *eminent sanctity*? And whence was derived that general opinion among the Romans, that if a vestal availed herself of the privilege granted by the laws, of marrying after thirty years of service, "*those marriages were never happy*?"

If from Rome we transport ourselves to China, we find there religious women observing the vows of virginity. Their dwellings are embellished with inscriptions which they receive from the emperor himself, and is a privilege restricted to those who have remained virgins during forty years. There are religious orders, male and female in China and in Mexico. What wonderful uniformity among nations so different in manners, character, language, religion and climate! But there is a fact yet more astonishing. It was a prevailing opinion among the nations of antiquity, that the divinity assumed flesh from time to time, and appeared in the human form to instruct or to comfort man. These visitations were called *theophanies* by the Greeks, and in the sacred books of the Brahmins are styled, *avatars*. Now these same books proclaim that whenever a god thus condescends to visit

the world, he becomes incarnate in the womb of a virgin, without any congress of the sexes. And the ancient Hebrews had the same idea of their future Messiah. According to the Japanese, their great god *Xaca* was born of a queen who never had intercourse with any man. The Maceniques, a people of Paraguay, who dwell upon the borders of the great lake Zorayas, informed the missionaries that "formerly a woman of exquisite beauty gave birth, in the same manner, to a beautiful child, who, upon arriving at the age of manhood, wrought extraordinary miracles in the world, until at length, in the presence of a large number of his disciples, he ascended into the heavens, and transformed himself into the sun which we behold." The Chinese extend this doctrine. According to them, "*Saints, sages and liberators of people should spring from a virgin. Thus was born Heou-tsi, chief of the dynasty of the Tcheou. Kiang-Yuen, his mother, who had conceived by the operation of Chang-ty, brought forth her first born without labor and without stain.*" The Chinese poets exclaim: "Wonderful prodigy, divine miracle, Chang-ty has only to will. O grandeur! O sanctity of Kiang-Yuen, far from her be all pain and all blemish!"

Next to virginity, widowhood has been everywhere respected by men; and what seems to be very remarkable, is, that in the numberless eulogiums pronounced upon this state by writers of every kind, no praise is bestowed upon the care displayed for the interests of children, although it is an important consideration; it is the *sanctity* of the state alone which is eulogised, and that seems to overshadow all questions of civil polity. The opinions of the Hebrews in relation to the importance of marriage and the ignominy attached to barrenness are well known; and in their estimation the choicest benediction was that of the perpetuation of families. Why then those exalted eulogies bestowed upon Judith "for having united chastity with strength, and for having passed one hundred and five years in the house of Manasses, her husband, without having given him any successors? All the people whom she had saved, blessed her with one voice, saying: 'Thou art the glory *of Jerusalem*, thou art the joy of Israel, thou art the honor of our people: for thou hast done manfully, and thy heart has been strengthened, *because thou hast loved chastity*, and after thy husband hast not known any other: *therefore* the hand of the Lord hath strengthened thee, and therefore thou shalt be blessed forever.'" And does a woman then who marries a second time sin against chastity? Certainly not; but she renounces the *sanctity* of widowhood. In the *Veda* the marriage of a widow is nowhere mentioned; and the law of India excludes the son of such second marriage from collateral succession. Menu cries out to his disciples: "Avoid the son of a woman who has been married a second time!"

And while I am reflecting upon these lessons of venerable Asia, Kolbe informs me, that among the Hottentots the woman who marries a second time, is obliged to cut off one of her fingers. Among the Romans there was the same honor for widowhood, the same repugnance to second marriages, even during the decline of the empire, when the severity of ancient morals had almost entirely disappeared. We behold Valeria, the widow of Maximian, when her hand was sought by Maximin, declare that "it is wholly inexcusable and unprecedented, that a lady of her family and rank should marry a second time." But no writer has expressed this sentiment of the Romans with more feeling and propriety than Propertius, in the last of his elegies. A Roman lady of high distinction and prudence, whose maiden name was Cornelia, and who took the name of Paula from her husband, was at the point of death. It appears that her premature fate had created quite a sensation. The poet who wished to celebrate the virtues of Paula, gives to his elegy a dramatic form. It is Paula who appears,—it is Paula who speaks and who addresses her husband. The poet is concealed by that amiable shadow. The sorrowing wife sees at one glance the nuptial and funereal torches. She swears by her ancestry, and by all that she holds sacred, that her conscience reproaches her for no fault between those two periods:

"Viximus insignes inter utramque facem."

She places all her glory in this only love, and

in that faith which she had pledged to her beloved Paulus, once and forever. I have only quitted thy bed for the funeral bier, let it be engraven on my monument: *she had but one husband!* And turning to her daughter, she says, My daughter, imitate thy mother, and bestow your hand but once in marriage.

"Jungor, Paule, tuo sic discessura cubili;
In lapide hoc, uni juncta fuisse legar.
Fac, teneas unum, nos imitata, virum."

But this sentiment, the universality of which we have already admired, prevails at this day in China, to the same extent that it formerly obtained in Rome. There, widowhood is honored to such an extent that we meet with triumphal arches, raised to preserve the memory of women who have remained widows. M. de Guignes, the estimable voyager and worthy inheritor of a name illustrious in letters, who describes these customs, indulges in philosophic reflections upon this, which appears to him a great contradiction in the human mind. "How does it happen," says he, "that the Chinese, who regard the want of posterity as a great misfortune, at the same time honor the celibacy of their daughters? How can we reconcile ideas so incompatible? But such are men," &c. Alas! this is but a recital of the litanies of the eighteenth century; and it is difficult to escape this seductive reasoning. And Montesquieu, in complaisance to the errors with which he was surrounded, has the weakness to say: "that Christianity checks the growth of population by exalting virginity, by honoring the state of widowhood, and by encouraging the restraints upon second marriages." But in the same volume of the same work, escaping, I know not by what means, from that unhappy influence, and speaking in the strength of his own sound understanding, he openly proclaims this great axiom in morals and political economy: "that public continence is naturally connected with the propagation of the species." Nothing is clearer. There is no necessity for explaining human *contradictions* on this subject, for there are, in fact, none to explain. Those nations which promote population and at the same time honor continence, are perfectly consistent with themselves, and with sound sense. But I return to the eternal principle of the human race: "*that nothing is more agreeable to the Divinity than continence; and that not only all sacerdotal functions, but every sacrifice, every prayer, every religious act, requires preparations more or less conformable to that exalted virtue.*"

We have seen what conditions were imposed upon the Hebrew priests before they were permitted to enter into the sanctuary. And among the pagans the same restraints were imposed upon those who were merely initiated in the sacred mysteries. Before admission they were required to observe continence, and even the marital privileges were suspended. The Romans who were to offer up sacrifice were subjected to the same preparation, and it was the law at Jerusalem. Whence this wonderful accord?

All the world knows the general spirit of Islamism. Nevertheless Mahomet required his followers to separate themselves from their wives on festival days, and even during the whole time of their pilgrimage. He proclaims to them: "*O ye believers in God, if you have approached your wives, purify yourselves before prayer.*" The Hindoo, who desires to observe the feast of *Nerpoutirounal* (in honor of fire), is required to fast and to abstain from his wife.

Every body knows the kind of *Lent* prescribed in the worship of Ceres, of Bacchus, and of Isis, and classic memories have not forgotten the complaints which the amatory poets have addressed to these exacting deities. Ovid complains seriously that the mistresses of Tibullus were unable to prolong his life by occasionally depriving themselves of his company: he is tempted to question the existence of those gods who permitted good men to die; and he says, at length, live a virtuous life, and your death will be holy. In other passages he speaks of the general mortification of the appetites which precede the annual feasts of Ceres; he seems to forget everything else, which he regards as mere accessories. Bacchus, the jolly god, is nevertheless on this point as exacting as Ceres. Upon the eve of the Bacchanalian mysteries, Hercules and Omphale submitted to the rigor of the law;

for the next day, at early dawn, they are to be *pure* for the sacrifice; and this poetic narrative is founded upon universal tradition, and upon the sacred laws of the most civilized nations. The Athenian women admitted to the celebration of the mysteries, swore solemnly first, *that they believed*, and then, *that they had nothing to reproach themselves with, and that they were in the condition of body prescribed by the law.* Demosthenes has preserved the form of this oath. The philosophers speak the same language with the poets. The sage Plutarch requires the observance of continence for some time previous to the offering of sacrifice.* Demosthenes is yet more rigid: "For my own part," he says, "I am persuaded that he who approaches the altars, or places his hands upon holy things, should not only have been *chaste* for a certain number of days, but that he should have been so during his whole life, and never have been subjected to vile indulgences."

The belief on this point was so deeply rooted in all minds, that a preliminary and rigorous continence was exacted from those who were to be initiated into ceremonies the most scandalous, and mysteries the most infamous. Proof of this may be found in the affair of the Bacchanals at Rome, so beautifully related by Livy.

Such was the universal opinion of the ancient world. The navigators of the fifteenth century found them prevailing among the people of a new hemisphere. At Peru they celebrate on the first day of the new moon after the equinox in September, the solemn feast of the *Cancu;* which is a religious purification of the soul and body, and the preparation for it is the same. And while those nations which have already advanced to a certain stage of civilization thus unite with those of the old continent to teach us the universal dogma, the Huron and the Iroquois, scarcely worthy of the name of man, proclaim from the other extremity of the new continent, that it is a crime to neglect the observance of continence for twenty-four hours preceding the ceremony of the calumet.

Antiquity does not say to the man who approaches her altars: *Examine yourself carefully. If you have unfortunately killed, robbed, calumniated or defamed any person, withdraw.* No. While engaged about her gods and her altars, it seems there is no thought but of a single vice, and a single virtue:

"Vos quoque abesse procul jubeo, discedite ab aris,
Queis tulit hesterna gaudia nocte Venus."

Jerusalem, Memphis, Athens, Rome, Benares, Quito, Mexico, and the rude wigwams of the American forests, elevate their united voices to proclaim the same dogma. Can this eternal idea, common to so many different nations, and which are wholly disparted, be anything but natural? Does it not appertain necessarily to the spiritual essence of our nature? If the idea be not innate, whence have all men derived it? And this theory appears the more divine in its principle, since it contrasts so singularly with the practical morals of corrupt antiquity, which seduced man into every kind of disorder, without ever having been able, even in its wildest excesses, to efface from his understanding the laws written in *letters divine.* A learned English geographer has said on the subject of eastern manners, that "chastity is held in slight estimation among the oriental nations; and their morality on this subject is so relaxed, that the commerce of the two sexes is looked upon as the use of certain meats." Now these eastern manners are precisely the manners of the ancients, and will always be the manners of unchristian countries. Those who are familiar with classic authors and with certain monuments of art which still survive, will perceive that there is no exaggeration in the assertion of the Abbé Feller: that "paganism in one half century presents to our view infinitely more enormous excesses than we observe in all the Christian monarchies since the establishment of Christianity." Yet in the midst of this profound and universal corruption we trace one truth not less universal and alto-

* Ἡμῖν τῷ νόμῳ πόλεως εὖ ἑπομένοις ἐξευλαβητέον ἐστὶν εἰς θέρος ἐμβαλεῖν καὶ κατάρχεσθαι θυσιῶν, ὀλίγον ἔμπροσθεν διαπεπραγμένοις τὶ τοιοῦτον· ὅθεν εὖ ἔχει τὸ τὴν νύκτα καὶ τὸν ὕπνον ἐν μέσῳ θεμένους, καὶ ποιήσαντας ἱκανὸν διάλειμμα καὶ διάστημα, καθαροὺς αὖθις ὥσπερ ἐξ ὑπαρχῆς, καὶ νέα ἐφ' ἡμέρῃ φρονέοντας . . . ἀνέστασθαι.—Plutarchi Symposiacon, lib. iii. Quæst. 7, ad finem.

:plicable in such a state of morals, that *one man is made for one woman.* nder the emperors, when women, justly remarks, no longer counted y the succession of consuls, but by husbands, two distinguished men, Agrippa disputed the honor of furstal to the state. The daughter of preferred *solely* because her mother had more than one husband, while d *impaired* the dignity of his house e." Is not this most extraordinary? Whence or how did the Romans of that age derive the idea of the integrity of marriage, and of the natural alliance between chastity and the altar? Where did they learn that a virgin daughter of a divorced man, although born in lawful marriage, and personally above all reproach, was nevertheless less fitted for the altar? It must be that these ideas spring from a principle natural to man, as ancient as man, and are, in fine, a part of man.

EVENING THOUGHTS.

bed in clouds of golden light,
descends the western sky,
lemn thought fills all my soul,
hly passions in me die;
ened spirit seems to rise,
ned by life's smallest care,
within is hushed and still,
se upper realms of air.

the twilight fades away,
it's dark flag is slow unfurled,
nlight seems a softer day,
ning o'er a lovelier world—
A lovelier world, where ruder sound,
Breaks not the spirit's deep repose,
Than the lone note of some sad bird,
Which gently through the stillness flows.

Then may the angels walk the earth,
For such an hour, so calm, so still,
Recalls the time when first careered
Yon orb by its Creator's will;
And saw the young earth's wide expanse,
Dimmed not, as now, by sin and woe.
But thronged by angel forms who sang
All love, all happiness below.

V.

THE WOODEN CROSS.

BY C. SCHMID.

Translated from the French.

Chapter XIII.

The Alms.

owing Sunday, after having heard timony of the schoolmaster, of the the children themselves, the pastor e whom he thought most deserving of the premium, and everybody admired his justice.

Frederick was to have the first prize. "What do you wish me to give you," asked his mother, "a pretty wooden gun, a book with beautiful pictures, or a fat chicken?"

At the words "fat chicken," all the chil-

dren burst out laughing. After a moment's hesitation, Frederick chose the chicken, to the great astonishment of his young friends. "What will you do with that chicken?" said they. "I will give it to poor mother Agnes, who is old and blind, and who has only bread to eat, and not always enough of that."— "Good! good! Frederick," exclaimed at the same time all the little boys; "you are better than we, for we did not think of the misery of this good mother Agnes, and we would have chosen the book or the gun." "The gun," remarked Frederick, "is a very pretty play-thing, but it is only a toy, and old grand-mother Agnes stands more in need of food than I do of play. I would like the book better than the gun, because I would find, I am sure, some good lessons in a book which my parents would give me; but, before looking for new lessons of virtue, it is necessary first to practise those which they have already given me, and to assist my neighbor as soon as I am able."

Every one then approved the choice and praised the generous sentiments of Frederick. All the children, girls and boys, who were to have premiums, asked as a favor that their parents would not give them useless toys, but things which they might present to old Agnes, and which would be of use to her. Upon this all the mothers and grand-mothers consulted together, and designated the objects, which they made haste to bring to the place. They were a frock, a cloak, stockings, shoes, handkerchiefs, bread, beer, cheese, eggs, butter, oil, flour, and a variety of other things. Sophia wished also to join to the promised chicken, a pair of sheets which she had finished the day before. At last, they multiplied the premiums so much that all the children obtained something, and that there was wherewith to clothe and nourish the poor old blind woman for a long time.

When all the prizes were distributed, the children started off to carry them to old mother Agnes. The most active ran on before; the others followed as fast as they could; but they who reached the cabin first, waited for Frederick, who was to be their speaker: he was still far behind, holding his little sister by the hand. They waited for him with anxiety, but without saying a word, because they wished to cause an agreeable surprise to the old woman, who, before being blind, had carried in her arms and held upon her lap every child in the village. The door was a-jar; they saw Agnes kneeling before an old country chair; she was praying: the noise of the youngsters running to her hut had not disturbed her attention; she believed that they were after some amusement. Agnes prayed in a loud voice, not thinking that they were listening: "O my God," said she, raising towards heaven her wrinkled hands and her lack-lustre eyes, from which flowed tears of affliction, "O my God, when you judge that I have suffered enough, take me out of this world. My age and infirmities do not permit me to labor; I am seventy years old, and quite blind; I have lost my husband, my children, all my family; I have no more friends. I am no longer useful to any body; no one pities me; I am not able to do any thing. If persons would but give me a small part of what they spend for dainty dishes, for vain show, for children's toys, there would be enough to support many poor like myself; but they like better to satisfy their own miserable appetites, and they let me perish. Since yesterday, I am languishing for want of food, I am dying with hunger; O God of mercy, shorten my sufferings and take me from this world!"

At these words, letting her arms fall upon the chair, and leaning her head upon her arms, she remained silent, and they heard nothing afterwards but sobs and moans.

"Ah!" said the children softly, "how much reason had Frederick to think of this poor woman! Without him, she must have perished. To-morrow morning she would be dead, and it would be our fault. Make haste, hurry," cried they to Frederick, who was now approaching. Sorrow and compassion had succeeded the joy that before lighted up their youthful countenances. "Agnes," said Frederick, "you are praying to God, and God and our parents send us to your assistance. We bring you something, because our pastor said that we were good. There is, for my share, a pair of sheets and a fat chicken which mother asks you to accept." After Frederick, each one presented his offering, contenting himself with saying what it was. In an instant, the

old table was covered, and the little girls arranged the linens and clothes in the worm-eaten chest. "Get up, Agnes," said Frederick. "I have no more strength, my child." "Well, then, we will help you." There were in this band of children some boys and girls of eleven or twelve years of age. These, stronger than the others, assisted the old woman to rise, and sit down. It was only a weakness caused by hunger and the earnestness with which she prayed. Agnes could not believe what she heard. "What!" said she at last, "God has cast upon my misery a look of mercy! At the very moment in which I implored his assistance you bring me so many things!" "Yes, Agnes," replied several voices with eagerness, "yes, we bring you all these to-day, and we will endeavor to become more virtuous, and bring you as many more every Sunday, and then we will come every day in the week to ask you if you want any thing, to do your errands, to walk with you a little, and to lead you to the church, because from this the road is bad."

Agnes wished to go upon her knees to thank God for the aid which he in his infinite goodness had sent her; but her weakness obliged her to pray sitting. Then they gave her something to eat and drink; she did not take much nourishment for fear it might make her sick, and almost immediately she began to cheer up. They told her how Frederick first thought of her, how all followed his example, and how their mothers had made a gift, each one according to her means. The good old woman still wept, but it was for joy: she begged the children to conduct her to the church, that she might testify her gratitude to their parents, who were waiting for them; a little nourishment gave her sufficient strength to undertake this long walk. The two strongest boys gave her their arms; some walked before to take away the stones which would have made her stumble. The rest surrounded her, forming a kind of retinue. Nothing was more touching than to see all the children, with cheerful countenances, giving their assistance to this poor old blind woman, and rendering her a service which she never more hoped to receive on earth.

Arrived at the place, the children presented Agnes to the good pastor; then they made her sit down, and all the parents came to promise her their care and assistance, which should never more be wanting. When they learned the poor woman's distress, of which they had been ignorant, because she had made known her afflictions only to her Creator, a tear started from every eye, for all respected and loved the virtuous Agnes; and the venerable pastor, raising his voice, pronounced these words, which left a deep impression on every heart: "My dear parishioners, a woman still young and a child but eight years of age have given to all of us an excellent lesson of charity. In offering to Frederick a gun, a book, or a fat chicken, Sophia had her views. This lady, a worthy pupil of the pious Madam De Linden, had already, be persuaded of it, thought of the good and poor Agnes, and she hoped that her son would have the same thought. Frederick, notwithstanding his tender age, has behaved, like a good, a true Christian. All of you who have so generously followed the example of Sophia and Frederick, share also in their praises, and God will recompense you for your charity; but for Sophia and Frederick, none of you would have dreamed of the unfortunate Agnes, and she was perishing with hunger, while you were rejoicing at the virtues of your children. The first virtue of a Christian is charity, and you were going to give or promise toys to your children when your neighbor was dying at your door. Ah! my friends, before spending one penny for frivolous things, look well if there be not some one about you for whom this penny may be necessary to obtain a morsel of bread. Agnes,—after God, who directs all things,—it is to Sophia and Frederick that you are indebted for your preservation."

After this, they led the good old Agnes to her home. The scenes of this day were ever after associated with feelings of the fondest recollection in the memories of the humble villagers; and since that time they have manifested, on every occasion, those sentiments of affection and esteem so justly due to the family of William.

Chapter XIV.

Chastisement and Conversion.

A SHORT time had elapsed since the memorable day when the covetous Gaspard began his threats and prosecutions against William. We may easily judge what indignation the hard-heartedness of that man excited in all the country. Every body would cheerfully have lent the thousand crowns to the honest debtor; but all were too poor. Even by uniting their means, they could not have raised half the amount.

They vainly endeavored to appease the unfeeling Gaspard. An hour or two after the departure of Sophia, who went to town to sell the diamonds, of which she had not spoken to any one in the village, the hand of Divine Justice fell heavily upon the merciless creditor.

Gaspard had an only son, named Gherald, whom he raised very badly. This boy, though twelve years old, never went to school, seldom to church, and was the only one in the neighborhood who railed at the Sunday meetings, because he did not become better by them, and his irreligious father countenanced his raillery.

"Bah," this wicked man was used to say, "what do I care whether my son be pious and good, or not? Provided he knows how to keep and increase his fortune, that will suffice. I am not pious and devout myself, and you see that I prosper more than all of you who are so religious."

He was repeating these blasphemous words whilst going out of his granary where he had left his son. Gherald, who had contracted the bad habits of his age, resolving to take a smoke in private, set about striking a fire in order to light his pipe. A spark fell on some hay. Gherald did not perceive it immediately, but some moments after he saw more smoke than twenty pipes like his own could raise; instead of calling for help, he tried to extinguish the fire, which was still confined to one or two bundles of fodder.

But, as he moved a great deal, the motion of his body and of his clothes produced the effect of a current of air; a little flame arose, and, before he could smother it under his feet, it reached a heap of straw; immediately the fire burst forth with terrible violence. Gherald, pale and motionless with fright, trembled in every limb; in an instant he was enveloped in smoke.

It was only then that he opened the door to save himself, uttering the most frightful cries. Excited by the fresh current of air, the flames spread rapidly in every direction; the loft, reduced to ashes, fell in; the roof tumbled with the half burnt beams, which carried down the floor and communicated the fire to the stable and to the stalls, from which Gaspard was endeavoring to drive the horses and cattle, where an unlucky instinct kept them, notwithstanding all his efforts.

Exhausted with fatigue, and repelled by the flames, Gaspard rushed with desperation from this furnace, tearing his hair, calling with a stifled voice the neighbors to his help. The whole village resounded with the cry of fire! The air rang with the monotonous sounds of the deep-toned bell; women and children, wild with fear, ran from their homes and their school. The peasants left the fields, but, hearing that it was Gaspard's property which was burning, they appeared less troubled.

"It is a punishment from heaven," said these honest fellows; "Gaspard has wished to reduce William and his family to beggary; to-morrow he was to sell their goods, and, behold, to-day Divine Justice has made him penniless. He boasted that he was prosperous though not pious, and behold his prosperity destroyed in an instant; and in his misery he will not have even the courage and the consolation which piety affords, unless he be sincerely converted."

Such was their language whilst they were looking at the conflagration; to render assistance was impossible. Happily this property was far enough from the other houses to prevent the fire from extending to them. Besides, the village had no engines, and those of the neighboring villages had not yet arrived. At this moment came William, who had just heard of the misfortune of his enemy. Far from rejoicing at it, he was deeply afflicted.

After having forbidden his children to leave the shop, he ran with all haste, firmly resolved to do all that he could for one of whose con-

duct he had so much reason to complain. Gaspard, thinking only of the loss of his goods, which he esteemed above every thing else, even above his own life, struggled like a madman in the hands of those who held him, and desired to rush into the midst of the flames, that he might perish with his fortune. "Carry him to my house," cried William; "let my house be his asylum; is his son safe?"

In the general confusion, no body, not even Gaspard, thought of Gherald. At the question of William, every countenance grew pale; it was a moment of intense anxiety, and during the mournful silence, they distinguished low cries that seemed to issue from a quarter already surrounded by the devouring element.

It was the voice of Gherald: dreading the anger of his father, and not supposing that the fire could reach him in a kind of vault in which he lay concealed, he did not perceive the progress of the flames, which he thought would be easily extinguished. But when the heat penetrated his hiding place, seized with fright, he wished to leave it; but a heavy cloud of smoke forced him to enter it again and quickly shut the door.

Seeing himself caught in the midst of a vast furnace, from which it appeared impossible to escape, this impious child turned, for the first time since a long while, his thoughts towards God! O! how did he repent of having so often blasphemed the holy name of his Creator; of having been disobedient; of having committed so many sins; and of not having, like his youthful comrades, profited by the pious lessons of the Sunday meetings!

—"O my God!" he exclaimed, "I repent from the bottom of my heart; pardon me; do not let me die so frightful a death." He shouted with all the strength with which despair inspired him: "Help! help! I am in the little vault; I am going to be burned alive if you do not come to save me!"

His cries were indistinctly heard. "Quick," cried William, "throw some water over my body; wet me from head to foot!" at the same time he dipped into one of the buckets of water which they had brought, his handkerchief, which he placed over his mouth; he put on his head, a little above his eyes, another wet handkerchief; and, after having made the sign of the cross, he took an armful of wet hay; he then said to those around him: "Beg the assistance of the Lord for me," and suddenly rushed into the burning house, in spite of those who endeavored to hold him. In the meanwhile, they led away Gaspard.

The men, women, and children fell upon their knees, and with clasped hands, with their eyes fixed upon the door where they had lost sight of William, and from which at intervals issued vast clouds of smoke, every one began to pray with fervor. A moment after, he appeared, bearing in his arms the fainting Gherald.

With what gratitude did all these good people thank the Almighty for having heard them, and protected so generous a man, so perfect a Christian, who exposed himself to an awful death to save the son of the only enemy he had upon earth.

They gathered around William; they praised him; they rejoiced to see him again. William alone thought of Gherald. "Take care of him; endeavor to revive him, whilst I go to cool myself by bathing my wounds; and make haste to carry him to his unfortunate father, in order to console him."

On again beholding his son, Gaspard experienced a feeling of joy; but soon reflecting that it was Gherald who, remaining alone in the granary, had by some imprudence set it on fire, Gaspard drove him away with fury, and it was necessary to remove from him his son, whom some of the neighbors took to their own home. After having several times attempted in vain to calm his guest, William saw that it would be better to give a free course to his first emotions, and content himself with watching him. Thus passed the rest of the day, and in the performance of this pious duty did Sophia, on arriving, find her virtuous husband engaged.

We have said that Margaret had rapidly recounted to her what had occurred in her absence. When she had returned to the shop with this good friend, she called her husband into the room, asked him if he was not hurt, gave him the money which she brought, and placed the wooden cross in its accustomed situation.

—"Give me," said William, "this money;

it will be a balm for the affliction of Gaspard. He is still incapable of turning his thoughts towards heaven; but let us have patience; in the end, we will be the instruments of saving his soul, as I have rescued his son; to-day this unfortunate being thinks only of earthly goods."

They returned together to Gaspard, whom Margaret and Thomas had not left.

—"Look, neighbor," said William, "here are your thousand crowns; I am happy to pay them to you at this moment."

At these words, he poured out upon the table the purse full of gold; the jingle of the glittering pieces attracted the attention of the covetous Gaspard as the magnet attracts the steel. Their lustre charmed his eyes; his despair seemed to abate; he began to count them, and arrange them in equal piles. Then, having counted them once more, he put them in the purse, which he thrust into the pocket of his coat, covering it with his handkerchief, as if to hide it, and kept his left hand upon his pocket to defend his treasure.

—"I thank you, neighbor William," said he; "I am very glad not to be obliged to sell your property. This assistance comes in the nick of time, as you see; but," with a mournful sigh, added he, "this will not restore me what I have lost."

Although he was by no means disinterested and charitable, Gaspard, however, had honesty. William and Sophia offered him the two notes of three thousand francs each, signed in their favor by the jeweller, which were as good as cash.

—"These six thousand francs," said they to him, "will enable you to rebuild your property, and to buy horses and cattle. Take them; you will pay us a moderate interest, and if you freely put yourself and your fortune under the protection of God, at the end of some years, your misfortune will be completely repaired."

Gaspard heard them, and looked at them with astonishment; he eyed the notes, read them over and over, and could not understand all this. Thomas and Margaret, and a crowd of persons who had come to inquire about Gaspard, and especially about William, had heard their conversation, and could not conceive how these people who, the day before, had not one cent to pay their creditor, suddenly found themselves in a situation not only to pay him the whole sum in gold, but besides to lend him twice as much.

—"Well," said Gaspard, at the same time thumbing the notes, "how does it happen that you so quickly acquired such a fortune?"

—"It comes to us," replied William, "from the generosity of a friend and patron whom we have never called upon in vain."

—"Who is he, then?" asked Gaspard.

—"I will make you acquainted with him if you wish; he will be as good to you as to us, and to all of those who love him sincerely."

These words served only to increase the universal astonishment. Who is this friend, then, this rich and beneficent patron? was the question of every one. It is not the lord of the village, whom they scarcely knew; could it be the prince? He is kind and generous. . . . Sophia returns from the city; she may have told him her distress, and perhaps he has given her a great deal of money. Perhaps William has been some time his gardener, and may have had the opportunity of rendering him some great service, for which he is grateful; but why will he oblige Gaspard?

William, seeing the farmer a little pacified, wished to profit by the occasion to bring him to God, and added:

—"Well, then, do you wish that I should go seek this friend always eager to assist his true friends?"

—"Certainly," answered Gaspard.

—"Wait a moment, and you will see him," said William, running to his little parlor.

Is this friend then in the house? thought the bystanders? Sophia has returned with neighbor Jerome only; we have not taken notice of the arrival of any stranger; this is unintelligible!

William came back, holding above his head the wooden cross, upon which was fixed a brazen image of our Saviour.

"Behold!" he exclaimed, "the faithful friend of all the afflicted who implore his aid. Never have his ears been closed to our supplications, never has his heart been insensible to our tears. Gaspard, you have forgotten him too long, only thinking of the goods of this

You have been punished for your
:t by the loss of your goods; return
ı and he will return to you. He ever
es with infinite kindness the repenting
; it is he who has given me the means
ıe will to assist you, as I did at the very
t when you were about to treat us so
He said to me: 'Gaspard wishes to
ou; save him, for you are a Christian,
e is your neighbor.' Gaspard, in the
of God, who bids me render you good
il, I conjure you to be reconciled with
Heavenly Father! I beseech you, for your
ake. . Ah! if you knew the sweets and
ations which a pious soul always finds
bosom of her Creator, I would have no
ı to call you to him, you would fly to
ourself."

liam spoke with so much earnestness,
der a charity animated his voice and his
:nance, that every body was affected.
rd himself, his eyes fixed upon the cru-
and yielding to his feelings, wept and
l.

Yes," he at last exclaimed, throwing
lf on his knees before the image of his
ır, "yes, I acknowledge that God has
punished my impiety, my avarice, and
ırbarity; I renounce them for ever, and
aise, in the presence of this holy image,
f you, my dear neighbors, to use every
to merit the mercy of God, and to atone
y sins."

:n William, putting the crucifix in the
of his wife, raised Gaspard from his
, and made him sit down; for, exhausted
many different feelings, he seemed ready
ıt. Every one came to speak to him, and
ıgratulate him. A joyful serenity played
every countenance, and Gaspard, for
ı till then they had felt an insuperable
aversion, seeing himself for the first time the object of universal joy and affection, found himself so happy from the new feelings which he experienced, that, notwithstanding the destruction of his property, he several times repeated, in the sincerity of his heart:

—"Ah! this is the happiest day of my life; for I am loved by my neighbors, and am going to enter into the communion of the faithful."

After this affecting scene, William related the manner in which Sophia became the owner of the crucifix; then opening the wooden cross he explained the rest of the circumstance. It is a visible aid from heaven, said they to one another; and each one approached in his turn to see and admire this simple wooden cross. They regarded it with a religious awe, and could not help admiring the secret ways of Providence, who has always means to assist the virtuous, and chastise the wicked, as was demonstrated by the discovery of the diamonds and by the destruction of Gaspard's property.

Filled with more Christian sentiments, Gaspard asked for his son, and pardoned him without delay. Both were sincerely converted, and God blessed their repentance and their labors. They repaired their losses, and merited the esteem and affection of all. William, Sophia, and their children, continued to edify the village by their counsel and examples, and they never forgot the poor old Agnes, who lived a long time to enjoy the bounty of her charitable neighbors.

The *wooden cross* has passed from generation to generation in the family of Sophia and William; the parents often show it to their children as a souvenir telling of the solicitude of God for those who walk faithfully in his holy ways, and place all their hopes in HIM.

THE END.

LINES ON WASHINGTON.

To the memory of him who was — First in war, first in peace, and first in the hearts of his country

BY GEORGE W. P. CURTIS, OF ARLINGTON.

"First in War:" he drew his patriot brand,
Not words to conquer, but a world to save;
When peace and freedom blessed his native land,
Returned his power into the hands that gave.

Illustrious Man, could not ambition then,
Tempt thee to turn against thy country's breast,
Thy victories vain? To be like other men,
And basest a hero with the laurelled rest?

All no — Thy laurels were by virtues won,
Pure and untarnished by a single shame,
Freedom and every claim their Washington,—
Millions unborn will venerate thy name.

"First in Peace." In our bright and early day,
When Constitution's banner was unfurled,
The civic chief! how wise his civic sway!
When a young empire dawned upon the world.

"First in a People's hearts:" Aye, there enshrined,
His fame and memory will never die;
But will instruct, adorn and bless mankind,
Till time shall merge into eternity!

Called to his great reward, his race is run;
Yet there's a pure, a mild benignant ray,
Gleams from the radiance of his setting sun,
To light the future patriot on his way.

What: tho' our bronze nor marble trophies grace,
Nor the proud column lifts its towering head,
Nor nation's tribute marks the honored place
Where rest the ashes of the mighty dead,

Yet, as the future pilgrim journeys on
Through this vast realm, he'll view, with eye intent,
The matchless glories of a Washington:
An empire's self the hero's monument.

LINGARD'S HISTORY OF ENGLAND.

UNDER this heading the DUBLIN REVIEW for May, 1842, contains a very able article, the object of which is to set forth the superior merits of Dr. Lingard's History; and in doing so, the reviewer is led to consider and to expose the defects and errors of other writers of English History, who in some respect or other, were incompetent for the task which they undertook. We lay before our readers copious extracts from his remarks, with a view to attract public attention to the best History of England that has ever appeared, and to aid, as far as we can, in exhibiting the egregious mendacity which characterizes the work of Hume, and banishing it from the catalogue of creditable records. The history which this illustrious falsifyer has given to the world, has already been discarded in England as an authority, and it is time that in this country also it should meet with the fate which it deserves. To place such a narrative in the hands of an inquirer after truth would argue either great ignorance or unpardonable malice. But this will be sufficiently seen in the subjoined excerpts. The reviewer opens his article with a reference to the histories that appeared before the Revolution, and after having shown that the Protestant writers subsequent to the Reformation were utterly devoid of that fearless love of truth and popular liberty, which distinguished their Catholic predecessors, he proceeds with the following observations. ED.

UP to the Revolution no work had appeared worthy of the name of a history of England. In the reigns of Anne and George I., Echard published a history embodying the national annals from the Roman invasion to 1688. As he wrote in the spirit of a High Churchman and Tory, and therefore coincided with the prejudices of a vast body of the nation, he obtained considerable popularity. He was, however, soon superseded by Rapin, who in 1725 published his history, in seventeen volumes, at the Hague. He was one of the French Protestants, whom the persecution of 1685 drove to England. There he became tutor in some noble families. He attended William III. in his campaign in this country; afterwards obtained a small pension from him, and retired to Wesel in the duchy of Cleves, where he commenced and finished his history. A few years after its publication at the Hague, two translations appeared in England, by Tyndal and Kelly. In impartiality and accuracy it was far superior to any preceding history, and therefore maintained a high reputation for a long time; but Rapin being a foreigner, and residing abroad during its composition, was necessarily ignorant of many things which an English historian ought to have known. In 1744, Guthrie, a rank Tory, published three folio volumes, which he hoped would eclipse the fame of Rapin's; but he and they were soon forgotten. In 1747, Carte, a non-juring clergyman, published the first volume of a history of England; and in 1750, 1752, and 1755, a second, third, and fourth volume, which brought the history down only to 1654. In a knowledge of his subject, and particularly of the rolls of parliament, and other early records, he was eminently superior to any of his predecessors; but he was prolix, diffuse, and inelegant; an inveterate Tory, and could not be safely followed in the narration of any transaction in which the pretensions of the crown and the liberties of the subject came in collision.

Such was the state of English historical literature when Hume entered the field. His history has attracted so much attention that we must notice it at greater length than any of its predecessors. Hume, after the publication of the greater part of his essays and treatises, was in 1752 chosen librarian to the faculty of Advocates at Edinburgh, and having thus the command of a large library, and considering "the subject suited to every capacity,"* he betook himself to writing the his-

*See an account of his life, by himself, p. 9.

tory of England. The first and second volumes, comprising the house of Stuart, appeared respectively in 1754 and 1756; and in the interval between the appearance of the two, he published his *Natural History of Religion*. In 1759 two more volumes followed, comprising the history of the house of Tudor; and in 1761, two more, completing the series back to the Roman invasion. In 1763, he received an invitation from Lord Hertford, to attend him in his embassy to Paris, with a near prospect of being made secretary; was soon afterwards appointed secretary, and in the summer of 1765, on Lord Hertford's coming to this country as lord lieutenant, was left there as *chargé d'affaires*, till the arrival of the Duke of Richmond, towards the end of the year. In 1767, he received the appointment of undersecretary of state, from Mr. Conway, which he held till 1769. He had acted as secretary to General St. Clair in 1746, in an incursion on the coast of France, and in 1747 and 1748, in his military embassy to the courts of Vienna and Turin.

The fact of Hume's having spent so much of his time in the composition of literary and philosophical essays was considered by many as a proof of his unfitness for the task of writing a history of England. But this was the very sort of preparation that secured to him the fame which he acquired, as it imparted to his style a polish, brilliancy and beauty, which could not have been well attained during a long devotion to historical composition. Hume having acquired his style, had all that he wanted to write such a history as he wrote. In the composition of this work he deviated little from the track which he had so long pursued; it is from first to last evidently the work of an essayist and "philosopher," who regarded truth as subordinate to effect, and looked to his own ends, personal and philosophical, more than to any other sublunary objects. To apologise for the misconduct of the Stuarts, to write down the British constitution, as well as the Christian religion, or at least so much of both as were not then admired by the higher orders of the state; to compose, in furtherance of these meritorious views, an agreeable, interesting, romantic, saleable version of English history, interspersed with "profound philosophical observations," and to acquire thereby both fame and profit, were the objects which he sought to attain. For this achievement his essay-writing had admirably qualified him; and the ordinary histories, and especially Carte's, so far as it went, supplied the materials. By some he has been called the copyist of Carte; but it is of no importance what particular historian he copied, since as he himself had not time or inclination to refer to the original sources of history, he must have copied some one.* He affected originality not as a historian, but as a philosophical commentator on history; his acquaintance with English history was too slight to enable him to set up as an original historian. He hunts out no original documents, ransacks no records, refutes no long-received statements on matters of fact, combats no prejudices, except after a popular fashion that exhibits no research, and that renders his opposition more pleasing than his silence or assent, and never scrutinizes the authorities which he cites; for, as was well observed by an admirer of his,—who might exclaim, "with all thy faults, I love thee still,"—though the "cabalistic array of names, and syllables, and figures, at the foot of his pages," may "betray the reader into a belief that the history has resulted from a careful comparison of testimonies," yet on "a more minute examination of the authorities," he will find that they were merely taken up at second-hand.†

Hume has been eulogised for his knowledge of the human heart, as exhibited in his delineation of character. We confess that we could never see the justice of this eulogy. He certainly strings together very prettily antithetical catalogues of virtues and vices, merits and defects, and appends them to the names of James, Charles, &c., as the case may be.‡ No doubt in the preparation of these catalogues he exhibits an acquaintance with the names of a great many good and bad

* See the question how far he may be considered a copyist of Carte, discussed in the "Edinburgh Review," vol. liii. p. 15.

† See Quart. Rev. vol. xxxiv. pp. 249-50, &c.

‡ See, for instance, the characters of James I. and Charles I. vol. v. p. 154, and vol. vii. p. 146.

qualities, and no small tact in his mode of arranging them; but who can place the slightest reliance on the fidelity of his delineations? And if they are not true, what is the use of them? And in either case how can a historian be said to exhibit any extraordinary merit, merely because having the actions of his personages given, he guesses at some of the qualities that probably tended to produce them?

This practice of delineating character has been so much eulogised, and so generally considered a proof of great historical abilities, that we must be excused for adding a few observations. It is borrowed from the Greek and Roman writers, and particularly from Tacitus, who is commonly looked up to as the standard model. But no one would say that Tacitus was a scrupulously truthful historian, or that he would spoil the effect of one of his finely-labored periods, by the addition or subtraction of a fact or an epithet, in obedience to the demands of historical justice. If we must imitate the writers of antiquity in attributing qualities and motives, why not also imitate them in attributing speeches? The reason plainly is, that we are at this day and in these degrees of latitude, too phlegmatic and unimaginative to believe in the authenticity of such orations. Why then tolerate the practice of assigning motives and qualities, merely because it is in some slight degree less improbable that our historians have had some means of becoming acquainted with the motives and qualities of the personages whom they represent, than that they procured *verbatim* reports of their speeches? But the day is approaching, if it have not already come, when we shall exercise the same phlegmatic common sense in both cases, and scout the one absurdity as well as the other. So warped was Hume's mind by the habitual substitution of imagination for research, that he, *more majorum*, attributes speeches as well as motives and qualities. Thus Fox charges him with employing "several pages in giving the arguments which he affirms were made use of, as he gives us to understand, in the House of Commons, for and against the question" of the grant of the revenue to James II., though Fox could not "find either from tradition or from contemporary writers, any ground to think that either the reasons which Hume has adduced, or indeed any other, were urged in opposition to the grant;" and it is not improbable that if they had been urged, "the utterer would have been expelled, or sent to the Tower; and it is certain that he would not have been heard with any degree of attention or even patience."* In short, it is only by the exquisite style of Hume and a few others, that this most profitless exercise of imagination and pedantry has been hitherto rendered just barely tolerable.

But with the narrative of facts, he interweaves philosophical observations, at once just, beautiful and profound. So say his admirers. There is scarcely a work in the language so generally known as his history. Why then do we never see any of these profound philosophical observations quoted by any one? If there were anything noble, generous, or wise in them, is it probable that they would be so utterly neglected? Take up any of his volumes, examine it with the utmost attention, and in vain will you look for an idea exhibiting the slightest wish for the advancement of liberty or the repression of despotism, or the improvement in any manner of the mass of mankind, or involving any principle which would be useful in directing the conduct of an individual, a family or a nation. No: his philosophy, as it has been called, is little more than the well-rounded flippancies of a cold-hearted metaphysical cynic, infidel, and slave, endeavoring to turn into ridicule whatever plain, honest, and religious freemen love and venerate.

It seems strange, at first sight, that a writer of Hume's infidel opinions, should have been so long the favorite historian of Protestant England. It is easily explained. We now and then hear at Conservative festivals, of the "piety of our ancestors;" but if we look closely to the history of the last century, we find that at the period in which Hume wrote, there was no real religious feeling among the classes for whose good wishes he was solicitous. In literary and political circles infidelity was the test of an *homme d'esprit*; and in proof of a man's being "no very great wit,"

* History of James II., p. 139.

[illegible] most genteel and respectable;
[illegible] success which proved
[illegible] way to a duty.
[illegible] a wish
[illegible] behalf of the
[illegible] people of
[illegible] interference could
[illegible] But
[illegible]
[illegible]
[illegible]

in England for parliamentary reform, the excitement of the popular mind thereby created, and the inquiries consequently made into the nature of our constitutional rights, we should have been most probably, long ere now, in the same state as every other Protestant monarchy in Europe—Prussia, Hanover, Denmark, Sweden, &c. &c.—and Englishmen would be now in all the conceit of slavery and enlightenment, denouncing the freedom, as well as the creed of their fathers. We must not therefore wonder that Hume adopted or accommodated his work to the feelings of the times, and that we find him invariably advocating despotism and its agents, and ridiculing liberty and all who loved it.

Hume was in reality unqualified in all points but one for writing a history of England. To understand the conduct of a Christian people, he should have had some of the feelings of a Christian; to understand the conduct of the English people, he should have had some of the feelings of an Englishman; to understand their struggles for their liberties, he should have had some of the feelings of a freeman, and some notion of what those liberties originally were; to understand the effect of new laws and circumstances on the character of the constitution, he should have known the nature of that constitution; to do justice to the crown, as well as to the people, he should not have been a partisan of either; to narrate correctly the events of sixteen centuries, and particularly the controverted points of English story, he should have been a learned, painstaking, diligent investigator, habituated to pause frequently before he committed himself to any one version of a disputed transaction; to look to facts more than to the abstract results which some system of philosophy might deduce from them; and, above all, to value plain truth more than fine writing. It is obvious from what we have already stated, that in all these particulars Hume was preeminently deficient. He was not a Christian nor an Englishman. Prior to writing his history, he had not spent two years altogether in England. Having lived almost exclusively in Scotland and on the continent under the civil law, which is generally considered as having a tendency to despotism, and under forms of government which were all but absolute, he knew not the nature of the common law or constitution, or liberties of England; had none of the feelings of an English freeman; but looked upon despotism as the government of every civilized country, and freedom as the remnant of those liberties enjoyed by man in his natural state, and which should be withdrawn from him as soon as he was completely reclaimed from barbarism. He was in reality not much better qualified for the task of writing a history of England, than would be any of the metaphysical *philosophe* essayists attached to the courts of Prussia, Denmark, Sweden or Hanover. Or, to make the parallel complete, who would expect from an *employé* and *pensionnaire* of any of those governments, a bold, honest, impartial and accurate history of the country now under its control—before it was "reformed" and enslaved—of its constitutional rights, and its struggles in defence of them; of the means by which those rights were abolished, and those struggles suppressed, and Protestantism and slavery established and perpetuated; and above all, of the arts by which the nation was deluded into the belief, that the new creed and new government were not imposed upon them by force and fraud, but were the results of their own free will, and that come what may, the new supply of Gospel light was more than an equivalent for all that they had lost? As a Scotchman, Hume was the zealous apologist of that Scotch family who were among England's greatest oppressors. But it is unnecessary to go through the long catalogue of his disqualifications as to the character of a correct and impartial historian; his proudest admirers do not now affect to say that he has the slightest pretensions.

Hume soon acquired an extraordinary popularity, and maintained it for a long time, though he was at once assailed by Englishmen, Irishmen and Scotchmen, for a multitude of offences against the place and duty of a historian: by the first for seeming "to take a particular pleasure in degrading the national character of the people of England;"* by the second for his falsification of every event af-

* See Tower's Tracts, vol. iii. p. 243.

fecting the characters of the native and Catholic Irish, and by the last for the unnational feelings which he displays in speaking of Scotch men and things; and by all, English, Irish and Scotch, who were not Tories or Churchmen, for his partiality to absolute monarchy, ignorance of history and indifference to truth. At first these attacks served only to bring him into notoriety; but as the contest for religious liberty thickened, and Catholics and dissenters acquired more power and spirit, and felt more disposed to refute his misstatements, as the people generally began to inquire more particularly into the original character of the government and constitution, as new evidences respecting the transactions which he records came to light, and his readers became more rigorous in examining into his authorities, and more attentive to the charges against him, his ignorance, errors and misrepresentations, appeared so glaringly, that his staunchest admirers were obliged to admit them. Curry exposed his misstatements with regard to the civil wars in this country; Birch with regard to Glamorgan's commission from Charles I.; Laing with regard to the reigns of the Stuarts in Scotland; and Millar and Brodie with regard to the civil government of England,—the first of the two latter gentlemen directing a great part of four octavo volumes against him, and the second devoting four octavo volumes exclusively to proving his misrepresentation of the character of the English government in every age to which his history extends, and especially from the accession of the Tudors to the Revolution. These are the principal writers against him, whom we just now recollect; but several others, equally learned and zealous, appeared against him from time to time; so that on almost every material statement in his work, he was clearly proved to be inaccurate, partial, superficial or worse; and though his style and toryism still induced Protestant schools and families to retain him as an agreeable instructor for youth, no man turned to him as an authority, and his credit as a historian, was gone for ever. "Clitarchi probatur ingenium, fides infamatur," says Quintillian (Insti. Orator. lib. x. c. 1) of a historian who is now as forgotten as Hume will be, not seventeen, but two centuries hence. As we may be supposed to be too much prejudiced against him to be received as authoritative arbiters of his merits, we shall cite a few passages from writers whose religious partialities are against us.

The writer of the article in the *Quarterly Review*, to which we have already referred, as admitting that Hume took up his authorities at second-hand, contrasts the rules laid down by him, in his *Essay on Miracles*, for examining into the character of witnesses, the value of authorities, and the weight of evidence, with his own practice in composing his history; and adds, that he does not observe "the obvious rule of avoiding to adduce secondary evidence, when an original witness can be obtained."* Another writer in the same periodical, who was so ardent an admirer of Hume as to say that his history "can no more be supplanted by anything else on the same subject, than *Macbeth*, or the *Paradise Lost*, or the *Dunciad*," yet admitted that since "new lights as to the details of many of the most important periods have been pouring on the world in floods, since Hume wrote," "the application of a firm, though respectful hand, to correct admitted errors and to fill up inconvenient blanks, would be sure of a zealous reception."† In another number of the same periodical, we find another writer complaining of the disadvantages arising from the popularity of so erroneous a history, and saying that it is the "inevitable consequence of the establishment of a very masterly work as the acknowledged, the authorised history of any particular time or country, that if it does not arrest the free progress of inquiry, it prevents the general dissemination of any subsequent discoveries in the same province;" that "where one man of letters, or one inquiring lover of truth, reads the less attractive but more accurate statement, hundreds content themselves with the agreeable or eloquent original: and thus errors which have been exploded for years from the historic belief of the better informed few, remain inveterately moulded up with the popular instruction;" that though "no one

* Vol. xxxiv. p. 249. † Vol. xlvi. p. 6.

would think of reading Newton in the present day as a complete treatise on optics;" and "though even the staunchest Tory must admit the deficiencies of Hume, and acknowledge that from the public documents alone that have come to light since he wrote, it is impossible that his work should be a perfect or an accurate history of our country, yet to how many is Hume the *ne plus ultra* of authority! . . . . . Thus is error perpetuated and canonized by genius, and the work which reflects the highest credit on a national literature, and during its first days is a source of unmingled good, by promulgating and impressing valuable knowledge upon the public mind in the most effective manner, becomes incidentally the cause of some mischief and retards the free promulgation of truth."* Such condemnations extorted from such zealous admirers render comment superfluous. The *North American Review*, a journal published at Boston, thus speaks of Hume: "At this time of day it is unnecessary to enlarge on the faults of Hume's *History of England*. Like all great evils, this one has at length wrought its own cure. His misrepresentations are now so glaring, that the very party he intended to aid has been obliged to turn against him in self-defence. In nothing is the progress of liberal opinions more clearly shown than in the fate of this historian. Notwithstanding the charms of his style and the vigor of his intellect, no Englishman of sense pretends now-a-days to justify or defend him. . . . . That any instructor in our day should place his work in the hands of a youth, leaving him to suppose that it contained the truth, is to us a matter of no little surprise. It is certain that in England his authority as to any event subsequent to the Tudor dynasty would be received with ridicule."† "His historical inaccuracy is now so clearly proved, that he never will be cited as an authority in matters of fact again."‡ "At this time of day nobody thinks of placing reliance upon the account of the British Revolution given by Mr. Hume."§ The *Edinburgh Review* says, "It is thus [an extract from Hume's history had been just quoted] that history is manufactured by indolent and partial writers, who having a talent for narrative, being careless of truth, omit the facts which do not suit them, and invent circumstances to fill up blanks in their materials or save themselves the trouble of research, making their fancy subservient to the purpose which they may have in view, of exalting a party or an individual. There are more misrepresentations than sentences in the passage we have now cited."* Another writer, in a subsequent volume, says that "Hume's summaries of the conflicting views of different parties at particular eras," though admired for their clearness, brevity and plausibility, yet "in reality belong rather to *conjectural*† than to authentic history;" that there is not one of the forms of partiality to which the practice of writing history in accordance with a theory gives rise, "of which he does not afford habitually the strongest examples;" that his misrepresentations "are every day more known and admitted, and the unostentatious labors of his correctors have already shaken the very foundations of his authority with all intelligent readers;" that "it contains more irreconcileable, and indeed more contradictory statements than are to be found in any historical work in existence;" and that in Brodie's work he "is convicted of so many inaccuracies and partial statements that we really think his credit among historians, for correctness of assertion will be soon nearly as low as it has long been with theologians for orthodoxy of belief."‡

In 1771, the first volume of Dr. Henry's history appeared; in 1793, the sixth and last, and the intervening volumes at different intervals between these two periods. Dr. Henry proposed to continue the work down to his own time, in ten books, but died in 1790, when he had all but completed the sixth book or volume, bringing the history down to the accession of Edward VI. Each volume was divided into seven chapters, for the history of civil and military, of ecclesiastical, of legal and constitutional, and of literary affairs; of arts, of commerce, and of manners. In the

* Vol. l. pp. 305-6. † Vol. xxix. p. 266.
‡ Vol. xxxiv. p. 149. § Vol. xxxvii. p. 165.

* Vol. xxxix. p. 90.
† The italics we only copy.
‡ Vol. xl. pp. 93, 97, 99, 106.

few first volumes the affairs of England and Scotland were carried together, under the head of Great Britain. In the first and last volumes, the chapters on civil and military affairs, and on religion, were divided into two parts or sections, for the two divisions of the island. This work had considerable success for a long time, which was attributable to the increasing taste for information upon letters, arts, commerce and manners, which preceding writers had neglected, for details of battles, sieges, embassies, treaties and pageantries. However, the style was not good, the arrangement was unnatural, and mixing up the affairs of England and Scotland led to perplexity and confusion: and as these faults were discovered, the popularity of the work gradually passed away, and it is never likely to revive.

As abridgments and select portions of history do not come within the range of our present inquiry, we pass by Mr. Sharon Turner's history of the Anglo-Saxons, and several other works, which, under other circumstances, might be entitled to some notice.

We have now named all the histories of England from which a selection could have been made thirty years since: and will the reader wonder any longer at our hesitation, or at Hume's success? If the latter had continued to maintain the position which he then occupied, and had gone down to posterity as the standard and favorite historian of England, would it not have been the deepest humiliation to Englishmen, jealous of their country's fame, that she should be known to distant generations only in the character assigned to her by him? On the consequences, however, of such an event it would be now superfluous to speculate. At the close of the war, people generally began to turn their attention to the arts of peace more than they had ever done before: the agitation for Catholic emancipation and parliamentary reform excited discussion and inquiry: historical topics were canvassed that had lain hidden under the dust and obscurity of ages: and, above all, an anxiety sprung up to arrive at the exact truth, irrespective of sectarian or political objects. To this new turn of the public mind, the histories then in the market were unsuited. They were written for a class of readers who adopted every statement upon trust, were not curious in overhauling authorities, and mistook appeals to prejudice and philosophical speculations for history. But knowledge was now spreading: books which had been before confined to the learned few, were now in every body's hands; opinions which had never been questioned were now scouted with ridicule; every reader conceived himself as capable of theorising as the historian; and all with one voice demanded that which is the only proper substratum for all speculations in morals and politics—plain, well-authenticated, unvarnished facts, and spurned with contempt that motley mixture of romance and philosophy with which their fathers had been delighted. A new history was therefore wanted: it appeared from a quarter from which it could have been least expected.

[TO BE CONTINUED.]

DESULTORY SKETCHES OF THE CATHOLIC CHURCH IN MARYLAND.

BY BERNARD C. CAMPBELL, ESQ.

No. IV.

MEMOIR OF THE REV. JOHN FRANCIS MORANVILLE.*

WE have seen the faithful missionary, after having devoted his manhood's prime to the service of the inhabitants of Cayenne, of every class, with a fidelity and zeal that won the applause of all, compelled to abandon the field of his valuable labors as a fugitive. Honored and revered by the savage natives, obeyed and loved by the negro

* Continued from page 443.

:dicts of his own countrymen
outcast and a wanderer. Bane-
ıfidelity! whose false philosophy
he most polished people into
ants, and under the name of
ɔned the most despotic intoler-

ıfter his arrival in Norfolk, Rev.
lé embarked in a packet for Bal-
ould be but reasonable to expect
years labor among the inhabi-
nne, he was furnished with the
oying a comfortable repose for,
w years. But although he had
l *Dorado*, he brought no gold
n. On his arrival in Baltimore,
ıe means wherewith to pay the
: packet for his passage. Leav-
: in pledge, he hastened to St.
ɔrocured money from the rever-
n of that Seminary, with which
assage and redeemed his trunk.
: being to present himself to the
ıuired for the episcopal palace.
:rwards to describe with gaiety
n being shewn the place of resi-
primate of the Catholic Church

In a small room of the humble
lding which adjoined St. Peter's
served as a dwelling house for
ɔp and the rector of St. Peter's,
llé presented himself to the Rt.
roll, whose diocess was, at that
ıole United States. The good
markable for sweetness and be-
nners, received him with a kind-
oke a welcome to his heart, and
l that he had found a safe asylum
dy persecutions which then rav-
ch of his native land.

to the emigration from France,
s of the most respectable inhabi-
ɔmingo, escaping from the mas-
, had sought refuge in Baltimore,

ber, 1793, a deputation from the
r of Versailles, thus addressed the
rention: "The citizen and the
ıld acknowledge no other worship
erty; no other altars but those of
no other priests but the magis-
this speech was ordered to be in-
Bulletin.

where, having been despoiled of their property at home, they were in many instances dependent on the hospitality of the citizens, until their ingenuity devised some means of making their education and industry subservient to their wants.* Many French priests, unable to find employment on the missions in this country, devoted their talents and time to the instruction of youth, and to other literary and scientific pursuits. The distinguished Mr. Dubourg, afterwards founder and president of St. Mary's College, and successively Bishop of Louisiana, Montauban, and Archbishop of Besançon, was preceptor in the family of the late Chevalier Bernabeu, then Spanish consul for the State of Maryland; and the same distinguished priest, also became, for a short time, an instructor in the academy of Madame Lacomb, an accomplished lady of St. Domingo, who, by a series of disasters was deprived of her husband and of her large property, and being compelled to support herself by her own exertions, about the year 1795, opened a female boarding school of the highest rank, where many of the ladies of Baltimore acquired that mental culture and graceful polish, which, beautifully blended, have contributed so much to the blessing and the charm of society, in a city whose hospitality to the exile entitled it to benediction.

When Rev. Mr. Moranvillé left Cayenne he could not speak a word of English, and was, of course, unable to make himself useful as a missionary priest, in Baltimore, even had an opening been presented. The several departments at St. Mary's Seminary were already filled by able instructors—learned cler-

* "The agents of the French Convention at *Cape Francois*, having tendered their liberty to such slaves as should take up arms against the former government of Hispaniola, Gen. Galbaud and Admiral Gambis, attacked the town, and it was plundered and burnt by the seamen and negroes, 21st June, (1793) and on 9th July, fifty-three vessels, bearing about 1,000 whites and 500 people of color, flying from the disaster, arrived in Baltimore. Many were quartered in the houses of the citizens, who besides subscribed $12,000 for the relief of such as were destitute. Those more fortunate, who brought capitals, entered into trade, others introduced new arts, or cultivation in the neighborhood, and with succeeding arrivals from the southern and western parts of the island, contributed to increase the wealth as well as the population of the town."—Griffith's Annals of Balt. p. 140.

gymen, who, like himself, were fugitives from persecution—but who had the advantage of an acquaintance with the English language. With the double motive of making himself useful in his ministry and of earning a support, he commenced the study of English, and by his intense application acquired a competent knowledge of it in a very short time. He was wont to say, afterwards, that three weeks were enough to enable a well educated man to master the English grammar. Having acquired sufficient knowledge of the language, to make his lessons intelligible, he obtained a place as teacher in Madame Lacomb's academy. Here, he applied himself assiduously to his daily task of instructing in geography and the French language; learning, at the same time, from the conversation of his pupils, to improve his own knowledge of English. He continued for some years to support himself by his labors of teaching, commanding the respect and esteem of all with whom he was associated.- But while careful and happy not to be burdensome to any of the many friends whom his virtues and agreeable qualities had conciliated, he never lost sight of his great vocation of "priest of the most high God." "*Tu es Sacerdos in æternum*," was a sentence ever present to his mind, and engraved in his heart. A private chapel having been fitted up in Mad. Lacomb's house, Rev. Mr. Moranvillé celebrated mass there daily, in presence of the family and such of the neighbors and friends as desired to assist at it. Unable as yet to address an audience in English, he offered himself to Bishop Carroll, to preach in French, and celebrate mass at eight o'clock, on Sundays and holydays, in St. Peter's Church. The bishop gladly availed himself of the opportunity thus presented for diffusing more extensively the blessings of religious instruction.

Among the refugees from France and St. Domingo were many eminently pious persons, as well as some who deprived of the facilities for practising their religion which they had enjoyed at home, became indifferent to its precepts, and neglectful of divine worship. Too poor to build a church and support a pastor, they were indebted for opportunities of practising their religion, to the charity of the exiled priests who thus edified Baltimore by their pious resignation, and enlightened it by their useful labors. Until 1796, when St. Patrick's small church was built, the Catholics had but one church in Baltimore, and that too small to contain at one time a fourth of the Catholic population. But these holy men with a fecundity of zeal supplied the deficiency of churches by the assiduity of their labors, which multiplied the opportunities for the faithful to attend the holy offices of religion. Masses were said at different hours in the morning in St. Peter's; and also at the Seminary, where there being no church erected until 1808, a room in the old Seminary building was set apart for a chapel, and thrown open to all. Particular attention was paid to the religious instruction of the colored people, servants and other poor persons, whose domestic duties required their presence during the ordinary hours of business. Mass was celebrated before day, and regular catechetical exercises, pious exhortations and common prayers in French, at the same early hour, were the spiritual aliment of those who, with David, were ready "to prevent the sun to bless God." The excellent arrangement made by Rev. Mr. Moranvillé furnished to such French families as were able to attend at eight o'clock, the high gratification of hearing a sermon in their native language. No preacher was better able to stimulate the negligent, or to rouse the obdurate sinner; to soothe the afflicted, or to instruct the ignorant. While his arguments were powerful, his encouragement to the humble and faithful Christian was effectual in leading to those practices of piety which unite the soul with God. His sermons, well composed, were delivered with energy and spirit, accompanied with remarkably graceful and animated gesture. Among the many eminent priests at that time in Baltimore, perhaps no one was more effective in addressing a French audience than Mr. Moranvillé.

Ever zealous for the dignity and beauty of the public services of the Church, his taste and industry were exerted to improve the musical performances of the choir of St. Peter's. The efforts of the choir then evinced more zeal than musical taste, and Rev. Mr.

illé found an additional mode of conse- his Sundays to the divine service, by g himself to the improvement of the s in vocal music. Taking a place the ladies, who constituted the largest of the performers, he sang with them high mass and vespers, marking the d training them to choir singing with ated earnestness. Some of the tunes h our hymns are still sung, in many of rches of Maryland, were composed by d by Rev. Mr. David, who succeeded the tuition of St. Peter's choir. Be- hese two admirable men, both of whom l in vocal melody, there was an amica- petition in the composition and ar- ent of sacred music. The tune for utiful Christmas hymn, "Sion rejoice ateful lays," was composed by Rev. ranvillé, and the tune of the Easter whose first four lines are the same as ner, was composed by Rev. Mr. David. storm which had swept over the church ce since 1790, seemed in 1801 to have s fury; and many of the conspicuous n the famous revolution became con- by fatal experience, that morality and uld not exist without religion. Am- nd political intrigue, however, were pared to give a cordial support to the desires and earnest efforts of the Sov- ereign Pontiff, to restore to France her church, illustrious for ages by the learning and virtue of its clergy, and now glorious by their sufferings, constancy and martyrdom. The concordat of July, 1801, was not published in France until 1802. Then it was that hope soothed the bleeding hearts of many of the exiled clergy, and France again saw her venerable bishops taking possession of their ancient cathedrals; and her priests, who had been tried in the fire of persecution, again enter the sanctuaries from which they had been expelled, reciting those beautiful words of the solemn office: "I will go unto the altar of God—to God, who rejoiceth my youth!"

Rev. Mr. M. desirous to devote his services where they would be most useful, now resolved to visit his native land, which he had not seen for eighteen years.

After paying a visit to his family at Amiens, he consulted with friends and prayed that he might know the station in which his services would most contribute to the glory of God. After many conflicts of opinion, he submitted the question to a prudent and holy man, who decided that he could be most useful in the United States; and our good priest returned to Baltimore, to prove the wisdom of that decision, by his subsequent career of twenty years.

[TO BE CONTINUED.]

INTELLIGENCE.

FOREIGN.

following interesting account of the religion in Algiers, is taken from of Dr. Dupuch, bishop of that coun- ne soverign Pontiff.

the city of Algiers itself, there are an twelve thousand Catholics, two s (there will soon be three), and four chapels. . . . . Before the end of the year, I shall have one more chapel in the city itself, and one in the suburbs.

"In the province of Algiers, independently of those I have just enumerated, I count four chapels and five churches; of these one is solemnly consecrated, under the invocation of the illustrious saints, Perpetua and Felicitas.

"My clergymen, including the chapter, composed of three canons only, my vicar-general, three auxiliary priests of Notre Dame de Sainte-Croix du Mans, and three other missionaries, are twenty-three in number in this province, and in addition to the churches and chapels, have charge of a large civil hospital, and four military hospitals, containing about six thousand patients, a state prison, and a military prison, in which there are fourteen hundred convicts, sentenced to hard labor. They are also charged with the commencement of my theological seminary, with my preparatory seminary, my orphan asylums, and an establishment for converts.

"I have four establishments of the sisters of St. Joseph in Algiers and its dependencies, and two of the brothers of the same name; I am expecting from day to day the ladies of the Sacred Heart. The priests of Sainte-Croix, in addition to the seminary, have the direction of a college of highly interesting young Arabs, of distinguished birth. I am endeavoring to establish sisters of St. Joseph at Blidah and at Bouffarick.

"In the west I have at Cherchell, (the true Julia Cesarea,) one priest and one large hospital; at Mostajanem, one priest and one hospital. Two mosques have been ceded to me, one of which I have dedicated to God, under the invocation of St. Paul the apostle; the other under that of St. John the Baptist. At Oran I have a church under the patronage of St. Louis, a large military hospital, a civil hospital, in preparation, and a beautiful establishment of Trinitary nuns of the redemption of captives. Three priests reside at Oran, where the Catholics, those of the army not included, are about five thousand in number. I shall soon consecrate there a very beautiful chapel to the Holy Trinity. In the east I have one priest, at Cacalle, near Tunis, and one church which we are going to rebuild,—it is dedicated to St. Cyprian; at Bofia, a large hospital and a small church under the patronage of St. Augustine. I have bought, at a high price, the ground necessary for the construction of a large church. I hope the French government will assist me. At Hippo, half a league from Bofia, a monument is in progress of erection to the memory of St. Augustin. It will not be blessed till next May. On the 25th of August, of the present year, it is my intention to bless the monument which the king is erecting to St. Louis, upon the very ruins of Carthage. On my way back I shall dedicate at Catama, under the patronage of St. Papidius, a small church on the ruins of the former one. I have found there some interesting ruins, and even at a distance of four leagues from thence, at the ancient Tibilis, there is a church, the facade of which, still standing, is ornamented with a cross.

"At Constantine I have a civil hospital, three military hospitals, soon to be united in one magnificent establishment, the chapel of which will be dedicated under the name of St. Fortunatus, bishop of Cortha; that of the civil hospital which his Holiness provided with the necessary furniture two years ago, will be dedicated under the patronage of St. Gregory. The splendid mosque converted into a church, is dedicated under the name of Our Lady of the seven Dolors. I have at the same place three missionaries, and six sisters of the Christian doctrine, from Nancy; six others are to come to Bofia, and six to the new town of Philippe Ville, near Stora. There are already five thousand Catholics, not including the garrison, one chapel, one temporary church, (I have laid the corner stone of the new one,) two other chapels nearly completed, and a sanctuary at Stora. Two priests reside there with one brother, who will be joined by two others as soon as practicable. There is also a military hospital, containing twelve hundred patients.

"At Constantine I will dedicate an altar to the illustrious Saint James, and Saint Marian and their companions, in the defile of Rienas, the very place where they were martyred in 259, according to the inscription, still perfectly legible, on the rock. This I shall do very soon.

"At this place one thousand soldiers communicated at Easter, from a garrison about three thousand in number. The Arabs here seem disposed to unite with us.

"At Gigelly there is a hospital, and I am going to bless a sanctuary in the same place. At Boujie I have one priest, a very pretty church, and a very large military hospital, with one priest only.

"Without including the soldiers from Constantine, I gave holy communion to nearly three thousand persons during the paschal season, as far as we can estimate. Since last year a great many Protestants have returned to the Catholic Church.

"Many soldiers have died in the course of the year, and of this number the greater part received the last comforts of religion. This very year, and at the peril of their lives, several of my priests have accompanied the different bodies of the army in their expeditions, and amidst a shower of balls, and covered with the blood of the wounded, they were able to administer the last sacraments to the dying. Their success has been such that hereafter I shall always make similar arrangements for the army. Every where the military mass has been revived.

"I have formed in Algiers, two societies *of reverance*, and other institutions.

"On the day of the feast of the Blessed Sacrament, upon the magnificent square which by the sea side, and in the midst of thirty forty thousand persons, I had the procession, and gave, amidst the raptures of the people, and at the sound of cannon from the harbor, a most solemn benediction. The Arabs themselves have written to me since upon this subject in terms the most consoling.

"A few days before, on the 19th of May, achieved the most astonishing deed of these latter days, in this most interesting country, allude to the exchange of about five hundred prisoners of all nations, the last of whom did not arrive till yesterday. Moreover, one of my priests has been for fifteen days, and is still at this very moment, in the midst of the most hostile troops, living with them in their tents, in the camp itself of the Emir Abd-el-Kader."

LIBERIA MISSION.—Letters received in Baltimore from Rev. J. Kelly, Catholic missionary at Cape Palmas, in West Africa, inform us, that the colony at that place consists of four hundred persons, only twenty of whom are Catholics. The holy sacrifice of mass is offered every Sunday in a school-house. King Freeman often attends the little meetings which the Catholic missionaries are able to effect, and is very favorably disposed. They have purchased from him a site for a church and a school, in the town where he resides. Dr. Barron, the prefect apostolic, is now engaged in making the necessary arrangements to form a community of religious men for the purpose of assisting in the schools, and teaching trades to attract and civilize the pupils. "Since our arrival," says Mr. Kelly, "three of the Protestant missionaries have been summoned before the Sovereign Judge, Rev. Mr. Canfield, a Presbyterian, and two ladies. The great Goliah of the Presbyterian missions, Rev. J. L. Wilson, left here since our arrival. This was head quarters of the A. B. C. For. Missions in Africa. I may say it is literally broken up, and presents, after eight years' operations and vast expenditures, one of the clearest instances of the sterility of such missions. Clever men, printing-presses, schools, auxiliaries, books and monies unlimited were all employed here. The native villages are as dark and dreary as ever. All is a failure, we see no Christians yet, not even professing with lips; and at this point, this lost post, the poor disciple of Peter, full of courage and of hope, elevates the old *Romish* standard of the cross." The missionaries, at the last dates, had one catechumen under instruction; and, as was stated in the August number of the Cabinet, from the acknowledgments of the Protestant missionaries themselves, many of the colonists had joined their Catholic brethren. This is certainly a fair beginning, and we have no doubt that "God will give the increase" to the labors of his duly authorized ministers in the infant mission of Liberia, as he has always done in other similar undertakings of the Catholic Church.

DOMESTIC.

ARCHDIOCESS OF BALTIMORE.—Our friendly correspondent will accept our thanks for the following interesting communication which we are happy to lay before our readers.

Jubilee and Spiritual Retreat.—On Sunday, the 7th of August, the exercises of the jubilee and spiritual retreat were commenced at the church of St. Ignatius in Harford county, Md. The pastor, Rev. James Reid, offered the holy sacrifice, and the Rev. Peter S. Schreiber, assistant pastor of St. Vincent de

Paul's, on Front street, Baltimore, preached an appropriate sermon. This excellent clergyman succeeded, by one of his happiest efforts, to engage the attention of the congregation for nearly an hour and a half. So much so that even those of a different persuasion admired his discourse, and pronounced it good doctrine. Nay, many of them said, that they would attend during the week, if the reverend orator would remain; but the urgent necessity of his presence at St. Vincent's deprived us of his edifying instructions and compelled him to return on Monday. The exercises were conducted by the reverend and esteemed pastor, aided by the Rev. Mr. Newman, O. S. L. a pious and exemplary clergyman.

During the week, the attendance of the faithful was larger than on any former and similar occasion; and their conduct was truly edifying. The tribunal of penance was resorted to, even by many who had been for a long time previous delinquents. Upwards of two hundred and twenty approached the holy communion, on Thursday, Sunday and Monday, feast of the Assumption of the B. V. M. these being communion days, and eight persons made their first communion. The exercises were closed on Monday by a solemn benediction of the blessed sacrament, which was also given every day during the retreat. We fondly hope that the recollection of these exercises will long be cherished and remembered by the faithful of Harford.

August 16, 1842. VIATOR.

Religious Profession.—On the feast of the Assumption, August 15th, Sister Catharine (Hoskyns) made a solemn consecration of herself to the service of God, in the convent of the Visitation, at Baltimore, by taking the usual vows of religion.

DIOCESS OF PHILADELPHIA.—On Sunday, July 31st, a new church (St. Patrick's) in Sugar Creek Township, was dedicated to the honor of the Almighty, and on the 2d of August another was blessed at Murrinsville, Butler county, under the invocation of St. Alphonsus Maria.

DIOCESS OF NEW YORK.—In this diocess new churches were lately dedicated to the worship of God, at Brooklyn, West Troy, Sandy Hill, and Lansingburg.

DIOCESS OF DETROIT.—The temperance societies in this diocess are on the increase. Trinity Church Temperance Society numbers 1,002; St. Ann's Temperance Society, 900, including 600 Indians and French at the Upper Lake missions, to whom the pledge was administered by the Rt. Rev. Bishop Lefevre, on his recent mission to that quarter. We are informed that the Temperance Society of Milwaukie numbers between 600 and 700.

ATTEMPT AT MORAL REFORM AND EXTRAORDINARY SCENE!—"In pursuance of notice given in the papers, a large number of young gentlemen and others, drawn thither by the attraction of the occasion, met at the session room of the Universalist Church, in Baltimore, on the evening of the 2d July, for the purpose of forming a society for the "moral and religious improvement of young men." Being an *adjourned* meeting, the chairman of the first meeting (held at Mr. Hamner's session-room), Mr. Carter resumed the chair and opened the meeting with prayer. He then called Mr. Partridge to the chair. Mr. Smith from the committee to report a constitution, arose and stated that the reason why Rev. Mr. Shrigley (who, at the former meeting, was unanimously selected as the chairman of that committee) did not report, was that he, at the meeting of the committee had been informed that it was not contemplated that ministers should be connected with the association, and that in consequence, the reverend gentlemen preferred withdrawing from the committee. The constitution and a preamble were then read by Mr. Smith, and after a considerable pause, Mr. Breck said, that in the absence of any motion, and desiring to facilitate the business, he would suggest that the preamble be passed over until the constitution was adopted—because if the preamble was adopted, and the constitution as read, which was based upon the preamble, should not be adopted, the preamble would conflict with any other constitution. This motion was carried, and the constitution came up for adoption.

"Upon the first article being read, which proposed that the association should be called the 'Young Men's United Evangelical Society,' Mr. Breck suggested that the term 'Evangelical' be stricken out. Dr. Bond

emed to think that, if this were done, it ould not be known whether it was a military r a fire company, or a regiment engaged in e *Dorr war* (laughter), and that the name ld better be retained. It was thought by nother member, that the name could do no arm, as each member could construe it as he ked."

Most assuredly; what could it matter in ality about the name, if the gentlemen reed *in practice* upon the essential constitu-nts of true morality? And this, we should ppose, could have been easily accomplished, their society was to be organised without re-rd to *sect or party*, and although the name it might be variously construed, and each ember could think as he pleased on the sub-ct of religion, yet they could all be united y one spirit, and like the primitive Chris-ans, be "of one heart and one soul."

But notwithstanding the evidence of all is, considerable discussion took place, and r. Harrington thought that the word *evan-elical* should be stricken out, and *moral* sub-tituted in its place; for otherwise it "would holly exclude *all Jews*." Who will not ad-ire the beautiful unity which was here given o the Christian law! It was not, however, isible to all, and a "Mr. Robertson arose to fer a substitute, and amid much confusion nd noise, hissing and clapping, cries of 'go n,' 'go on,' 'question,' &c. &c. an attempt as made by some, to rule him out of order, nd the previous question was called for on he original motion. The chairman was about o put the question, when a gentleman sug-ested an inquiry, by what rule or authority he previous question could be called, as no ules or regulations for government had been dopted. The call for the previous question as not entertained, and Mr. Robertson hought it should be called, '*The Young Men's Emanuel, that is, God with us, Beneficial, Total Abstinence Society of Baltimore.*' He was bout to speak to the substitute, when a call or the question was made. Dr. Bond hoped he gentlemen would be allowed to proceed, s his remarks could do no *harm*. Mr. R. roceeded, and made some remarks, from hich we gathered that he thought the insti-ution should be (as originally designed by the publication in the papers, *more liberal* than gentlemen seemed disposed to make it.* The substitute was rejected, and the article as proposed, passed. The second article was passed without any opposition.

"The third article being read, Dr. Bond thought it a proper opportunity to define what was meant by the terms "evangelical" and the "fundamental truths of the Bible." He here drew a set of resolutions from his pocket and read them.

Mr. Harrington, with apparent irony, seconded the resolutions, and observed that no one could object to them, *as there was nothing sectarian in them*, and suggested, that as so many desired to make speeches, (some half-a-dozen being on the floor speaking at the time, and great confusion prevailing,) that no more than *three* be allowed to speak at a time (laughter and stamping). Mr. Ross here charged Dr. Bond with getting up his resolutions in a secret caucus meeting at the Baptist church (much confusion).

"Dr. Bond arose and denied it, and commenced a speech in defence of his resolutions, in which defence he made remarks apparently aimed directly against *Universalism*; and stated that Universalism was, by a majority of Christians, considered an *immorality*, and one object of the association was to *combat* immorality. Mr. Harrington called him to order, as he would allow no gentleman to call him an *immoral* man. (Great confusion, applause and hissing.)

"The following is the clause of the constitution that gave rise to so much discussion. We give it as reported in the papers, by the "Evangelical party." The portion in *italics* is that introduced by Dr. Bond, in order to define the term, 'fundamental truths of the Bible.'

"'Nothing of a party or *sectarian* nature shall be introduced into the society, but all

* This individual had previously inserted in the papers the following advertisement: "Gentlemen over 18 and under 44 years of age, desirous of their present and eternal happiness, and willing to obey the voice of God, as expressed in the Old, and especially in the New Testament of Jesus Christ, &c. are respectfully requested to meet, &c. to organize *a society without sect or party*, save that of benefitting the human race," &c.

denominations of Christians shall be recognized as competent co-equals and co-workers in advancing this benevolent enterprise, who hold the fundamental truths of the Bible, as their rule of faith and action, namely: *a belief in the natural wickedness of man. The essential divinity and Godhead of Christ, in the atonement which he has made, and in salvation through faith in his name. In the scriptural doctrine of future rewards and punishments: that God has appointed a day in which he will judge the world, and that a final decision will then be pronounced, which decision shall eternally and unalterably fix the state of every human being. The wicked shall be turned into hell, while the righteous shall enter the rest prepared for them from the foundation of the world.'*"

At this stage of affairs it appears that one of the audience found the subject under discussion rather too abstruse for his penetration, and supposing that by Universalists were meant Catholics, he secretly observed that there were too many Catholics at the meeting. Another was of opinion that the word *evangelical* would be obnoxious to Catholics, imagining no doubt that they did not believe in the gospel.

"Mr. Starr then rose and said, the Universalists ought to be much indebted to Dr. Bond, for the gentle manner in which he had shaken the brimstone-box over their heads, and all should be gratified with the *extreme moderation* of his remarks. He was not an Universalist. He was attached by affection and principle, to the Methodist Protestant Church. It was a liberal church; he came there a liberal man. He desired the embraces of a "moral and religious" society around him—others desired them. Coming there as a liberal man, willing to compromise and conciliate, he could not be a *Bond-man*—he was free. He was not pharisaical, like some gentlemen. He arrogated nothing but his merits. He would to God, he was a Christian indeed; but in being a Christian, he wanted to be one without these *bonds*.

"Dr. Bond arose in reply, and again dealt out his remarks in his former style.

"Mr. Shrigley, pastor of the Universalist church, remarked that the use of the session room was not granted for 'a lecture against *Universalism*.'

"A gentleman said that if they wanted to get along they must 'come out from among the Universalists.'

"Mr. Carter said that Mr. Shrigley had 'ordered them out of the session room,' and moved that the 'evangelical' part of the audience do now adjourn to meet at Mr. Adams' church. Mr. Shrigley protested in a firm and gentlemanly manner against such a misconstruction and misuse of his remarks—stating that the trustees of the church could have no objection to the use of the room for the *legitimate* ends of the meeting, but it could hardly be expected, that they could tolerate the use of the church for 'lectures against Universalists.' The motion to adjourn was however carried in the affirmative; and, amid the most indescribable confusion, a portion of the audience proceeded to Mr. Adams' church, *it having been previously lighted up, as if in anticipation of such a movement.*"

At this place the meeting opened their deliberations with prayer, after which a motion was made and carried, that *the proceedings just had in the Universalist church be annulled.* A committee was then appointed to report a constitution; previous to doing which Mr. Carter rose and stated, that *some one from the other church was present*, &c., and concluded by moving that they be respectfully requested to *leave the house.* The gentlemen, however, against whom these remarks were aimed, successfully defended themselves, and even elicited an apology from the individual whose suggestions had been so offensive. Dr. Bond's resolutions were then presented, and being *free from sectarianism*, they were adopted.

The reader will doubtless find in this narrative a source of infinite amusement as well as a subject of profound wonderment. For, if it is a complete burlesque upon Christianity, to call a meeting at this late day, for the purpose of manufacturing a code of morals for mankind, when the matter was settled by our Saviour eighteen hundred years ago, it is certainly a most glaring absurdity for a set of individuals, without mission, without authority, to sit down and gravely undertake to define the fundamental truths of the gospel, or to exclude from the pale of their pretended orthodoxy, those who are just as likely to be in

e right as they are. Such religious farces ıve been enacted ever since the birth of Protantism. It has always held out to every an the privilege of thinking as he pleases n the subject of religion; and yet, as soon as ny one dares to exercise this right, another ses up, and with the prerogative of infallibility pronounces his neighbor a stray sheep rom the fold of truth. No wonder that n the face of such precious illustrations of he Protestant system, so many turn their acks upon it with disgust, and seek refuge n a Church, which alone having authority to each, alone has the power of fixing the human mind on something certain in religion.

ANNALS OF BENEVOLENCE.—Under this caption, the propriety of which many persons may question, the Sunday School Journal gives us the following synopsis of the operations of the principal benevolent societies of our own country during the past year, and promises to present a similar synopsis of the results of kindred societies abroad.

The American Bible Soc'ty received	$134,357
Am. B. C. Foreign Missions received during the nine months of the current year, $254,389, the receipts for the whole year will be about.....	339,140
The Am. Baptist Foreign Missions,	71,189
The Board of Foreign Missions,....	60,01
The American Tract Society, receipts in donations, $34,941; sales, $56,214, Total,.....	91,155
Amer. Home Missionary Society,..	95,291
American Education Society for the support of poor but pious candidates for the ministry,.....	32,352
	$824,085

This sum of eight hundred thousand dollars was contributed, during the past year, almost exclusively by the Presbyterians and Baptists, who also support various other benevolent societies under their charge. The Methodists contribute yet more liberally, in proportion to their means, to their own societies, of which we have no returns in the paper before us. With these abundant means at their disposal they have been enabled to send missionaries by the hundred, Bibles by the thousand, and tracts by the million, into foreign lands for the conversion of the heathen, while we ——

The number of laborers employed and supported by the American Board of Foreign Missions, is 444, of whom 113 are ordained missionaries, who attend 17 missions and 61 stations.

The American Baptist Missionary Society has under its charge 20 foreign missions, 75 stations, 105 American missionaries and assistants, 110 native preachers and assistants, 44 schools, 800 pupils, 69 churches, 1500 communicants and 600 persons were baptized this year, in all their missionary stations abroad.

Year after year those hundreds of thousands of dollars have poured into the treasury of those missionary societies, yet little or nothing has been done for "the world's conversion" which they modestly profess to contemplate by their operations. They have still nothing to offer to their generous supporters except "hopes and brightening prospects." At one time they proclaim that the harvest is yellow, and nothing is wanted but laborers to gather it into the vineyard of the Lord. The laborers rush forward with commendable zeal, then the key-note is changed, and it is money that is needed to support the missionary, print and distribute Bibles and tracts. Well, the funds are generously supplied, and again we find them returning to the former complaint of want of missionaries. It is the New York Observer, a journal devoted to the interests of those societies, that makes this remarkable statement in last Saturday's paper.

"Last year the call has been made for funds. More funds the church must contribute, or the missions must stop, the men be recalled, the heathen left to perish; it is a case of life or death; give, give, or the work must fail. The Church has a heart, and when these appeals have come from all parts of a bleeding world, the funds have been poured like water into the treasury; the embarrassments are relieved, the missions sustained—*hope* smiles on the grave of paganism, and joy is among the angels over the *brightening prospects* of a world's salvation.

"Such is the present posture of the affairs of the American Board. During the last financial year the cry has been for money,

money, money. The money has come, and now the committee find that money will never preach the gospel to the heathen; money will never persuade men to be reconciled to God; money will never pay the ransom of the captives of Satan and sin. The danger now is that there will be no men by whom to send the word of life to the nations sitting in death."

Now, we believe that neither men nor money will avail these societies for the conversion of the heathen. They want a lawful commission to preach the gospel, and to teach the nations of the earth. This want they can never supply without returning to the communion of that Church to whom alone was given the original commission, and by whom only it has been preserved to the present day, and will be retained to the end of time. Protestant missionaries never yet converted a single nation, and judging from the past we may affirm—they never will.—*N. Y. Cath. Reg.*

NOTICES OF BOOKS, &c.

Modern History, by PETER FREDET, D. D. In our last number the first volume of this work, the only one yet published, was alluded to in terms of commendation, and we are much gratified in being able to state, after a fuller examination of the volume, that it has been compiled from the most accurate sources, and its materials most judiciously arranged. The work is divided into eight periods, commencing with the year 31 before Christ, and coming down to the present time. Each volume embraces four periods. As a text book nothing better could be placed in the hands of the student of history. Many statements will be found to conflict with those of writers who have enjoyed a high standing in the literary world, but whose many and sometimes egregious errors are shown to be the offspring of their hostility to the Christian religion, or of their prejudices against the Catholic Church. This should be sufficient to recommend the work to every impartial reader, and we venture to say that its merits will soon be acknowledged even in those quarters where misrepresentation has been most currently received.

Excerpta ex Rituali Romano, &c. Balt. apud J. Murphy, 32mo.

This is the title of a volume containing such extracts from the Roman Ritual as are needed by clergymen, for the administration of the sacraments and the discharge of the ordinary functions of the ministry. An appendix has been added, consisting of short instructions, which will be found very useful. This little volume with a copy of which we have been favored by the publisher, has been produced in a very neat form, and is very handsomely executed. It may be procured at his bookstore in a variety of bindings.

Western Catholic Register.—A new periodical with the title above mentioned, has made its appearance at Detroit, and is to be published weekly as an auxiliary in the dissemination of religious truth, and particularly as a channel of instruction for the Catholic population of the West. We hail with pleasure this accession to our religious publications, and are happy to state, judging from the numbers of the paper that have already been received, that the Catholic community have reason to anticipate from it much good for the cause of religion. Terms, for mail subscribers, $1 00, in advance.

OBITUARY.

In the month of July, Rev. FIDELIS GRIVEL, departed this life, at Georgetown College, D. C. He had been for many years a member of the Society of Jesus, and was much esteemed for his piety and learning.

August 3d, at Mobile, Rev. ALOYSIUS MONI, Rector of the Cathedral at New Orleans. The deceased had been twenty-six years in this country, and was remarkable for his charity to the poor. He died at the age of 65.

THE

RELIGIOUS CABINET.

October, 1842.

LETTERS ON THE HOLY EUCHARIST.

LETTER II.

MY DEAR FRIENDS,—

WHEN closing my last letter on the subject of the real presence, I observed that but one source of scriptural argument had been used, namely, the words of promise contained in the sixth chapter of St. John, and that there remained another unanswerable argument to be drawn from the fulfilment of that sacred promise on the part of Christ to give his sacred flesh for the life of the world. To a consideration of this interesting and important argument, I now invite your kind attention. May that Sacred Spirit which giveth life and light to all the sons of God, illumine your minds with the cheering rays of divine faith, and aid your anxious inquiries!

What, I ask, had Jesus Christ promised to give his disciples? He had promised to give them under the appearance of "bread," his flesh "*for the life of the world.*" "*If any man eat of this 'bread' he shall live forever.*" "*And the bread which I will give is my flesh for the life of the world.*" (St. John vi. 52.) He had promised to give them his FLESH to eat, and his BLOOD to drink, since he threatened with everlasting reprobation all who neglect to eat and drink thereof,—"*Unless you eat of the flesh of the Son of Man and drink his blood, you shall not have life in you.*" (St. John vi. 54.)—and promised everlasting life to those who should worthily eat his FLESH and drink his BLOOD, "*He that eateth my* FLESH *and drinketh my* BLOOD *hath everlasting life, and I will raise him up at the last day.*" (verses 55, 57 and 58.) We here find that Jesus Christ had promised to leave his disciples—what? Bread and wine? Is this his promise or are these his words? The bread that I will give you is—what? Bread? No;—but "*my* FLESH *for the life of the world.*" (v. 52.) He that eateth—what? bread? And drinketh—what? wine? hath everlasting life? (v. 55, 57.) Are these his words? Again read them, I pray you, and you will find something very different—"*The bread which I will give is* MY FLESH *for the life of the world.*" (v. 52.) "He that eateth MY FLESH and drinketh MY BLOOD hath everlasting life." (v. 55 and 57.) I think then, my good friends, you will agree with me that it is clearly demonstrated from the sacred volume that Jesus Christ promised to give his flesh and his blood to his disciples. Now it remains that we examine whether he has yet fulfilled his promise then made. If he did not give his disciples what he promised, why did he not? Was it because he *could* not? Surely no one will say this, for with God all things are possible. Was it because he *would* not? To assert this would be to accuse the world's Redeemer of deceiving his disciples, and falsifying his own words. Neither of the

above suppositions can be admitted. But if neither be admitted, we must necessarily conclude that he did fulfil his promise. In this dilemma which way will the adversaries of the real presence choose. The candid mind must be awed into reverence, while many will, with the time-serving Jews, reply: "*We will hear thee of this again.*" Let each pursue his course, while you, with sincerity of intention and firmness of resolve, pursue with me the pleasing investigation.

Perusing attentively the twenty-sixth chapter of St. Matthew, we find the history of the "last supper." It is in an upper room prepared expressly for the occasion. Thither let us transport ourselves in spirit to hear and learn what Jesus says. With prophetic eye he views the scene of the coming day. He knows that the hand of the traitor was upon him, and that the stillness of the midnight hour would be disturbed by the noisy tumult of the crowd, which vulture-like thirsted for his blood. Commencing at the twenty-sixth verse, we read: "*And whilst they were at supper, Jesus took bread, and blessed, and broke, and gave to his disciples, and said: Take ye and eat: this is my body. And taking the chalice, he gave thanks and gave to them, saying: Drink ye all of this; for this is my blood of the New Testament, which shall be shed for many for the remission of sins.*" (v. 26, 27, 28.)

Observe here, I pray you, that his disciples must have remembered as distinctly, *at least*, as we remember, the solemn pledge Jesus Christ had made to give them his BODY and BLOOD, which "*were meat and drink indeed*," (St. John vi. 56,) under the gentle appearance of *bread*. (St. John vi. 52.) They doubtlessly often conversed together on the subject, for it was a memorable occasion: the controversy of the other disciples with Jesus as to the manner *how* he was to fulfil his promise; their obstinate refusal to believe him; their final separation from him, and the generous faith expressed by St. Peter in the name of his fellow-apostles, in the divinity, omnipotence and truth of Christ. Can you believe that so important an occasion would have been forgotten, when all that was dear to them, their everlasting salvation, depended upon Christ's fulfilment of the promise which he then made them? (St. John vi. 54, 57, 58, 59.) They had long expected this moment. With hearts sensibly alive to the love of him for whom they had "left all things," they gather round their loving master, and anxiously listen to each word he says. The happy moment has come. Jesus is about to redeem the solemn pledge he had long before given them. He extends his divine hands, takes BREAD, imparts his blessing to that material BREAD,—breaks it,—gives it to his apostles, and with the omnipotence of a God, exclaims: "*Take ye and eat, this is my body.*" (v. 26.) Wondrous announcement! And yet no loud outbursting of wonder and amazement escapes the adoring listeners. It was no unexpected announcement to them. Had they not long expected it? Had not Jesus Christ promised to give them his sacred BODY? He had never disappointed them in any other case, then why should they express wonder and surprise that he kept his word on this occasion? They had heard him oftentimes promise what he now performed, and the recollection of those solemn assurances comes now upon them with no sudden impulse. Would you yourselves have acted otherwise had you been really present among them? Ah, yes! no doubt you would have fallen on the ground and kneeling, adored the mystic Lamb! But what proof have you that the twelve did not do so? The scriptures say neither for nor against; and besides Jesus was always visibly before them and they had it always in their power to adore their "Lord and their God." Had he spoken otherwise doubtlessly the Apostles would have manifested no small degree of surprise. Had Jesus said: "This is the *figure* of my body," or, "*in this*," or, "*with this* is my body," they might have reasonably replied: "But Lord you never promised to leave us the *figure* of your body. You never told us that *in* a piece of bread, or *with* a piece of bread you would give us your body. We remember distinctly the memorable day when so many not only of the Jews, but even of your own disciples left you, angry and scandalized at your words; for then you promised to give us your "*Flesh for the life of the world.*" (St. John vi. 52.) You told us indeed that you would give it under the appear-

ance of *bread*, but you expressly guarded us against receiving it as mere bread, for you said it was not bread: but your *flesh for the life of the world*. When the Jews strove against you, and asked *how* you were to do this, what did you reply? '*Unless you eat my flesh and drink my blood, you shall not have life in you.*' (v. 54.) You repeatedly promised *everlasting life* and a resurrection to eternal glory to us if we eat of your FLESH and drank of your BLOOD. (v. 55, 57.) And you even told us that if we *really* believed in your union with your Father in heaven, we must as really eat what you were to give us, (v. 58,) which you said was your *flesh for the life of the world*, (v. 52,) which flesh was meat INDEED, (v. 56,) though given under the appearance of bread. (v. 52.) You never spoke to us of the figure of your body. You never told us that what you were to give us was 'bread' for the life of the world. You did not say that 'unless we eat bread, we should not have life in us.' You never promised to 'raise us up to everlasting life at the last day,' if we eat bread,—simple bread. You did not say that your flesh was—bread *indeed*. But in all these cases you spoke to us of that which had come down from heaven, (v. 51,) which we all believed to be you yourself, in reality and indeed—not in figure or in symbol. And now, when you tell us that you are about to leave us, to be betrayed, which also we have heard you mention, you simply leave us a figure of your body! We then have been under an error all this time. Or if not, why did you suffer those other disciples of yours to leave us and to return to the errors of their private opinions? Tell us, dear Lord, how can we eat your sacred *flesh* unless that sacred flesh is present? You have threatened us with everlasting punishment unless we eat what we cannot really eat; for you say this that you give us is not your real flesh but a figure! How can we reconcile all these difficulties and apparent contradictions? We had hoped that you would not leave us orphans,—that you realize that consoling promise to give us that sacred bread which was your flesh, (v. 52,) to cheer, strengthen and support our souls unto *everlasting life*. (v. 55.) But alas! we find our error—we were wrong; and the pleasing hope, the cheering illusion is dissolved!"

Such would very naturally have been the train of ideas, perhaps the very language of the apostles had they understood Jesus Christ to speak of a figure of his body when he said: "*Take ye and eat: this is my body.*" (St. Matthew, xxvi. 26.) And even if it had not been of the apostles, it must be of every reflecting man who coolly dwells upon this subject. But in the meantime what says our blessed Lord? In case he had intended a figurative construction of his words, would he have selected the plainest, most evident, and most unexceptionable words that language could supply? Had he forgotten his former promises to his disciples? Surely not, for he knew all things. He knew from the beginning who they were that did not believe, as well as he did the impious hand which was to betray him so soon after his fulfilment of the promise. (St. John vi. 65.) He knew the secret workings of their troubled souls, when, suppressing every sentiment of private opinion, they generously exclaimed: "*Lord, to whom shall we go, thou hast the words of eternal life.*" (St. John vi. 69.) And Jesus knew too that those faithful apostles looked anxiously forward to the fulfilment of all his promises. Under this full conviction, he gathered them round him now for the last time, and, under the same conviction, he redeems his pledge. "Why," says he, "do you repine? Have I ever deceived you? Have I ever left unredeemed a promise I made you? Have you any reason to doubt my goodness, my power, my mercy, my love? I have often promised you my *flesh and my blood*, but till now I have delayed—not forgotten—the fulfilment of that pledge, because 'my hour had not yet come;' because I was visibly present among you, and I wished to keep you around me till my hour came to return to my '*Father who is in heaven:*'—that hour is now come. I go to take possession of my kingdom; but, as I promised you, I will not leave you orphans, I will not absent myself altogether, though I shall no more be visibly with you. I promised to give you the *bread which came down from heaven*, (St. John vi. 51,) and I assured you then, and I assure you now, that I am the living bread which

e down from heaven. I promised you if *any man eat of this bread, which was my h, he should live forever.* (v. 52.) and I am e to realise those consoling promises. w near then, and listen to my words." e then behold the Saviour distributing to apostles that mysterious food of which he so often spoken; and, as he gives it to n, mark how he says: "*Take ye and eat: s* IS MY BODY." (St. Matthew xxvi. 26.) h the adoring twelve the Catholic believes words of Christ his Saviour, and what are r thoughts upon the subject? Will you with the rashness of the unbeliever: *his is not your body*," or with the humble holic: "*I do believe, O Lord! help thou my elief.*"

Then taking the sacred chalice, Jesus blessed nd gave it to his disciples, saying: "*Drink ll of this. For this is my blood of the New tament which shall be shed for many unto remission of sins.*" (v. 27, 28.) Here too us for a moment pause. Not only had ist promised "*his flesh for the life of the ld,*" (St. John vi. 52,) but he had also re-tedly told them of the absolute necessity drinking his sacred blood. (v. 54, 55, 56, "*Then Jesus said unto them: Amen, n, I say unto you, unless you eat the* FLESH *e Son of Man and* DRINK HIS BLOOD, *you l not have life in you.* (v. 54.) *He that eat-ny flesh and drinketh my blood, hath ever-ng life: and I will raise him up at the last* (v. 55.) *For my flesh is meat indeed, and lood is drink indeed.* (56.) *He that eateth flesh, and drinketh my blood, abideth in me I in him.* (57.) If in the texts heretofore ed we find it incontestibly proved that our ne Redeemer promised his sacred BODY e the food and nourishment of our souls; if, as you cannot but admit, that in the s cited from the twenty-sixth chapter of Matthew, there exists the strongest possi-evidence that Jesus Christ faithfully re-ns that sacred pledge, the same remarks and of argument may be applied to the pro- and fulfilment with relation to his sacred OD. You find that he had evidently and uivocally promised to leave his blood that night *have life in us*; (St. John vi. 54;) here we discover the faithful fulfilment of this pledge divine: "*And taking the he gave thanks, and gave to them, Drink ye all of this, for this is my* BLOOD *of the New Testament which shall be shed for many for the remission of sins.*" (St. Matthew xxvi. 27, 28.) Penetrated with emotions and gratitude, the apostles receive the food from the hands of their Saviour a Lord. Their souls expand within they dwell in silent admiration on the prehensible mystery then operated in behalf. They had looked anxiously to this happy moment, and though they not the sad anguish it presaged, as the vine Master told them that notwithsta all his kindness, one of them was to b him, (v. 21,) they all, save Judas, th but of the sacred banquet; for they kne they believed that he was *the Christ—the of God.* (St. John vi. 70.)

Here let us pause for a passing moment reflect upon what we have seen. In sense did the apostles receive the word Jesus Christ? Let me for a moment supp some interruption in the interesting scen the "last supper;" that one of the apost doubting the reality, or misunderstanding solemn announcement of Jesus Christ, t addressed him: "Lord, I know that you h this moment told us that what you have given us is your body and blood, but sur you do not, you cannot mean that it is real body and blood. You wish us therefo to understand you as speaking of your spiritu body and blood, and we therefore receive you words in a figurative sense." This would b the language of all who reject the real pres sence. But was there any one, even Juda to hold such impious and bold language Was there any unbeliever among the apostol band—one even, to stand in hostile array, in an inquiring attitude against the positive assurance of the Saviour God? No, not one And had there been, as surely there would have been had they not all understood him to speak of his real body and blood, and believed him when he said that it was such, wha would have been the reply,—what the recep tion he would have received from our Divin Saviour? If in that solemn moment the indignation of our Lord had been suppressed,

would have turned towards the faithless apostle; and, in accents betokening more of sorrow than of anger, he would have thus addressed him: "Ah, unfaithful and unbelieving apostle! where is now that generous ardor with which you so lately professed your implicit belief in my divinity? (St. John vi. 70.) You heard me on many occasions express my determination to leave with you and with my church, my BODY and my BLOOD, and you saw the deep anguish of my troubled soul when the faithless disciples left me at Capharnaum, because they had not the humility to receive my words as I intended. Tell me, have you on any of those occasions heard me speak of my *spiritual body and blood?* Have you ever heard from me one word of my *figurative body and blood?* Did not I assure you that *the bread which I will give is my* FLESH for the life of the world? (St. John vi. 52.) Did I not guard you expressly against any misconstruction of my words, when, speaking of the bread of which your fathers eat and died, I showed the superiority of that bread which I was to give, which was myself,—*my* FLESH *for the life of the world*,—over that figurative bread,—the manna,—which, though showered from heaven was but a feeble emblem of that which imparted eternal life? '*I am the bread of life. Your fathers did eat manna in the desert, and they died. This is the bread descending down from heaven; that if any one eat of it he may not die. . . . . He that eateth this bread shall live forever.*' (St. John vi. 48, 49, 50, 59.) You heard the heartless objections urged by the Capharnites against my power and my goodness. You saw them leave me, and saw me let them go, because they refused to credit my solemn promise; and now that I am here to verify my promise, and to leave you my body and blood;—now that I am about to leave you, and have called you around me for the last time to prove to you the sincerity of my affection,—even now do you doubt that affection, and accuse me of insincerity! Did I not say to you that the '*bread which I was to give you was my* FLESH *for the life of the world?*' (St. John vi. 52;) and have you not this moment witnessed the fulfilment of that sacred promise when, extending to you all the mysterious food of which you all partook, I bade you *take and eat, for* IT WAS MY BODY? (St. Matthew xxvi. 26.) Did I not expressly assure you that *unless you eat of my flesh,* AND DRANK OF MY BLOOD, *you should not have life in you?* (St. John vi. 54.) And now that I have proffered you the mystic cup and sought to ensure to you the glorious privilege of *abiding in me* and of *living by me,* (St. John vi. 57, 58,) you reject the boon and offer insult to injury by contradicting my express assurance! I have told you, '*Drink ye all of* THIS, *for* THIS IS MY BLOOD *of the New Testament, which shall be shed for many for the remission of sins,* (St. Matthew xxvi. 27, 28,) and you reply: 'It is not your blood, it is but a figure of your blood; it is not the blood which is to be shed for the remission of sins; it is but a representation, a substitution for that which you tell us is to be shed.' Ah! that I was so unkindly treated by my faithless disciples at Capharnaum; that I received from them so ungrateful a return for all my labors, was indeed painful to me and filled me with grief which cannot be expressed; but that you too, my apostles, in whom were centred all my joy, my hopes and arrangements,—that you too should doubt either my sincerity or my power—ah! this is unkind indeed! Even now the hand of him that is to betray me to mine enemies is on me, (St. Mark xiv. 20,) and the infuriated rabble is thirsting for my blood;—I hear their shouts, their horrid imprecations, and my soul beginneth to be '*sorrowful even unto death.*' (St. Mark xii. 34.) They come to lead me to execution, and as a lamb is led to the slaughter, so will the coming morning behold me standing before mine enemies. Is not this enough to fill my soul with sorrow? Why should I be accused by you, my apostles, of an intention to deceive you even in this sad, trying moment?"

Would not this or something similar have been the reply of our Divine Redeemer, had the truth or reality of his words been questioned, or had the least doubt of his sincerity been expressed by those present? Most assuredly it would. You are startled perhaps, at the words I have above put in the mouth of the Saviour of the world, namely, "*Why should I be accused by you, my apostles, of an intention to deceive you even in this sad, trying moment?*"

But, let me ask you, must we not necessarily say that he acted and spoke with a determined intention to deceive them, if he intended only to leave them a mere figure or emblem of his body and blood? Had he not magnified in the most exalted terms the gift or treasure he was to leave them? Read the whole of the above-cited portion of St. John and see the high and sublime and omnipotent attributes which he ascribes to that mysterious food of which he there speaks, and which he there promises to leave to them. The eternalizing of those who worthily partake thereof, (v. 55—59,) and the lamentable consequence of a neglect to eat and drink at this mysterious banquet. (v. 54.) And how does he continue to deceive his disciples, even at the moment of the last supper! While yet his plighted word is fresh in their memories he extends to them the long-promised BREAD which he had before solemnly again and again assured them was his "FLESH FOR THE LIFE OF THE WORLD," (St. John vi. 52,) not in figure or in spirit, but really *and indeed*; (v. 56;) and as he distributes the empty figure, the senseless representation, which, as knowing all he must have known they would receive in the manner in which all his previous assurances would induce them, and in which the very words he now again uses, necessarily oblige them to accept it, what does he say? Does he address them in terms calculated to undeceive them, or to show them that he intends to give them merely a *figure* of his body and his blood? Surely not—"*And whilst they were at supper, Jesus took bread and blessed it, and broke it, and gave it to his disciples, and said, take ye and eat,* THIS IS MY BODY." (St. Matthew xxvi. 26.) "*And taking the chalice, he gave thanks and gave to them, saying: drink ye all of this, for this is my* BLOOD *of the new testament which shall be shed for many unto the remission of sins.*" (v. 27, 28.) Let me ask you, my dear friends, what body and what blood is this which Jesus Christ thus solemnly gives to his disciples? Turn to the twenty-second chapter of St. Luke, verses nineteen and twenty, and you will learn: "THIS IS MY BODY WHICH IS GIVEN FOR YOU. *This is,*" &c. What body was given for the redemption, what body was even then in the inscrutable decrees of heaven, devoted to sufferings, to torture and to death, in order to wrest from the archives of heaven the dread decree which there stood recorded against us, and to snatch it from the cross and affix it to the cross? Was it then a figurative or fictitious body that was born of the humble Virgin of Bethlehem, to whom the Angel Gabriel was commissioned from Heaven to bear the glad tidings of a Saviour incarnation? (St. Luke i. 26—38.) Has the heavenly ambassador expressly assured Joseph that He that was to be born of his virgin spouse, was to save the *people from their sins?* (St. Matthew i. 21,) and did not Joseph, at the angel's command, rise to take the child Jesus, and with his blessed mother, fly into the land of Egypt, to avoid the fury of the monster Herod who sought the infant Lord to kill him! (St. Matthew ii. 2[illegible]) Was this a figure of a child, or was it truly and really a child, a human body of flesh and blood? Ah! the feeble cries of the trembling babe borne to heaven on the chilling blasts of winter, tell us that it is no figure, no empty [illegible]. The mother of Jesus pressed to her bosom the child of her heart, whose mysterious incarnation and miraculous birth were effected by the power of the Holy Ghost. (St. Matt. i. 20.) Again, let me ask you, was it a figurative body that, faint and weary sat down by the well of Jacob, and taught the woman of Samaria? (St. John [illegible]) Was it a real or a figurative body which went *about doing good*, diffusing on every side blessings and benedictions? Was it a mere phantasm or figure of a body that wept at the tomb of Lazarus, that was transfigured on the mount, that fed the assembled multitude no less with corporal than with spiritual food! In a word was it or was it not the real, true and identical body of Jesus Christ that was covered with a bloody sweat, seized by the insulting rabble, treated with every contumely, wounded for our sins at the pillar of flagellation, and ultimately, when faint and exhausted with loss of blood, nailed to the cross, where drooping nature fainted into death as the current of life gushed freely from his wounded heart? I think you will own with me, my dear friends, that in all these circumstances it

was the true, not a figurative body of Jesus Christ;—else we have been deceived in the sacred oracles which speak of this sacred drama, and man's redemption is yet to be fully accomplished. Well then, is it not this same real body, this same sacred blood that Jesus Christ here gives to his apostles? What says the sacred volume! "*And taking bread he gave thanks and brake, and gave to them, saying:* THIS IS MY BODY WHICH IS GIVEN FOR YOU." (St. Luke xxii. 19.) "*And taking the chalice,*" &c. (St. Matthew xxvi. 27, 28.) Here then, let me again ask you, what was given for the apostles and for the world? What was shed for the remission of sins? What was to be nailed upon the cross and to be broken for the world's redemption? Was it a loaf of bread? Was it a cup of wine that streamed from the cross to wash away the sins of a wicked world? Was this what was given for us? Surely you will not maintain this gross absurdity. It was then the real, true and substantial body and blood of Jesus Christ then and there before them. Well is it not this same body and blood which is here given them in accordance with that sacred promise before made them as related in St. John vi. 52d and 56th verses: "*The* BREAD *which I will give is my* FLESH *for the life of the world.*" Is it not, I say, that same sacred body and blood which are here given them under the appearance of bread and wine? "*This is my* BODY *which is given for you. This is,*" &c. I see not, my valued friends, in what manner you can answer these questions without admitting the Catholic version of these words. What authority have you for maintaining the figurative interpretation of the sacred words: "*This is my body—This is my blood?*" If the Saviour of the world intended his words to convey a figurative meaning could he not, and would he not, have used terms calculated to convey such an idea? Would he have adopted language so diametrically opposite to what he intended to express? You will tell me perhaps, that he often expressed himself in figurative terms, and applied language to himself which must be understood in a metaphorical sense. I admit the fact. And, while I admit it, I can but feel emotions of mingled sorrow and contempt for the many short-sighted "teachers in Israel," who have, on so many occasions, adduced this argument against the literal interpretation of the words: "*This is my body,*" &c. Christ sometimes spoke figuratively, therefore he always spoke figuratively! Glorious reasoning indeed! Christ sometimes called himself *the door, the vine,* &c.—but is there any difficulty in understanding these comparisons? If there is, it is evidently explained by our Lord himself in the tenth chapter of St. John, ninth verse, and here let me remark, that in every recorded instance of Christ's addressing himself to the people, or to his disciples in parables which either could not comprehend, he invariably explained to the latter the signification of the parable, as above, in the instance of the good shepherd, the door, the vine, &c. Moreover, let me remark, that Christ never expressed himself in parables when speaking of dogmas of faith; it was only when conveying familiar instructions that he adopted the figurative style of speaking. The whole experience of the sacred volume, bears me out in this assertion. And again I will simply remark that Christ in saying: "*I am the vine.*" "*I am the door,*" (St. John x. 7,) expresses himself in very different terms from those used by him at the last supper, when he says: "*This is my body. This is my blood.*" He never took into his sacred hands a vine or a material door, and said: "*This is my body.*" Had such been done would he not have been worthy of credit? Why then, I ask you, is he less deserving of your implicit obedience and firm faith when *he does* take the bread into his sacred hands and, blessing and breaking it, says, "THIS IS *my body?* Ah! why fly in the face of truth itself, and say: "This is not your body?" Why contradict the express assurance of your Saviour and your God, and thus annul the faith of ages, falsify his sacred promises, (on which we dwelt at length in my former letter,) and destroy the brightest ornament of religion, the truth and consistency of revelation? If this be not the fulfilment of Christ's promises, those promises have in no other place been verified, and the Saviour stands convicted of imposture in palming himself off upon the world as the Son of God! Are you prepared to admit

this awful alternative? Methinks I can even now see the flush of indignation mantling your cheek as I propose the almost impious question. But can you deny the correctness of the conclusion, to which the premises so evidently lead?

Let me call your attention for a moment to the very express manner in which Jesus Christ points out the superiority of the new testament or institution he that moment established, over the ancient testament or Jewish dispensation which was thenceforward abrogated. In the twenty-sixth chapter of St. Matthew, twenty-eighth verse, we read: "*This is my blood of the new testament.*" &c. What is the meaning of these words? Simply this: Our Divine Redeemer then and there established a new sacrifice, and left with his Church a new testament or manifestation of his holy will. In testimony of his entire approbation of the new order of things, he had established in the world, he dedicates in his own sacred blood, here already mystically shed, the divine institutions of the new law, as those of the ancient Mosaic dispensation had been dedicated with the blood of victims by Moses, as we read in Hebrews ix. 20, where Moses, after having read all the law to the people, took the blood of calves and goats, and with it sprinkled both the book of the law and all the people, saying: "*This is the blood of the testament which God hath enjoined unto you.*" This mystic rite was symbolic of the sacred blood which was one day to be shed for the world's redemption. This figure is perfected at the last supper, when Christ, at once the victim and the offerer, accomplishes the mystery in saying: "*Drink ye all of this: for this is my blood of the new testament which shall be shed for many for the remission of sins.*" (St. Matthew xxvi. 27, 28.) No longer does the blood of goats and of lambs plead our cause with an offended God;—no more does the smoke of writhing victims ascend as a holocaust in behalf of a sinful people, or the blood of the old testament stand as a medium of grace between God and his creature man; but the sacred blood of Jesus Christ, the Son of God, is now the ransom paid for us; and the Saviour of the world has dedicated the new testament of love, of grace, and of mercy in his own most precious blood: "*This is my blood of the new testament which shall be shed for many.*" St. Mark xiv. 24.) "*This is the chalice: the new testament in my blood which shall be shed for you.*" St. Luke xxii. 20.)

We sometimes hear an objection drawn from the twenty-ninth verse of St. Matthew, twenty-sixth chapter, immediately following the words above cited. "*And I say to you, I will not drink from henceforth of this fruit of the vine, until that day when I shall drink it new with you in the kingdom of my Father.*" Here, say the adversaries of the real presence, Christ calls most especially that which he has just given to his apostles, *the fruit of the vine*: and the same is repeated in express terms in St. Mark xiv. 25: but the *fruit of the vine*, as all admit, is wine: therefore Jesus Christ merely gives his apostles wine, when he says: "*Drink ye all of this, for this is my blood.*"

To this objection, which I own has a plausible appearance, and may have weight with some, I give you a two-fold answer: First, it is a self-evident truth, that Jesus Christ, "the way, the truth, and the life," could not contradict himself or utter falsehood. Now we have seen as evidently as it is possible to discover any truth, that he promised to give his sacred body and blood under the form of corporal food for the life of the world;—and that FLESH he expressly told his apostles *was meat indeed*;—that BLOOD *was drink indeed*: but Christ, as the Messiah, fulfilled every promise he made his church; therefore he redeemed this solemn pledge. There can be no doubt—no hesitation on this point. It only remains now that we examine when he fulfilled this sacred promise. The Catholic Church maintains that it was on the occasion of the last supper, when, taking bread into his sacred hands, he solemnly blessed it, and broke it, and gave it to his apostles, saying: "*Take ye and eat*, THIS IS MY BODY. Then taking the chalice, he gave thanks, and gave to them, saying: *Drink ye all of this*, FOR THIS IS MY BLOOD." The Catholic Church takes these words as the fulfilment of Christ's sacred promise; because there is no occasion, no circumstance, except the last supper, where she finds record of the fulfilment of those promises.

'e look—but look in vain for any other occa- on. It is certain then that whatever difficulty me may find in reconciling the twenty-ninth ith the preceding verses, the words of Christ and true; and what he then and there gave is apostles was indeed his body and his blood.

To what then can the words, "*this fruit of e vine*," refer? Consult the twenty-second hapter of St. Luke, and you will at once iscover. Read attentively from the four- enth to the twentieth verses, both included. *And when the hour was come*," &c. Do you ot readily perceive that the paschal supper receded the institution of the Holy Eucharist; nd that it was in reference to this Jewish ite—the pasch—that our Saviour uses the ords, "*fruit of the vine*," in the eighteenth erse. In proof of this we have the twentieth erse where we are expressly told that it was fter they *had supped*, after the words had een used, "*the fruit of the vine*," in the ighteenth verse. Here then we find that the ords objected do not refer to the mystic ban- uet Christ was then and there preparing, ot to the paschal supper which preceded he sacred rite of which we are speaking; onsequently, this can offer no ground for rgument against the truth of Christ's words: "THIS IS MY BLOOD." The other evange- lists speak not of the last supper at any length; hey merely mention incidentally the fact, and epresent the Saviour as speaking only of hose two very important events which were o intimately connected with himself—the reason of Judas and the fulfilment of his own most sacred promise in relation to the Holy Eucharist. They in no place say that hese objected words referred expressly to the acred chalice which Christ then distributed among his apostles; but St. Luke, who relates more at length the incidents of the last sup- per, tells us expressly in his twenty-second chapter that it was before the institution of this sacred mystery, and during the legal cere- mony of the Jewish pasch that Christ used these words: "*the fruit of the vine*."

Therefore, I conclude against this modern discovery which would fain affix the stigma of either insincerity or direct falsehood to the brow of Christ, the world's Redeemer.

But I will go farther, and admit for argu- ment's sake that Jesus Christ applied these words to the mystic chalice he then gave to be consumed by his apostles. What follows? Can our adversaries deduce any legitimate argument from this against the truth of his previous words: "*This is my blood of the new testament which shall be shed for many for the re- mission of sins?*" (St. Matthew xxvi. 28.) As- suredly not; for he might even have so applied them, and still the truth of his previous an- nouncement would stand undiminished. Have you yet to learn that it is customary in the sacred volume to call one substance or thing by the name of that from which it has been changed or transubstantiated? Permit me to refer you to some few of the many examples which occur both in the old as well as in the new scriptures. Turn to the Old Testament, open the seventh chapter of Exodus, read from the eighth to the twelfth verse included: "*And the Lord said*," &c. Here you find that the rod of Moses was, when cast upon the ground at the command of God, transubstantiated or entirely changed into a disgusting, living ser- pent, to show forth the power of God over all his enemies. Through magic power the rods of Pharaoh's soothsayers were also transub- stantiated into living, moving serpents. There were then several serpents present. "*But Aaron's* ROD *devoured their* RODS," says the twelfth verse! How is this? A moment since we were told that both the rod of Aaron and those of the magicians were changed into snakes or serpents; therefore they were not rods! And to prove that they were real, liv- ing serpents, and not inanimate sticks or rods, Aaron's serpent devoured the other serpents. Yet the scripture calls them all rods! Here then you find that it is *at least* sometimes the case in the sacred volume to call a second substance or thing by the name of that from which it has been changed. The serpents are here called rods because they had been changed from rods. Again, read the same chapter from the fourteenth to the twenty- fourth verse: "*And the Lord said*," &c. Here we find that all the waters of Egypt were transubstantiated into blood. "*And there was blood in all the land of Egypt*." (v. 21.) How then could the inspired penman continue to say, "*the waters of the river?*" (v. 18.) How

could he say the Egyptians could not drink the waters of the river (v. 21) when there was no water in the river, nor in all Egypt, since it was all blood. The same may be asked of the twenty-fourth verse, where, because "they could not drink of the water of the river," the Egyptians are said to have "dug round about the river for water to drink." Here then again, my dear friends, I show you that the scriptures continue to call the corrupted, bloody rivers of Egypt, water, because they had been changed into blood from water. But I pass over other instances similar to these, and come at once to the New Testament. Turn to the second chapter of St. John, where we read of the marriage feast in Cana of Galilee. You find that the waiters filled the vessels with water at the command of Jesus—when lo! by an act of his omnipotence it is transubstantiated into an entirely different substance, wine. "And when the chief steward had tasted the water made wine, and knew not whence it was, but the waiters knew who had drawn the water," &c. (v. 9.) See here another instance of the scripture calling a distinct substance by the name of that from which it had been changed. The sacred penman, who surely understood the genius of his language, and the correct scriptural mode of writing, expressly uses the term w twice when speaking of the mi at this marriage feast. Now w that though he says "water," he wine which was so highly lauded steward in the tenth verse. In these examples, so characteristic tural mode of expression, I mai think with consistency, that ev the words "this fruit of the vine," used by our Divine Redeemer at per in reference to the sacred were used in precisely the same s the examples I have here cited and New Testaments were used. volume calls the serpents of A the Egyptian magicians, "rods," had been changed into serpent In like manner may our Divin have used the expression, "fruit in reference to the sacred chali although he expressly tells us " BLOOD," it had been transubstant verted into his adorable blood fro of the vine." The same may be stagnant, bloody rivers of Egypt still called "water," because they w from water, and of the nuptial marriage feast.

[TO BE CONTINUED.]

THE MISSIONARY.

My soul is not at rest. There comes a strange
And secret whisper to my spirit, like
A dream of night, that tells me I am on
Enchanted ground. Why live I here? The vows
Of God are on me, and I may not stop
To play with shadows, or pluck earthly flowers
Till I my work have done, and rendered up
Account. The voice of my departed Lord,
"Go teach all nations," from the eastern world
Comes on the night air and awakes my ear.
And I will go; I may not longer doubt
To give up friends, and home, and idol hopes;
And every tender tie that binds my heart

To thee, my country! Why should I regard
Earth's little store of borrowed sweets? I sure
Have had enough of bitter in my cup
To shew that never was it his design,
Who placed me here, that I should live in ease,
Or drink at pleasure's fountain. Henceforth then
It matters not if storm or sunshine be
My earthly lot,—bitter or sweet my cup,
I only pray, God fit me for the work—
God make me holy, and my spirit nerve
For the stern hour of strife. Let me but know
There is an arm unseen, that holds me up;
An eye that kindly watches all my path
Till I my weary pilgrimage have done.
Let me but know I have a friend that waits
To welcome me to glory, and I joy
To tread the dark and death-fraught wilderness:
And when I come to stretch me for the last,
In unattended agony, beneath
The cocoa's shade, or lift my dying eyes
From Afric's burning sand, it will be sweet
That I have toiled for other worlds than this.
I know I shall feel happier than to die
On softer bed. And if I should reach heaven—
If one for whom
Satan hath struggled as he hath for me,
Should ever reach that blessed shore, O how
This heart will flame with gratitude and love,
And through the ages of eternal years,
Thus saved, my spirit never shall repent
That toil and suffering once were mine below.

August 30, 1832.

From Fredet's Modern History.

THE MIDDLE AGES.

E ninth, tenth and eleventh centuries, re commonly called the *middle*, and, by nerous class of writers, the *dark* ages. ow whether, or how far this second ap- on is correct, deserves a particular in- stion, and will be the object of the fol- ; remarks.

he first place it must be confessed that, t time after the reign of Charlemagne, nce began anew, to make great progress in Europe, especially among nobles, many of whom, being exclusively addicted to the profession of arms, even boasted of their want of instruction and literary knowledge.* But never, perhaps, were more strenuous efforts

* Many deeds and legal instruments of those ages are found, which terminate thus: "And the aforesaid lord has declared that he did not know how to sign his name, owing to his being a nobleman."

made to keep alive the sacred flame of science, and promote the instruction of youth than were made by the Church at the period of which we are speaking.* Besides smaller schools for children in country parishes, there were in large cities, in monasteries, and in episcopal houses, different institutions in which a relish for study and learning was carefully preserved. In these, besides the Holy Scriptures and Christian doctrine, the students could learn what was then termed the seven liberal arts; Grammar, Logic, Rhetoric, Arithmetic, Geometry, Astronomy and Music. Many schools of this kind are known to have existed in Italy, England, France, Germany, etc. such as those of Rome, Lyons, Paris, York, Oxford, Fuld, Ratisbon, Paderborn,† etc. They did not, it is true, possess men like St. Basil and St. John Chrysostom, Fenelon and Bossuet, Newton and Leibnitz; yet it cannot be denied that they produced many learned writers and eminent scholars, who might have become models for posterity in point of literature and learning, had they enjoyed the number of books and other advantages which we now possess.

Whatever may be the boasted diffusion and depth of knowledge at the present day, it may certainly be doubted whether many persons could be found superior, or equal in this respect to such men as Lupus, Abbot of Ferrieres, a writer of the ninth century, in whose treatises and letters all impartial critics acknowledge an immense fund of erudition; or St. Bruno, Archbishop of Cologne in the tenth century, whose biographers relate that there was no part of Latin and Greek literature, no branch of sacred and profane learning, with which he was not familiar.* The same, or nearly the same, may be said of the following authors, as their own writings testify: Agobardus, Archbishop of Lyons, who died in 840;—Rabanus, Archbishop of Mentz, 856;—Paschasius Radbertus, a monk, 865;—St. Ado, Archbishop of Vienna, in France, 875;—Anastasius, the Roman librarian, 880;—Hincmar, Archbishop of Rheims, 882;—Remigius of Auxerre, a monk, 908;—Atto, Bishop of Vercelli, 960;—Flodoardus, a canon in the church of Rheims, 966;—Sylvester II, Pope, 1003;—Abbo, a monk and Abbot of Fleury, 1004;—Fulbert, Bishop of Chartres, 1029;—St. Peter Damian, Cardinal, 1072;—St. Gregory VII, Pope, 1085;—Lanfrancus, Archbishop of Canterbury, 1089;—St. Bruno, founder of the Carthusian order, 1101;—St. Anselm, Archbishop of Canterbury, 1108;—and many others, equally belonging to the clergy or to religious orders.

With regard to laymen, although generally less fond of study, and less instructed, it ought not to be imagined that they were plunged in a state of barbarism and complete darkness—far from it; an attentive perusal of the history of the middle ages will rather lead to the conclusion, that, without knowing how to display much elegance in their manners, and to ap-

* See the decrees of Popes Eugenius II, Leo IV. etc. in the councils of Rome, A. D. 826, 853, etc.;—the canons of the councils of Mentz and Chalons, 813; of Paris, 829; of Valence, 855; of Toul, 859, etc.—And the statutes of Theodulph, Bishop of Orleans; of Herard, Archbishop of Tours; of Riculfus, Bishop of Soissons, about the same time, etc. Merely to quote one or two of these decrees; the council of Toul, in the tenth canon, earnestly entreats princes and recommends to bishops to establish every where public schools, for the teaching of both sacred science and polite literature: and Theodulph, Bishop of Orleans, expresses himself thus, in the 20th Art. of his 1*st Capitular*: "Let the priests establish schools in towns and villages for the instruction of children, and not refuse to receive and teach those who are personally addressed to them. But in so doing, let them require no salary, nor accept any thing but what may be voluntarily and charitably offered by the parents."

† In Paderbornensi ecclesia publica floruerunt studia, quando ibi musici fuerunt, et Dialectici enituerunt, Rhetorici, clarique Grammatici. Ubi Mathematici claruerunt, et Astronomici habebantur, Physici atque Geometrici. Viguit Horatius, magnusque Virgilius, Sallustius et Statius. *Apud* Thomassin. *Discipl. de l'Egl. Part* II. *Liv.* I. *ch.* 99, *n.* 2;—*vol.* II. *fol. p.* 638.

In the same chapter and in other chapters of the same work, the learned Oratorian shows that studies were also very flourishing in the schools of Worms, Paris, Lyons, and still more so in that of Rome, of which he speaks at length, and then says: "Let us conclude that the Pontifical palace of Rome, was the palace of polite literature, and the sanctuary of ecclesiastical learning." *ch.* 100, *n.* 3. See also on this subject, Digby's *Ages of Faith, vol.* II. *part* III, *ch.* 5 and 6.

* *Præter Sacras litteras*, quidquid historici, oratores, poetæ atque philosophi, novum et grande perstrepunt, diligentissime cum doctoribus cujuscumque linguæ perscrutatus est. Nullum penitus erat studiorum liberalium genus, in omni Græca vel Latina eloquentia, quod ingenii sui vivacitatem aufugeret.—*Apud* Thomass. *lib. cit. c.* 99, *n.* 3.

preciate the flowing periods of Demosthenes and Cicero, they had in their noble simplicity as much good sense and judgment as we have in this our age *of light*, and frequently more than we manifest. They knew, not only how to prefer religion and faith before all things, but also how to examine attentively the most difficult matters, to reason with accuracy, to act with prudence, to succeed in complicated negociations, and adopt the best course in the most perplexing circumstances: witness among others, Kings Alfred, Edgar and Canute in England, Hugh Capet in France, Alfonso III in Spain, Otho I in Germany, and John of Gortz and Luitprand, the ambassadors of Otho I to the courts of Cordova and Constantinople.

Nor did our ancestors want sagacity and genius for useful discoveries and improvements, since many of this kind were made during the middle ages. It was at the end of the tenth century, that Gerbert, preceptor to King Robert of France, afterwards Archbishop of Ravenna, and at length Pope, under the name of Sylvester II, invented clocks with a balance, which continued in use till pendulums began to be employed in 1650. To him also Arithmetic was greatly indebted for its progress. About the same time lanterns were first used, and paper made of cotton rags. A few years after (towards 1022), Guy, a monk of Arezzo in Italy, invented and introduced into the church, singing the gamut, or scale of musical notes, by which a child can learn in a few months, what no person before could learn without several years of study. With regard to mechanical arts, it is enough to read the history of the siege of Jerusalem in 1099, to know what wonderful and complicated machines of every description were constructed by the first crusaders, men consequently of the middle ages.

Still, if credit were to be given to certain authors, the inhabitants of Western Europe, at the time of which we are speaking, must have been mere barbarians compared with the Arabs, to whom alone, it is said, belonged the honor of cultivating letters and the arts and sciences. This notion is altogether false and unjust. The Arabs indeed, whether in the empire of Bagdad or in the kingdom of Cordova, distinguished themselves by a great show of politeness and magnificence, by some happy discoveries, and the brilliant dreams of their imagination; but that they were superior in point of solid acquirements, to the Christian nations of Europe, it would be difficult to prove, and may be justly doubted.* Their metaphysical science was made up of subtleties taken from the categories of Aristotle, instead of being a source of true learning; their astronomical observations were blended with the ridiculous theories of astrology, and their prejudices against anatomy and surgery greatly impeded the progress of the art of medicine. They did not improve more in historical composition, which was characterized in those days by strange remarks, a bombastic style, and exaggerated accounts. Hence the learned author of a recent history of the Crusades, does not hesitate to prefer the plain and unaffected narratives of the first Crusade, left by some Christian writers, of the eleventh century, to the Arabian records of the same epoch.†

Another, and a still more striking vindication of the middle ages against the charge of complete darkness, is to be found in the great number of splendid churches that were then built throughout Christendom, many of which still exist; for, as Felibien has justly remarked, the state of architecture has always been in every country, a sure proof of the degree of perfection in which the other arts flourished. Not only was this advantage possessed by England during the reign of the great Alfred,

* Even at the time when arts and sciences were in their most flourishing state among the Arabs, namely, under Al-Mamon, the son and second successor of Aaron-al-Raschid; that caliph was himself obliged to acknowledge the superiority of Christian scholars over his subjects. In his own palace, a Greek slave who had formerly studied mathematics in Constantinople, confounded all the doctors and masters of the court. Whilst all present stood astonished, the slave said that there were many persons among his countrymen more skilful than himself, above all, a certain philosopher, called Leo, from whom he had received lessons. In fact as a geometer and an astronomer, Leo had not his equal in the whole empire. The caliph endeavored, but in vain, by the most flattering letters and promises, to bring him over to Bagdad: the emperor, Theophilus would never let him go, nor consent to deprive his own capital of so distinguished a scholar.—See Lebeau, *Hist. du Bas. Emp. vol.* xvi. *pp.* 441-446.

† Michaut, *Hist. des Croisades, vol.* i, *p.* 519.

but also by other countries, under less favorable circumstances, particularly on the following occasion. A little before the close of the tenth century, an opinion had been entertained by many simple persons that the world would end with the year 1,000, nor had the writings of learned men been able to remove that imaginary fear. But when all saw the eleventh century begin without accident, joy took the place of terror, and the gratitude of the people towards Almighty God prompted them to repair churches, or build new ones, still more worthy, by their splendor, of being consecrated to his honor.

Then, indeed, arose in different parts of Christendom, those Gothic temples, the appearance of which, at once grand, majestic and imposing, will never be eclipsed by the flimsy elegance of most of our modern edifices. Then were laid in many European cities the foundations of those splendid cathedrals in which we still admire the symmetrical rows of beautiful pillars supporting immense arched roofs, the towering steeples, and a thousand other ornaments: monuments the more astonishing and worthy of admiration, as they are found even in many inconsiderable cities, and bear testimony to the grand ideas, as well as the zeal and piety of our European ancestors.

In fine, it was also during the middle ages that, through missionaries from Italy, Germany, France, England, etc., northern Europe received the light of the gospel; that the Normans, the Hungarians, the Danes, the Swedes, the Russians, the Lithuanians, the Poles, etc. began at the same time to become Christian and civilized nations. But how could this, we may ask, have been effected by any of their contemporaries, had those contemporaries been themselves mere barbarians? How could so arduous a task ever have been undertaken and performed, except by men equally zealous and learned, equally possessed of heroic virtues and great mental acquirements? And indeed, that such were the qualifications of the missionaries who subjected these nations to the laws of Christianity, we learn from all the documents of that period.

From this variety of evidence and facts, we are certainly authorized to conclude, in the first place, that the opinion commonly entertained about the middle ages is egregiously wrong; their pretended state of stupidity and barbarism never having had any existence, except in the theories of modern invention: and secondly, that it is to the Catholic Church, to her Popes, Bishops and Monks, that we stand indebted for the preservation of civilization, literature, arts and sciences in Europe. The complete revival of letters came from the same source, and the progress of ignorance, after having been vigorously opposed even in the most difficult times, was at length effectually checked (A. D. 1179—1215), by the decrees of Popes Alexander III and Innocent III, in the third and fourth councils of Lateran; in virtue of which decrees, colleges and universities began to spring up in every part of Christendom.

* * * * * * *

One of the most pernicious effects of the invasion of the barbarians, was the rapid decline of literature, arts and sciences, wherever those wild conquerors passed or settled. Owing to their almost exclusive relish for war and plunder, literary and scientific monuments disappeared from innumerable places, and in the very regions where formerly belles-lettres had been most flourishing, ignorance began to prevail, not, however, to such an extent as is commonly imagined: even at the epoch which preceded the revival of learning under Charlemagne, there always remained much of useful knowledge. The vast store of erudition possessed by a venerable Bede, an Alcuin, a Deacon Paul, etc.; the numerous and eminent scholars that went forth from Ireland, England, Italy, etc. are sufficient vouchers of this truth. Nay more, discoveries were made in those times of confusion, which would have done honor to conspicuous and enlightened ages; among others, the invention and application of water-mills, in the year 555; of glass windows for churches, about the same time; silk manufactures, in 551; bells in churches, towards 605; organs, in 660; the Grecian fire, in 673; computation of years from the birth of Christ, first proposed by Dionysius Exiguus, a learned monk (of the 6th century), adopted and used in 742.

Religion was the chief, or rather the only

means which stemmed this torrent of barbarism, and not only saved letters and learning from universal shipwreck, but also caused the wild tribes, whose destructive invasion had been so detrimental to them, gradually to imbibe and adopt the principles of civilized and social life. It was not to be expected that the Goths, Franks, Lombards, Saxons and Germans, would ever receive those principles from human studies which they heartily despised: Christianity alone could, and really did rescue them from their ignorance and barbarity. As it was already established in the provinces that fell under their power, these savage tribes, whose habits of plunder and revenge could not be checked by force of arms, sooner or later yielded to the mild precepts of the gospel. Their minds and hearts became attached to a religion which did not teach them only by speculative maxims and didactic precepts, but also by examples, festivals and rites equally moving and instructive.

No sooner had they received and embraced the faith of Christ, than they began to lay aside the rudeness of their manners, and to establish among themselves a more adequate distribution of justice. By the enactment of laws founded on the commands of God himself and adapted to the exigencies of social order, men were taught and induced to set on the lives of their fellow-mortals a higher value than they did before. By the enforcement of the divine law concerning the indissolubility of marriage, there resulted an immense benefit for the community at large, as well as for individuals and families. Shameful acts, which idolatrous nations had considered mere trifles, were now entirely suppressed. A stronger barrier was opposed to human passions; morals became more pure, nobler feelings animated mankind, milder customs were introduced; and these salutary effects were invariably in proportion to the degree of influence which religion acquired over the minds of her new followers.

"The influence of Christianity," says the learned Chancellor Kent, "was very efficient towards the introduction of a better and more enlightened sense of right and justice among the governments of Europe. It taught the duty of benevolence to strangers, of humanity to the vanquished, of the obligation of good faith, and the enormity of the sin of murder, revenge and rapacity. The history of Europe, during the early periods of modern history, abounds with interesting and strong cases, to show the authority of the church over turbulent princes and fierce warriors, and the effects of that authority in meliorating manners, checking violence and introducing a system of morals which inculcated peace, moderation and justice."—*Kent's Commentaries on American Law, vol.* 1, *p.* 10, *of the* 2*d edition.*

Bishops, priests and monks afterwards so much calumniated by an ungrateful posterity, were the active instruments employed by Divine Providence to forward these various improvements in their respective countries. It was from episcopal houses and monasteries that crowds of holy missionaries went forth to instruct, convert and civilize the fierce barbarians of the north. Nay more, the superiors of clerical and monastic bodies were frequently invested by Christian kings and emperors with civil jurisdiction, and as it was exercised by them in a more equitable manner than by secular magistrates, men quickly learned to prefer their decisions to the hasty judgments of warlike and ignorant nobles. This accounts for the great portion of temporal authority which bishops and abbots possessed in those remote ages, and which they used in checking the arbitrary vexations of private lords, and rendering as much as possible the various classes of the people partakers of the general advantages of society.

The zeal of the clergy and monks preserved also not only the sacred science of religion, but likewise all the different branches of useful learning. Their solicitude was industrious in discovering and collecting the relics of ancient literature, and many persons among them daily allotted a considerable portion of their time to the humble but useful occupation of transcribing old manuscripts. Others, more fit for manual labor, actively employed themselves in clearing forests, draining marshes and fertilizing barren grounds. Every obstacle presented by nature or the soil, was overcome by their unwearied exertions, and plentiful crops arose where before naught was seen but reeds or briars. Thus,

while the lay proprietors reigned in solitary grandeur over their wide and unfruitful domains, the lands originally bestowed on the monks and clergy by the gratitude, confidence and piety of their contemporaries, were cultivated and improved; their houses were an asylum constantly opened to the poor, the infirm and the traveller; their villages were crowded with inhabitants, and the foundations were laid of several among the principal cities in England, France, Germany, etc.*

Still greater and more important than these, were the benefits conferred by the Sovereign Pontiffs upon Europe at large, and all Christendom.

* * * * * * *

Nothing in the history of the middle ages has been more frequently misrepresented and more grossly calumniated, yet nothing is more worthy of admiration than the conduct of the Popes in the long struggle which they maintained against the depravity and tyranny of princes, in defence of religion and social order. It was truly the struggle of virtue against vice, of civilization against barbarism, of Christianity against the powers of darkness. At that time, whether the evil was owing to the invasions of new barbarians, to the feudal system, or to other causes, national and civil wars scarcely ceased one moment to lay waste the whole face of Europe. Nations oppressed by their sovereigns had no other resource than the protection, and sovereigns who wished to act as tyrants, no other check than the authority of the Pope, which they generally acknowledged, not only in spiritual, but also in temporal concerns. The Pope then, in his proceedings against several emperors of Germany and some other princes, besides acting conformably to the common jurisprudence of those times, merely did what the state of society, and the circumstances in which he was placed, evidently required of him as the head of the Christian family, and the common father of all the faithful.

The better to understand this, we should revert to the epoch in which these important transactions took place. At a time when the nations of Europe closely adhered to the ancient faith, and preferred it to every thing else, the profession of Christianity and submission to the Roman Church were conditions absolutely requisite in sovereigns, to exact and enforce obedience from their subjects. If a prince happened to revolt openly against the Catholic religion, or to incur by his crimes the penalty of excommunication, it was the prevailing opinion that the oath of allegiance given to him was no longer binding, since he had ceased to be the religious prince whom the nation had intended to acknowledge for its monarch.* "Thus," says Schlegel, "we hear the Saxons declare to the emperor Henry IV, that, the Christian name being profaned by him, they were unwilling to disgrace themselves by having intercourse with a prince who insulted and despised the religion of Christ; and, since they had sworn fealty to him, on condition that he should reign for the edification and not for the destruction of the Church, were he to infringe this duty, they would think themselves no longer bound by their oath of allegiance to him. Shortly after, the same Saxons wrote to the Pope, to lay before his tribunal both their grievances and the crimes of Henry, and concluded their letter by saying that, such a prince being unworthy of the throne, they therefore requested the Sovereign Pontiff to make use of the authority which he had over the empire,

* See Lingard, *Antiquities of the Anglo-Saxon Church, ch.* 3, 4 *and* 10;—Bergier, *Diction Theol., articles, Moines, Monasteres, &c.*

* This is very well explained by Fenelon, who says: "Sensim Catholicarum gentium hæc fuit sententia animis alte impressa, scilicet, supremam potestatem committi non posse nisi principi Catholico, eamque esse legem sive conditionem appositam populos inter et principem, ut populi principi fideles parerent, modo princeps ipse Catholicæ religioni obsequeretur. Qua lege posita, putabant omnes solutum esse vinculum sacramenti fidelitatis a tota gente præstitum, simul atque princeps, ea lege violata, Catholicæ religioni contumaci animo resisteret."

Again: "Nihil est mirum si gentes Catholicæ religioni quam maxime addictæ, principis excommunicati jugum excuterent. Ea enim lege sese principi subditas fore pollicitæ erant, ut princeps ipse Catholicæ religioni pariter subditus esset. Princeps vero qui, ob hæresim, vel ob facinorosam et impiam regni administrationem, ab Ecclesia excommunicatur, jam non censetur pius ille princeps, cui tota gens sese committere voluerat: unde solutum sacramenti vinculum arbitrabantur." (*Fenelon, Dissert. de Auctoritate Summi Pontificis*, c. xxix.

nd, through an assembly of the princes, to rocure for them a worthier and better monrch."

"Not long before this, the emperor Henry II had expressly acknowledged the church risdiction, even in temporal affairs, when he rished to oppose the rising pretensions of e king of Castile to the title of emperor. le referred the case to a council in which the gate of Pope Victor II presided (1055); the sult of the consultation being sent to Rome, sentence was passed; and king Ferdinand eclared, in presence of the papal envoys, that e submitted to the decision of the Roman ontiff. Hence, the high authority which ome then exercised over kings and empeors, was grounded, first, on a political claim rowing out of the circumstances which accompanied the revival of the western empire; nd secondly, on the general opinion of that ime respecting the subordination of the temoral to the spiritual power." (Schlegel, *Phis.* II. *p.* 187; *Théorie sociale de l'Evangile, Mémorial Cathol. vol.* II, *p.* 375.

"This doctrine," says Dr. Lingard, "hosile as it might be to the independence of sovereigns, was often supported by the sovereigns themselves. Thus, when Richard I was held in captivity by the emperor, his mother Eleanor repeatedly solicited the Pontiff to procure his liberation by the exercise of that authority which he possessed over all temporal princes. Thus, King John Lack-land (whose excesses afterwards provoked against himself the animadversion of the church) invoked the aid of the same authority to recover Normandy from the king of France. At first, indeed, the Popes contented themselves with spiritual censures: but in an age when all notions of justice were modelled after the feudal jurisprudence, it was soon admitted that princes by their disobedience became traitors to God: that as traitors they ought to forfeit their kingdoms, the fees which they held of God: and that to pronounce such sentence belonged to the Pontiff, the vicegerent of Christ upon earth." (Lingard's *Hist. of Engl. vol.* III, of the third London edition, *p.* 35, *note.*)

It was in virtue of these and the like principles, as the same historian relates, that Pope Innocent III did against King John Lack-land what St. Gregory VII had done against the emperor Henry IV, when, solicited by Englishmen themselves, and moved by the recital of the repeated crimes and enormities of their sovereign, he absolved them from their oaths of fealty. This he did, however, as the sequel showed, rather with the secret intention of terrifying the king and bringing him back to a sense of his duty, than with a real determination to ruin him for ever.

From these examples and testimonies, to which others might be added, we may form an accurate idea of the temporal power occasionally exercised by the Popes during the middle ages. They exercised it with the implicit consent of the sovereigns themselves, who frequently appealed to the decisions of Rome in their temporal debates, and none of whom scarcely ever complained, except (as was natural) the individual affected by the sentence. They exercised it only against sovereigns who depended more, or less, on the free choice of their nation and the acknowledgment of the Holy See, as was particularly the case with the German emperors. They exercised it only in cases of paramount necessity, and after every other means, such as exhortations and remonstrances, had proved fruitless. They exercised it for the interest of the people and of society, at the request of the people themselves, and upon their earnest entreaties to be delivered from the sway of wicked, impious and tyrannical princes; but never through caprice, nor for personal interest; on the contrary, those courageous and zealous Pontiffs, a Gregory, an Alexander, an Innocent, etc. saw before them the prospect of persecutions, sufferings, and every kind of danger, which they had to encounter for the faithful discharge of their duty.

Some Popes, it is true, (though few in number), went further, and, acting in their secondary quality of temporal princes, raised troops, and took a more or less active share in the military operations of other sovereigns. But even that step was taken by them for laudable, and even for necessary purposes; viz. to recover or defend their own provinces, to repel unjust attacks, to support the independence of the Italian republics, and particularly to check the alarming progress of

the Mussulmen. Can any fault be found with such conduct; and does it not rather afford a new proof of the truth, that the Popes have been the preservers of civilization and social order as well as of religion in Europe? This indeed was the grand object which they had in view, and the end at which they continually aimed in the exercise of both their temporal and spiritual power. Having well understood the sublime office which they were called to perform, they discharged it with wonderful zeal and fidelity for the advancement of moral and religious principles. They protected the weak against their oppressors, restored peace and tranquillity among nations; and, preventing the execution of wicked designs, saved rising states and societies from the attacks of ambition, barbarity and licentiousness. Hence, in reading the history of the middle ages, it is impossible for a reflecting mind not to be struck with admiration at the sight of Christian Europe devoted to *one* form of worship, ruled by *one* grand principle, forming as it were but *one* empire, and acknowledging *one* supreme head whose exalted duty it was to promote the reign of the gospel upon earth. (See Michaut, *Histoire des Croisades. vol.* IV, *pp.* 98, 99;—Count de Maistre, *Du Pape, part* II, *c.* V, X.)

Not bitter censure, therefore, but real praise is due to the exertions of the Popes and to their acts of authority with regard to temporal princes. This is at length candidly acknowledged by different writers of the Protestant communion, after the example of Leibnitz in several of his works, especially in his first dissertation *De Actorum Publicorum Usu.* Very lately, two Protestant German authors, Hurter and Voigt, have published their excellent lives of Innocent III and Gregory VII, in which the character and the conduct of these great Popes are powerfully vindicated, and held up to the unqualified admiration of posterity. Let us hope that the clouds which have so long obscured this part of history will be entirely dispelled by impartiality and truth; and that full justice will at last be rendered to the Roman Pontiffs for their noble efforts to promote the spiritual and temporal welfare of society.

There is another charge to be examined with regard to the Popes of the middle ages. We allude, not to the ridiculous tale of the pretended *Popess* Joan, which is now rejected by all learned critics, whether Catholics or Protestants, but to the more serious charge of the vices of some Roman Pontiffs. It is true, a few among them gave great scandals to the Christian world in their private character and conduct; but it ought to be remembered at the same time, that, through a special protection of Divine Providence, the irregularity of their lives did not interfere with their public duty from which they never departed. The beneficial influence of sacred jurisdiction does not depend on the private virtue of the persons invested with it, but on their divine mission and appointment to feed the Christian flock. Christ did not say that there never would be scandals nor abuses, but that no power of darkness would ever prevail against his Church; nor did he promise personal sanctity to its chief pastors, but gave to them authority to teach and govern the faithful, and to the faithful, a command to follow their injunctions, without blindly imitating the bad example of a small number of them, whose conduct was not edifying.

It is, moreover, certain, that the number of bad Popes, has been by some writers, greatly exaggerated. There were very few of this character, and those few lived, nearly all, in the tenth, and part of the eleventh century, during which time the prevalence of civil factions in Rome, obstructed the freedom of canonical election. Even during that period there existed many excellent Popes; men distinguished by their exalted virtues and intellectual endowments, patrons, in an eminent degree, of science, letters and the arts; and Roscoe does not hesitate to say, that "the Popes may in general be considered as superior to the age in which they have lived" (Roscoe, *Life of Leo the Tenth, vol.* I, *p.* 53); and an American editor of statistics confesses that "most of the Popes were excellent men." These, however, are the sovereigns whom a recent and an elementary author has, in his profound wisdom, thought proper to compare with the Mussulman caliphs, namely, with men who were either the most unjust conquerors, or the most indolent and insignificant

is that the world ever saw; whereas
test enemy of the see of Rome might
ly challenged to show any where in
a succession of princes who have been
half as eminent for their virtues and piety,
for their talents and learning, for their benefits
to the great family of mankind, as the Roman
Pontiffs.

THE MARRIAGE FEAST.

nps are bright in Cana's halls,
ntless mirrors deck her walls;
and faces beam with joy,
l with passion's base alloy:
ng have met at beauty's call,
the sacred festival;
comes there a peaceful guest,
e upon the marriage feast!

virgins foremost stand,
ls of snow on fairy land;
aught is heard in earth or air,
nted hymns that meet the ear;
ght attracts the gazer's eye,
s that light the blessed sky,
uteous mighty seraph train,
g o'er the cloudless plain!

ach vestment's graceful fold,
the bright-cinctured clasp of gold;
hter still the diamond's crest,
zling shines on beauty's breast:—
And with its far illumin'd blaze,
Entrances the beholder's gaze—
So to the raptur'd prophet seems a flight
Of purest angels clothed with heavenly light!

Music hath breathed her purest sigh,
To grace the thrilling harmony;
And hallowed hands and harps are there,
Pouring their sweets on beauty's ear:
E'en Cana's chiefs and princes all,
Have mingled in that festive hall;
Where virtue, wealth and rank combine,
In brightest rays to warm and shine!

But comes there one to bless that scene,
Pure, spotless, holy, meek, serene—
Whose presence sanctifies the place,
And lends to earth celestial grace,
Whose look gives joy to those who share,
Such sinless mirth, such love sincere;
And sure that feast must splendid shine,
When Jesus makes its rites divine!

WILFRED.

LINGARD'S HISTORY OF ENGLAND.

ACE WALPOLE prefixed a motto
a part of his memoirs, intimating that
good historian one should not be of
ion, of any country, of any profession,
party. This is true so far only that
n must not be blinded by his national,
, professional or party feelings, in his
of the events and characters which
s; but we should say that the person
d sit down to write a history totally
devoid of all such feelings, must be a mere
milk-and-water vegetating imbecile, "good,"
in common parlance, "for neither kith, king
nor country," and that his history would be a
type of himself. No, the man who would
write an enduring history of any people, must
be one of themselves, in heart and soul. No
nation should be condemned unheard, on the
statements of a stranger, who understood not
their religion, their laws or their feelings, re-

joiced not in their glory, and sympathised not in their sufferings. Of all nations the English have the best right to the benefit of a principle which they themselves extend to the greatest malefactors: and therefore he who would aspire to be their historian should be an Englishman and a Christian: and for the same reason that he should be an Englishman and a Christian, we think that he ought to be a Catholic; that he might understand and do justice to the feelings and motives and conduct of the majority of those whose annals he records: for authentic English history commences with the Christian era, whereas Protestantism has been established scarcely three centuries in these realms, and even during those three centuries the principal relations of England, in peace and war, have been with Catholic countries. Another reason why he who would seek permanent fame as the historian of England should be a Catholic, is, that as the Protestantism of these realms will in all probability have followed, ere the close of the present century, in the wake of the many other forms of error which have in every age risen for a time to disturb the repose of the Church, and then have passed away and been forgotten; no writer of Protestant principles can hope to survive the fall of those principles, and maintain his popularity through Catholic ages. This was an element of immortality which Hume miscalculated, when in the pride of human vanity he thought that his compilation would survive Christianity, and apologised for introducing an account of the Catholic religion, by saying, that "history addresses itself to a more distant posterity than will ever be reached by a local and temporary theology; and the characters of sects may be studied when their controversies shall be totally forgotten."* Were he alive now he would see that his history is not likely to address itself to a more distant generation than the present, and that both it and the local and temporary theology, of which it has been considered so powerful an auxiliary, will be soon "totally forgotten."

Never did any one sit down better qualified to write the history of any country than did Dr. Lingard to write that of England. [illegible] good-tempered and deliberative, no trace [illegible] haste, ill-nature or thoughtlessness can [illegible] discovered in his writings. Acquainted [illegible] the innumerable religious absurdities w[illegible] had in every age exhibited themselves u[illegible] one name or another, for which thousands [illegible] been ready to battle, but of which, when [illegible] first terror of fanaticism subsided, they [illegible] heartily ashamed, and with the many dog[illegible] in which truth was separated from error by such slight and almost imperceptible distinctions, that without the aid of authority many wise men would be puzzled to say where the one ended and the other began, and knowing that in most cases error arose from an ignorant and misguided zeal for the truth—for few men would deliberately turn from the path which they believed would lead to salvation—he could look upon all the phantasies which had swarmed in England with the mild charity of a Christian—for "charity is" ever "according to knowledge"—not with the baleful and withering sneer of a sceptic, or the narrow bigotry and hate of a sectary. United with a Church that knew no limit in space or duration, he could not, like the disciple of a "local and temporary theology," suffer his mind to be embittered by any feeling of humiliation, because the members of that Church in this particular corner of the globe were for a while suffering a severe probation; and viewing the fanatical outbreaks of her opponents as tornadoes to warn her servants that they must not sleep upon their posts, he could feel no more reason to misrepresent their fury than a mariner could to libel the elements in his log-book. Hence in his history you find no sect maligned or misrepresented; no doctrines, or motives, or conduct imputed which they would repudiate; and hence you find no Protestant out of the pale of the Establishment complaining of his truthfulness, impartiality or justice. Knowing fully the limits of the temporal, as well as of the spiritual rights of the pontiff, and the distinction between his temporal and spiritual character, and how little the Church was accountable for the errors of the man or the prince, he could not hesitate to tell the whole truth, where a writer of less learning would be more scrupulous. Know-

* History of Great Britain under the House of *Stuart*, 1st ed. vol. i, p. 25.

ıg also that there is no real connexion—what-
ver some people may think to the contrary
-between the truth of Catholic doctrines
nd the misconduct of professed Catholics,
nless of course that conduct be the conse-
uence of believing in those doctrines, he
ould have no motive for concealing, denying
r justifying the faults or crimes of real or
ominal Catholics. He was also free from
ıat greatest of literary foibles, and worst
ane of a historian—a system of philosophy;
ıat is to say, a certain number of proposi-
ons—no matter what—concerning human
ociety, with which, like the classic tyrant of
ntiquity, he is to size every transaction.
lothing can be more ruinous to the fidelity
f history than the indulgence of this fancy,
s, instead of waiting to evolve his princi-
les from a clear view of a long train of events,
he philosophic historian, for that is the name,
erverts and colors his facts to make them
oincide with his theory, and acts just as if
ations were made merely to elucidate the
ntasies of literary speculators. It may be
id, that if a man have a strong mind he
annot be guilty of such trifling; but the fact
f his setting out to write history in accord-
nce with a theory is a proof of weakness or
knavery. He regards his theory as of more
importance than any history, and cannot im-
partially set down events which plainly refute
r contradict that theory. It is not in human
nature to do it, and no man has yet done it.
In every department of life the disposition,
ot arising from improper motives, to deter-
mine off-hand and in general terms the nature
nd character of things, in themselves obscure,
ntricate and complicated, is evidence of a
weak, inexperienced and self-sufficient mind.
Thus you see young presumptuous lawyers
resolving every case by the standard of cer-
tain general principles, omitting from their
consideration some apparently unimportant
circumstances, which, however, take it alto-
gether out of the operation of those principles,
and which, when barely mentioned by some
quiet unpretending counsel, turn them and
their client out of court. Thus young phy-
sicians, flushed with the latest theories, with-
ut waiting patiently to consider all the symp-
oms of a disease, determine its character off-
hand, prescribe some favorite nostrum, hold
a *post-mortem* examination, and learn caution.
Thus young men generally, on hearing the
details of any transaction, characterize it at
once, and in general terms; but old men re-
view all the facts more deliberately, consider
what can be said on every side, hesitate to
pronounce categorically upon it, and if called
upon to act, merely do whatever the occasion
requires of them. And thus, finally, men of
weak judgments, a little learning, little expe-
rience, some conceit and a turn for speculation
or day-dreaming, write history, resolved to
make every transaction quadrate with their
notions of "the eternal fitness of things,"
viewing every fact in the light most congenial
with their fancies, and deciding dogmatically,
and in general terms, the character of every
transaction, and the good and bad qualities,
the virtues and vices, the motives and objects
of every person. But a man of sound judg-
ment, immense learning, great sagacity, ex-
tensive experience of men and things, good
common sense, and a practical turn of mind,
is a slave to no theory, views every fact in
every light without a previous predilection
for any,—reflects how doubtful and unsatis-
factory is the evidence of every event in past
times,—how little any one can now really
know about it,—how much its real character
may be concealed, obscured, exaggerated,—
how he must depend on the honesty and dis-
crimination of those who wrote the original
accounts,—how fallible is every mind, and
that even the honestest men will mention
those features only which appear to them im-
portant, and will omit those which to other
men, in other times, are of far greater import-
ance,—how limited must his knowledge be
of the secret springs of other men's actions,
and particularly of those who died ages be-
fore he was born, recollects how many events
which for generations were deemed glorious
or criminal, have appeared in quite a different
light on the discovery of fuller evidence,—
considers that in every human transaction
good and evil are so intimately blended, that
it is impossible to characterize it correctly in
general terms, and that in every such transac-
tion there are so many contradictory and coun-
teracting circumstances, that no general ex-

pression will fully and accurately explain and enmprise all,—and concludes that his only proper course is to content himself with a plain statement of all the facts, and leave generalizations and theories to those who need them. This Dr. Lingard did, and this is one of the greatest excellencies and beauties of his work. As you read it, you are not pestered with any whims or fantasies of the writer; you feel that you are reading what a man of great research and sound judgment believed to be the real facts, and had no motive to misrepresent one way or another: and, in short, you are satisfied that it is history.

This deviation from the former popular practice of viewing history as "philosophy teaching by" such examples as it thought proper to select, was a bold and novel step on the part of Dr. Lingard. That practice was the last remnant of the old system of philosophy, which, instead of collecting facts and inducting the proper consequences from them, first set up theories, and then cast about for facts to support them, and of course rejected all that did not confirm or elucidate them. This beginning at the wrong end was the principal cause why natural philosophy remained stationary for so many ages, while so many bright intellects were engaged in starting and solving theoretical quiddities—not more useful, and certainly far less amusing than Chinese puzzles—until its folly was exposed by Lord Bacon, who promulgated the value of induction, and for that exercise of common sense or genius, is sure to attain immortality. But though the silliness of the practice was obvious enough, and it had been long exploded from the field of natural philosophy, yet Dr. Lingard was the first who had the courage to scout it from the composition of history, and to do for that school of moral and political science what Bacon had done for that of natural philosophy. He of course, like other innovators on old usages, was assailed from various quarters, but he soon triumphed over all opposition, and secured his fame more effectually and permanently, by thus bursting through ancient trammels than if he had rested it on irrational prejudices in behalf of an absurd, though long-established system. *The more* we consider the conduct of Dr. Lingard in this particular, and the temptations which the former practice held out to embellish and popularise his subject, the more we admire the soundness of his judgment—the originality of his views—and that confidence in his own powers, and in the sterling value of his materials, which enabled him to depart from the beaten track, and write the history of his country as it ought to be written.

One quality which Dr. Lingard possessed in an eminent degree above all who had ever attempted to write the history of England, was common sense to see the real insignificance for all modern practical purposes of all past events. What principle in science, politics, morals or religion can be now determined or affected by the conduct of any human being in the first seventeen centuries of the Christian era? Of what earthly consequence was it to him, or any other man of sense, whether the bull of Adrian, transferring Ireland to Henry II, was forged or genuine; whether Richard II died at Pomfret or at Stirling; whether it was he or some one like him that was exhibited at St. Paul's; how many men were engaged at Flodden; at what particular moment "gospel light flashed from Boleyn's eyes;" how many years, months and minutes, she continued "chaste as the icicle on Dian's temple;" whether the Protestant or the Catholic persecutions were the more cold-blooded, relentless and savage; whether, and how long, Elizabeth lived a maid; whether Cromwel was a hypocrite, Vane a fanatic, Monk a scoundrel, and Charles I a saint and a martyr. These questions, and a thousand others, though very good subjects for the declamations of schoolboys, have not now the slightest interest for men; and though it had been at one time a good argument against the Catholic claims, to say that Mary burned heretics, that Guy Fawkes was a determined villain, that popes in ancient times claimed the right of deposing princes, and that James II was frightened by Dutch troops out of England for attempting to "subvert the fundamental laws,"—yet before Dr. Lingard began to write, such rhodomontade was confined to old ladies' coteries and country pulpits. He therefore had no motive—religious, political, or speculative—to misrepresent any transaction; and

he accordingly gave the real authentic version of every event, without looking to any object but the elucidation of truth, and with such thorough freedom from every species of partiality, that English critics, accustomed to the former style of writing history, could scarcely believe their own senses, when they saw a book in which "the truth, the whole truth, and nothing but the truth," was set before them. It is amusing to read the early criticisms on him. Never were there stronger illustrations of the dispositions of the men who

> "Willing to wound, but yet afraid to strike,
> Just hint a fault and hesitate dislike."

Every effort of human ingenuity was put forth to express censure, when not an error or misrepresentation could be pointed out,—to create a general belief of his partiality and inaccuracy, without mentioning one tangible ground for shaking his credit,—to raise a prejudice against him on account merely of his being a Catholic and a priest,—and to make even his very impartiality a source of imputation.*

Dr. Lingard's learning and research are so well known and universally celebrated, that it is unnecessary to dilate upon them. To think even of comparing him with any of his predecessors would be doing him an injustice, of the grossness of which no one can have an adequate conception who has not contrasted his history with their compilations.

At the time when Dr. Lingard began to write, the people were thoroughly sick of war, and were turning attention, more than they had ever before done, to the arts and privileges of peace, to commerce, manufactures, science, literature, political economy, parliamentary reform, religious liberty, &c. &c., and to every thing in the history of the country tending to elucidate them; and he was consequently induced to pay more attention to matters of this nature than any former historian. In his preface to the first edition, he himself expressed his views, with regard both to these matters and the whole scope and execution of his work, so lucidly and briefly, that in justice to him as well as to our readers, we transfer the greater part of that preface to our pages. After stating that he had "spared no pains in consulting the most ancient historians, and comparing their narratives with such authentic documents as are known to exist;" that he had been careful "to exclude nothing which appeared to him important in its consequences, or illustrative of the character of the times;" and that it was the duty of the historian not to confine himself to a barren recital of facts, but also "to trace the silent progress of nations from barbarism to refinement, and to mark their successive improvements in the arts of legislation and government;" but at the same time to keep a steady rein on the imagination, and not to "write a romance in the place of a history;" he proceeded thus: "Guided by these principles, the author of the present work has endeavored to point out to the attention of his readers whatever he could discover of importance in the manners, polity, and institutions of our ancestors;" and particularly "considered it a duty to study the genius and manners of" the Saxons; "and to describe with accuracy their ranks and services, their courts of law and judicial proceedings, their system of government and spirit of legislation;" of the improvements introduced by the Normans, "the most important are carefully detailed in the following pages, together with the causes which in the course of a few reigns served to render the sovereign dependent on the bounty of his vassals, and led to the introduction of the representatives of the people into the great council of the nation. The distinction of the three estates, their forms and constitution, and the successive steps by which the House of Commons continued to rise in dignity and consequence, cannot fail to interest the curiosity of the reader; and each reign in the latter part of this period will offer to his attention some valuable improvement in the laws, in the administration of justice, or in the internal polity of the kingdom. It may perhaps be thought a recommendation to this work, that it was in the first instance composed without any reference to modern historians. The author religiously confined his researches to the original, and, whenever it was possible,

* See, for instance, Quarterly Review, vol. xlvi, p. 6, &c.

to contemporary writers. This resolution rendered his task more laborious: but it rendered it also more satisfactory. It preserved him from imitating the prejudices or copying the mistakes of others. It left him to the unbiassed exercise of his own judgment: and it has enabled him to place in a new, and he trusts a more interesting light some of the most important occurrences in our history."

The public had a guarantee in Dr. Lingard's previously established character, that the expectations thus created, would be fully realised. His history of the Anglo-Saxon Church had proved him to be a profound Anglo-Saxon scholar, a patient and judicious investigator of early events and records, and a truthful, accurate, and impartial historian: while his researches for the composition of that work had laid the foundation for the proper apprehension and elucidation of the subsequent portion of the annals of his country. His reply to Dr. Marsh, and other religious tracts, had proved him to be an acute, learned and temperate theologian; and confirmed the public impression of his fairness, fidelity and accuracy in the statements of facts and doctrines. The favorable anticipations thus produced in regard to his forthcoming history, and the expectations created by the preface were more than realised by the execution of that work. The best proof of this fact is to be found in the successful reception which it met from the public. In 1819 the first three volumes appeared, bringing down the history to the close of the reign of Henry VII; in 1820 the fourth followed, bringing it to the accession of Mary; in 1823 the fifth appeared; in 1825 the sixth; in 1829 the seventh; and in 1830 the eighth and last, all in quarto. Though there was not at the time of its publication one Catholic periodical or newspaper in Great Britain; though all the press, even that portion which favored emancipation on political grounds, was hostile to Catholicism as a creed, and inclined to abuse every work that did not malign it; and the adherents of the Established Church spared no effort to decry "the Catholic priest's history;" yet so unbiassed and unanswerable were its statements, and such were in general its sterling merits, that every *learned* and impartial enquirer after truth, hailed it as the greatest historical acquisition which had ever issued from the English press; and a second and third edition, both in octavo were sold off within six years after the completion of the entire work. Two editions of a French translation of it have appeared in France: the first completed by the Baron de Roujoux, the second begun by him and continued by M. de Marles. The fourth English edition appeared in thirteen octavo volumes, at different intervals, from 1837 to 1839, price £3 5s. Hume's history is to be bought for 16s or 18s. These details prove conclusively how highly Dr. Lingard's work is practically appreciated by the reading public: two editions in French, and four English, having been published in less than twenty years, the latter at something more than three guineas a copy, while Hume is to be had for one-third or one-fourth of the money, and is going second-hand to the cheesemongers!!!

Until Dr. Lingard thus demonstrated the possibility of superseding Hume, no one had thought of writing a history of that portion of the annals of England treated of by him; but the extraordinary success which attended Dr. Lingard's efforts, induced others to follow in the same track. From 1823 to 1829, Mr. Sharon Turner published ten volumes, comprising the history of England from the earliest times to the close of Elizabeth's reign. In these volumes Mr. Turner exhibited great research and erudition, but want of taste, skill, impartiality and judgment. A second edition has been called for of that part only which embraces the history of the middle ages. In 1830, Sir James Mackintosh commenced a history of England in Lardner's *Cabinet Cyclopædia*, but died before he completed the third volume. The work was continued to the ninth volume by Mr. Wallace, the writer of the excellent *Life of George IV*, in that *Cyclopædia*; the style of which has been much admired for its resemblance to that of Tacitus. Upon his death, in 1840, it was taken up by Mr. Robert Bell, the elegant and accomplished writer of the *Lives of the Poets*, and the *History of Russia*, in the same *Cyclopædia*, and completed in another volume, bringing the history down to the accession of George III. As no one thinks of instituting a comparison between

this history and Dr. Lingard's, we should be acting a needlessly invidious part by dwelling on its defects, particularly as its tone is liberal and its spirit tolerably impartial.

It is unnecessary to state that the merits which have secured to Dr. Lingard his present great pre-eminence, in spite of all the prejudices and opposition with which he had to contend, must have been of the highest order. As our testimony in his favor may be liable to the charge of partiality, we shall place before our readers a few extracts from periodicals which were determinedly hostile to him. The *Edinburgh Review* commenced an article—the tenor of which went to show that "implicit credit" was not to be placed in Dr. Lingard's narrative when religious partialities might intervene—with the following admission of his merits. After alluding to his former works, and saying that this would not detract from the reputation which they had acquired for him,—that the success it had already obtained was a proof at once of its merits, and the good taste and judgment of the public,—and that it had "deservedly placed him among the most eminent of our English historians,"—the reviewer added: "Dr. Lingard's book is the fruit of great industry, learning, and acuteness, directed by no ordinary talents. It is written in a clear and agreeable manner. His periods are poised and musical in their cadence, with a variety in their structure that pleases without palling on the ear. His style is nervous and concise, and never enfeebled by useless epithets, or encumbered with redundant unmeaning phrases. If it be deficient in that happy negligence and apparent ease of expression—if it want 'those careless inimitable beauties' which, in Hume, excited the despair and admiration of Gibbon—there is no other modern history with which it may not challenge a comparison. The narrative of Dr. Lingard has the perspicuity of Robertson with more freedom and fancy. His diction has the ornament of Gibbon, without his affectation and obscurity. It would be unjust, however, to Dr. Lingard, to confine our praise of his work to its style and diction; he possesses what he claims, the rare merit of having collected his materials from original historians and records. He has not copied at second-hand from other compilers; nor, like many of his brethren, retailed to us the vapid dregs of repeated transfusions from the primary sources of information. To borrow his own metaphor, he has not drawn from the troubled stream, but drank from the fountain-head. His narrative has, accordingly, a freshness of character, a stamp of originality not to be found in any general history of England in common use. His diligent perusal and study of our ancient historians, his critical examination of their works, his careful and judicious comparison of their statements, where they differ, have enabled Dr. Lingard to explain many transactions that were before obscure, to shew the connection between events that appeared before disjointed, and to make many silent corrections in our history, which are not the less valuable because they are not ostentatiously obtruded on our notice, and may therefore pass unobserved by the more careless of his readers. To one desirous of making a study, and not a mere amusement, of the history of his country, we know no general history of England that we should sooner recommend than the work before us. In the multitude of authorities to which it appeals, and in the exactness of its references, it will bear a comparison with the productions of Robertson and Gibbon. It is needless to remark, that without these aids to the reader, without these salutary restraints on the author, a work professing to be historical, though it may divert the idle, and gratify the prejudiced, is not more deserving of credit than the romance of *Waverly* or *Ivanhoe*. To the merits of diligence, learning, and critical acuteness, Dr. Lingard adds a talent for narration which we rarely find in authors distinguished for antiquarian research. His selection of materials from the voluminous works he has consulted, has been made with judgment and arranged with skill. His narrative is clear, full and unembarrassed. If there be any fault in the composition of the work, it is that the story flows in too equable a stream. There are no pauses to arrest the attention or to provoke the reflections of his readers. We are carried on smoothly and insensibly, without stopping to consider what is interesting or curious on our way, and reach the end of

our journey with a faint and vague recollection of the objects we have passed. Revolutions, the most important, glide before us, without any anticipation of their approach, notice of their arrival, or retrospective view of their effect. But it must not be inferred from these remarks that Dr. Lingard has confined himself to a mere recital of events, without comment or observation, or that he is an indifferent spectator of the progress of society and manners. Availing himself of the information accumulated in the last two centuries, and profiting by the labors and researches of his predecessors, he has, on the contrary, interwoven in his narrative, many valuable episodes on the character, customs, and institutions of our forefathers; and on the important alterations successively effected in their laws and constitution, in their judicatories, ecclesiastical and civil, and in their administration, military and financial. On all these subjects we find much minute and curious information in his history."* The reviewer then proceeds to comment on Dr. Lingard for his contempt of "the philosophy of romance," to praise Hume, and to question Dr. Lingard's accuracy with regard to some occurrences in the Anglo-Saxon epoch. A writer in another number of the same periodical says, "The merits of Dr. Lingard are of a high class. He generally discusses controverted facts with candor (except on one subject), acuteness, and perspicuity. He selects, in general, judiciously, arranges naturally, relates without prolixity or confusion." "We sincerely congratulate our author, as well as the public, on the manifest signs of increased candor and impartiality which distinguish his three quarto volumes on the reigns of the four Stuarts in England, especially the two latter;" and closes with a compliment for the "rigorous impartiality which he uniformly displays on political questions, and which stand in a singular contrast with the bias he at one time, at least, used to manifest for the interests of his Church."† This "rigorous impartiality" on every question in which religious feelings do not interpose, is admitted on all sides;‡ and the charge of partiality is raised on those questions only because Dr. Lingard pursued the same course with regard to them which he pursued with regard to all other questions—stated the exact truth, without fear or favor; and as he consequently contradicted the notions that had been propagated for centuries by Protestant writers, he was denounced as prejudiced, bigoted, partial, and unworthy of credit, where the character or interests of the Church lay at stake. These charges are made almost exclusively with reference to that part of his work which comprises the history of the Reformation, from Henry VIII to Elizabeth. The other parts are universally admitted to be entitled to the praise of "rigorous impartiality;" and we have no doubt that that part also is equally entitled to it. We have often heard Catholics, of whose good sense we had the highest opinion, say that they considered Dr. Lingard too impartial; that if they did not know beforehand that he was a priest, they could not say from his book what were his opinions; that it was a pleasure now and then to see the pretensions and absurdities of Protestantism well exposed and castigated; but that he never indulged them in such a harmless propensity, but contented himself with a simple narrative of facts, without seeming to care much as to their results; and that they could not understand how any one could charge him with being a partial or prejudiced historian. The same impression is generally produced upon the minds of all unbiassed readers, and no one complains who has not reason to lament the refutation of some long cherished prejudices. When his history first appeared, another charge was trumped up against him—that he had strong prejudices as an Englishman, and did not do justice to the merits of Scotchmen and Welshmen; but its futility was soon exposed, and it is now never mentioned except when pressed into service by some zealous antiquarian, to aid his views of some remote transaction, for the determination of which he considers an appeal to the national feelings of his readers more important than an appeal to evidence and authority. With these two exceptions the claim of rigorous impartiality is universally admitted; and that these two exceptions

* Vol. xlii, pp. 1, 2, 3, &c. † Vol. liii, p. 15.
‡ See North American Review, vol. xxxvii, pp. 179—80, &c.

are totally unfounded, we shall prove from the answers supplied by Dr. Lingard in the present edition.

It is impossible to convey an idea of the labor bestowed on the revisal of this edition.* From the appearance of the first volume of the first edition, in 1819, the author had been assailed in every imaginable form on every point on which it was thought that he had attempted to mislead, or had fallen into error. Hence it was necessary to go carefully through every charge, to examine the authorities on which it was founded; where an error had been committed, to admit it; where not, to defend the original position. We know not a single point of importance on which the assailants succeeded; while those on which they were triumphantly discomfited are almost innumerable. In each successive edition the result of these attacks, examinations and defences, appeared in the form of notes, or as new matter in the body of the text. Three times had the work passed through this emending and defensive process before the present edition was commenced; which we may with safety say, considering the critical ordeals through which its predecessors had thus gone, is the best, most accurate, impartial, and unassailable history of any country that the world has yet seen.

* Thirteen volumes, 8vo. London, 1837, '39.

[TO BE CONTINUED.]

FAREWELL TO ST. JOSEPH'S.

BY MISS SPEARMAN.

BRIGHT is our vale this festive morn,
Our hall with joy now loudly rings:
Fond hope upon the light breeze borne,
Breathes tales of bliss that vict'ry brings.
Let every eye with gladness beam!
On every face be hope's bright gleam!

Lov'd parents, cherish'd friends are seen,
Now hastening to our valley home,
To share this happy festive scene,
With love, with fondest hope they've come.
Let music's sweetest strains resound,
While all our hearts with joy abound.

Our lovely vale is robed in green
Of varied tints and brightest hue;
Her rills, her flowers have never been
So clear, so bright,—her sky so blue.
Ah! gladly would we linger still,
To sport beside thy sparkling rill.

Here have we climb'd the rugged height,—
Here frequent quaffed the golden cup;
Here science sheds a halo bright,
O'er gems of knowledge treasured up.
Farewell! thou fount of sacred lore,
From whence we've drawn the chasten'd store.

And here religion's radiant star,
Shines brightest o'er the home of youth;
Its brilliant light is seen afar—
A beacon to the port of truth.
We will not say farewell to thee,
Thou star of life's tempestuous sea!

With grateful hearts, our mother dear,
For thy untiring care, thy love,
We shed for thee the parting tear,
And crave for thee a boon above.
Farewell! be thine no earthly gem,
But blossoms from pure virtue's stem.

Loved sisters, guardians of our youth,
We owe to you our richest spoil:
The path to science and to truth,
You've smoothed by your unceasing toil.
Farewell! the sun of life must set,
E'er all your kindness we forget.

The magic wand of friendship too,
  Has thrown o'er us its wonted spell;
Endeared companions, classmates, you
  Enshrined, will in this bosom dwell.
Farewell! may fairest, sweetest flowers
E'er strew your path and deck your bow'rs.

Farewell, St. Joseph's lovely vale!
  Ah! sad we leave this home of bliss,
Though other scenes and friends we hail,
  Ne'er shall we meet a spot like this.
Farewell! farewell, our cherish'd home!
We'll love thee still, where'er we roam.

Translated from the French.

THE LILY OF THE VALLEY.

Chapter I.

The Foundling.

DURING the crusades or holy wars, the Christians of the west hastened in dense phalanxes to rescue the tomb of the Saviour, and deliver Palestine from the followers of Mahomet. Already had thousands of brave knights enlisted under the banner of Jesus Christ, and burning with the noble desire of wresting from the yoke of infidels a country that had been hallowed by the presence of our Divine Redeemer, settled their temporal affairs, forgot their private quarrels, and declared themselves the avengers of their oppressed and suffering brethren. Those wars although they did not answer the expectations which had been formed of them, were, however, productive of good effect which history has attested. Each province participated in the general movement produced by the voice of a simple hermit, who knew how to enkindle a holy zeal in those intrepid warriors, whose swords, but lately stained with the blood of their rivals, were now to be raised only against the blasphemers of Christianity. Among the noble families of Alsace whose illustrious sons took up arms at that period, history dwells more particularly on that of the valiant and powerful counts of Ribeaupierre. The manor of these brave knights still remains, upon the summit of a mountain; its majestic ruins cover a soil once celebrated for glorious feats of arms, and the neighboring echo seems still to repeat the names of those intrepid men, at one time objects of terror, at another angels of peace for the country round.

At the foot of this mountain was built in the course of time the beautiful city of Ribeauvillé, so celebrated at the present day for its exquisite wines and excellent manufactures. Like all the cities of the middle ages, its streets are narrow, and its dwellings unpretending, but the agreeable character of the inhabitants, their habits of industry and respect for religion, render it a pleasant residence and recommend it especially to the notice of strangers.

On going out of the principal gate of the city, the traveller looks with enraptured eye upon a charming valley, through which winds the road leading to St. Marie aux Mines, and thence through Lorraine to Nancy and Paris. An avenue of poplar and horse-chesnut trees leads to the ruins of an ancient pilgrimage, formerly much frequented and known under the name of Our Lady of Dusenbach. An Alsacian nobleman who had committed a heinous crime, stung by remorse, erected in that solitude a calvary whither he often repaired to meditate on the fleeting joys of this life, and seek in those pious entertainments with God a remedy for the anguish of his soul. The fitness of this place to serious reflections on eternity, suggested to a virtuous anchorite the thought of building there a cell; and it was in this spot that the holy man, absorbed in the contemplation of the great truths of religion, attained a high degree of perfection. He became the oracle of the country, the friend of the poor, with whom he was ever ready to divide his frugal repast, the comforter of the afflicted, the protector of the widow and the orphan. He was another Elias, the

ly witnesses of whose virtues were the cks and trees of the solitude; he lamented e folly of so many wretched men, who, andoning the path of true happiness, be- me the slaves of sin, and madly pursue the ay of vice, "whose end is perdition." The end of the sinner, he detested sin; the ourge of vice, he nevertheless received with arity and tender compassion all those who ught his assistance in the tribunal of pen- ce. While the inhabitants of the neigh- ring villages were reposing during the night om their fatigues, often would the pious Ro- lph, for that was his name, make the cav- ns of the rocks re-echo with his sacred can- cles, singing the praises of God, whom he ved with all the ardor of sincere affection.

Already had a crowd of vassals assembled the court of the castle of Ribeaupierre; al- ady had the warlike trumpet sounded from e height of the battlements, when Count genolfe withdrew from his brave soldiers, to d farewell to Rodolph. Dressed in a sim- le coat of mail, unaccompanied, he descend- l a steep path, followed the windings of e mountain, and with a pensive air, ap- roached the cell of the hermit. It was ght o'clock in the morning. The sun aving already performed part of his daily rand, darted beams of purple and of gold over e silent valley. The month of May had lothed that beautiful and fertile country with l the loveliness of spring. The verdant fir ee seemed to vie with the young leaves of e beach; the shrubbery breathed a new life; ach plant added something to the imposing pectacle of the re-animation of nature.

Egenolfe paid little attention to the charm- ng scene which surrounded him; thoughts of more serious nature agitated his soul. He as surprised upon approaching the hermit- ge, to hear the cries of an infant. He ad- ances a little, and perceives through the half pen door, the hermit holding a tender child, nd endeavoring to quiet its piercing cries. mpatient to solve this enigma he opens the oor and advances to the anchoret.

"What do I see, father?" cried he, without even saluting him; "what brought this child into your dwelling?"

"You are welcome, noble count," answered the hermit, raising his eyes, suffused with tears, to heaven, "the Lord hath sent you into my solitude. Doubtless you are surprised to see an infant in my arms. This innocent little being was placed at my door before day- light, and . . . "

"Oh heaven!" exclaimed Egenolfe, "what mother so unnatural as to expose this little creature?"

"I do not know her; but since heaven has sent it, I will take care of it."

"Is it a girl or a boy?"

"It is a girl."

"And what will you do with her in this solitude? You cannot raise her. I will take charge of her and carry her to my wife. She will thus have something to interest her dur- ing my absence, which will console her a little for my departure."

"Had you not been willing to take charge of the child I would have carried it to the farmer of the Templars of Burgheim; he is a very charitable man and would have brought up this little child, and given her a good Chris- tian education."

"I am delighted to find this opportunity of performing a good work which will draw down the benediction of heaven on me and my soldiers, when engaged in the holy war in distant lands. It is sweet to do good to our fellow creatures."

"Your words move my heart, dear count; and you may add, that in adopting an orphan child, you accomplish a work doubly merito- rious. It is the most noble use you can make of your riches. This child will be indebted to you for every thing, and be assured her presence will be a source of graces for your illustrious house; for the Lord never leaves a charitable action unrecompensed. He has said in his gospel that whatever is done to one of the least of his brethren, is done to himself."

Chapter II.

The Hermit's advice.

Egenolfe then sat down on a block of wood, the seat of the venerable Rodolph, and taking the child in his arms, pressed it affec- tionately to his heart.

"What a beautiful child," said he, looking attentively at the little girl; "what a pity it would be to abandon her. My wife will consider herself happy in raising and educating her; as we have no daughter, she will crown the desires of the countess, and my two sons will lose nothing by it. Father," said he to the hermit, "has she been baptized?"

"I do not know, but we will baptize her conditionally."

"And what name shall we give her?"

"Let us place her under the protection of the queen of heaven; we will call her Mary."

"Very well, that will please my wife, who has ever said that if she should give birth to a daughter, she would consecrate her to Mary. Our venerable chaplain shall baptize her immediately on my return to the castle. But learn now, father, that I came here to bid you farewell, and to ask your advice, being on the point of setting out for the holy land. You are well aware of the motives which have induced me to take the cross. Neither ambition nor a desire of distinguishing myself has placed weapons in my hands; I go at the call of religion and of my prince, but at the same time, the very thought of the many dangers to which the Christian is exposed in the camp makes me tremble. Be so kind as to instruct me how I may escape them without neglecting the duties which that state imposes."

"Have you purified your soul by the reception of the sacraments?"

"Yes, father, I have endeavored to reconcile myself with God, as far as human weakness will permit."

"The military life has its laws as well as every other, noble count; every thing is not permitted in it, as some erroneously imagine. A soldier of the cross, you ought to remember for what cause you have taken up arms, and not to disgrace it by actions unworthy of a Christian. If you wish the Lord to bless your enterprises, avoid whatever might draw upon you his anger. Above all be pious and practise virtue; take care of the property of your neighbor; injure no one by hard or unbecoming words, avoid private quarrels, and remember that valor does not exclude pa*tience, humility*, and that amiable modesty *which becomes* so well every condition in life. Let that cross which appears on your armor,—let that sacred standard which will be elevated in the midst of your armies, excite you to virtue and that true heroism which religion sanctions. Sacred history tells us of the Macchabees, who in battle evinced the courage of lions, without ceasing to be the most valiant defenders of the law of God. Terrible in the moment of battle they resumed the mildness of the lamb after the conflict was over; covered with dust and wounds they went to bow down their heads, crowned with victory, before the God of hosts, in whose name they had fought. The new law presents us with innumerable heroes, of whom I will only mention St. Maurice. He was the most faithful subject of his prince, and after having a thousand times braved death on the field of battle, he at length died a martyr of Jesus Christ, for not wishing to obey the sacrilegious order to offer sacrifice to false gods. And in fact, dear count, these false divinities still exist under other names. They are our passions, our vices and our unbridled propensities. They also demand our homage, they lead us to apostacy, they require from us the offering of incense, and if we are not incessantly on our guard, they overthrow and reduce us to degrading servitude; these are the enemies that we must first overcome. Bravery is only noble when sustained by religion; a barbarous courage is often more fatal to its possessor than useful. Guard first against your passions and then you will combat the common enemy with more advantage. Those haughty Mussulmen will not perhaps be so difficult to conquer, as your own defects. Before staining your sword in their blood, commence by laying the axe at the root of your passions, and then you will reap a more glorious victory than that which you could gain against the adversaries of the Christian name."

"I am convinced of the truth of your advice, father; I promise to do every thing in my power to follow it; but I feel how difficult it will be to do so in the midst of a licentious camp."

"I agree with you that it will be difficult to walk in the path of justice and moderation which religion prescribes; it is not, however,

ossible. You will be sometimes blamed, n laughed at by your companions in arms. ey will endeavor to seduce you; human pect will join in the attack; it will be ne- sary for you to do like the others in order : to be singular: and this it is which causes every state a multitude of falls and relapses. t put yourself above that vile human re- ct, before which slaves alone bow; crush head of that hideous monster, and care not what men will say. From the moment d and his religion speak, no human con- eration ought to stop you; we have but one l to save, and we must save it, cost what may. The camp does not legalise the dis- ers which are frequently permitted under pretence that we must do like the rest. is principle, so common in our days, ought er to prevail over duty."

"I am perfectly of your opinion, venerable lolph, and I beg you to intercede for me be- God, that he may give me strength to ac- plish the duties which this war imposes, and grace to avoid the dangers which will be parable from it." Rodolph promised him. e two friends continued to converse for a g time, when a servant from the castle ne to tell Egenolfe that a crowd of lords l arrived, who wished to see him imme- tely. The count then rose, bade adieu to pious hermit, recommended his wife and two sons to him, and threw himself on his es to obtain his benediction. Rodolph ssed his noble friend with a trembling d; then embracing him with the tender- s of a father, let him depart. The servant ried the child in his arms to the countess.

Chapter III.

The Adoption.

Great was the astonishment when the unt returned home, and they beheld the lit- child which old Arnaud bore in his arms. l the knights who had arrived in the ab- nce of Egenolfe, threw themselves before n to offer their homage.

"I have commenced this day well," said noble lord, after having embraced them; eaven has furnished me an opportunity of performing a good action. In going this morning to visit the hermit Rodolph in his solitude, I found the good man holding this little child in his arms, which had been left at his door. I shall adopt the child, since those to whom nature had given her, has abandoned her."

All present applauded this generous and Christian resolution. The count took the lit- tle girl from the hands of the servant and went up to the apartment of his wife who could not suppress a smile on seeing her husband enter. "Bless me," she cried, advancing to- wards him, "what have you there!"

"It is a little girl whom the Lord sends to console you. I adopt her and put her under your care. If I return from the expedition in which I am about to embark, I will watch over her, but if on the contrary heaven should decide otherwise, I beg you to take pity on her."

"Certainly," replied the countess, smiling. "This child will be ours; I shall regard her as such. Poor little orphan!" she added, pressing the child to her bosom, "I will be your mother, I will take care of you."

After having performed some little services for the child, the countess rejoined her hus- band to ask if she had received baptism.

"I do not know," replied Egenolfe, "but we will have her baptized conditionally. The venerable Rodolph desires that we should place her under the protection of the queen of heaven, and call her Mary."

"That is the very name that I was thinking of giving her. She whom we call the com- forter of the afflicted will justly become the protectress of this orphan. Are you going to have her baptized?"

"I will give orders to have every thing ready for the ceremony this afternoon."

In the meantime the tumult was increasing at the castle. Every moment the trumpet an- nounced the arrival of noble lords who came to join Egenolfe, and fight in Palestine under the banner of the powerful counts of Ribeau- pierre. A large table was prepared in the ancient hall, whose walls were loaded with escutcheons, arms, stag-horns, and a thousand other objects, recalling the valor of the ancient masters of the castle. Whilst choice viands

were roasting before the fire, the knights exercised themselves in the court-yard and feigned combats to overthrow the infidels.

Suddenly the flourish of trumpets called the noisy company to the chapel. The count and his spouse walked first; after them came the knight of Andlau covered with a brilliant armor, as if to represent his ancient and illustrious origin. The young Landsperg walked by his side. The latter was the heir of a very considerable family whose ancestors had served with glory in the armies of the emperors of Germany; although he had not yet arrived at manhood, one could read in his features that martial ardor, that invincible courage of which he was about to give the most brilliant proofs under the walls of the holy city. His majestic height drew universal attention. Thus does a young poplar, planted by the hands of an experienced gardner, by the side of a limpid stream, flourish and seem to brave the storm; however, the thunderbolt strikes it, while it spares the humble heath that creeps at its feet.

The helmet of the youthful warrior was surmounted by a waving plume, whilst on its front two lions were represented fighting over their prostrate booty, and seemed to indicate the intrepidity which the noble knight was soon to display against the enemies of the Christian name. Florent de Landsperg was the delight of a mother who idolised him on account of his amiable disposition and precocious virtues. His father at his death had expressed a wish that he should be united in marriage with his cousin, the young and lovely countess of Landenberg. Already the preparations for the marriage which was to ensure the happiness of the affianced had been commenced, when the warlike trumpet called Florent from the dreams of happiness in which his imagination was revelling. Religion has raised her august voice, he must go and deliver the tomb of the Saviour; from that moment he no longer hesitated. Impatient to gain glory, and to acquire a renown for his already illustrious name, he rushed into the brilliant career, which now opened to him, and insensible to the tears of a cherished mother and his affianced bride, he took the cross and followed the colors of his lord. Alas! why must a courage so brilliant be suddenly arrested! What is that funeral pomp, which is prepared the very eve of the day on which Jerusalem was taken by the followers of the cross? What corpse is that covered with wounds, and placed in a dark and rocky cavern amidst the mournful chants of the ministers of the Church! Reader! turn from this sad spectacle, and go mingle your tears with those of the mother, and the betrothed of Florent;—they will tell you their grief, and the loss which they have sustained.

When the train had arrrived at the chapel of the castle, all the nobles arranged themselves around the altar. The countess of Ribeaupierre took the little orphan from the hands of one of the domestics, and presented her to the chaplain, who, being surprised, asked whence the child came. The count answered that he had resolved to adopt the child, and requested the venerable priest to baptize her, and inscribe her among the number of his children. The chaplain smiled and commenced the ceremony. After the water of regeneration had flowed upon the forehead of the child, and before the assembly separated, the priest, greatly moved and scarcely restraining his tears, said to the count: "What you have just done for this little orphan, noble sir, will not be lost in your regard. Providence in placing you in the rank you now hold, has given you the opportunity of being useful to your fellow creatures. The riches which you enjoy ought to be in your hands a means of doing good to the poor. Whilst you go to combat the enemies of the Christian name, this little orphan who from this moment has become your daughter, raised under the fostering care of your wife, kneeling at the foot of this altar, will pray for you, and will draw the choicest favors of heaven upon her benefactor. You will one day return, covered with glory, but the laurels of victory which you will have gathered will not be as beautiful as the remembrance of the good action you have just done; for it is written: 'Blessed are the merciful, for they shall obtain mercy.'"

These simple words moved the whole assembly. The brave men retired, blessing the worthy count who had signalised his de-

pasture by so admirable an act. Soon after they sat down to table, and during the whole repast, at which the most joyful gaiety presided, all the conversation turned upon the expedition they were about to undertake. In the evening the guests reassembled and prolonged the entertainment to a late period of the night. It was agreed that they should set out the following day.

Chapter IV.

The Departure.

The morning had scarcely dawned upon the summits of the neighboring mountains when count Egenolfe arose to prepare for his departure. The most profound silence reigned in the castle. The distant crowing of the cock was the only noise that could be heard. Egenolfe walked slowly along the sombre vaulted corridor, which led to the chapel, and prostrated himself on the cold floor of the sanctuary. There alone and in deep recollection, he fathoms the most hidden depths of his conscience,—he endeavors to discover his faults. He wishes, before exposing himself to the perils of war, to purify his soul once more by a sincere confession. For a long time he remains in prayer; sighs interrupt his supplications, his tears flow at the remembrance of his ingratitude towards the best of Fathers.

One hour having elapsed, Egenolfe fearing to be distracted in his prayers, knocks at the door of the chaplain. It was immediately opened, and the priest repaired to the chapel to hear the confession of the count. Then he celebrated the holy sacrifice of mass, which the noble count deemed himself honored in being permitted to serve, and during which he received the holy communion. For some time he remained kneeling on the marble of the sanctuary, praying to God, and asking grace to escape the dangers of the war. After he had thus fortified his soul, he went to rejoin the knights, who were awaiting him in the court yard.

It was an imposing spectacle to behold these brave warriors, clad in splendid armor and mounted on their noble chargers. At the order of the count they all dismounted, and ascended to the dining room to breakfast. Egenolfe took this occasion to recommend to his valiant companions in arms, to preserve discipline during their march, to live in union, to respect the property of the Christians, whose lands they were going to traverse, and above all, to bear continually in mind, that, being armed for the defence of religion, they should not sully by their vices, the cause of Christendom. All promised to obey the counsels of their worthy chief, and offered their fervent wishes for the glory of his noble house.

Egenolfe went out for a few moments to bid adieu to his wife, whom he found bathed in tears; he embraced his two sons, the elder of whom was only six years of age, again recommended little Mary to the care of the countess, and with violence to himself hastened to resume his place at the head of his warlike battalions. The chaplain appeared at the balcony, gave his blessing to the brave soldiers of the cross, the trumpets resounded, the bridge was lowered and the corps marched out in fine order. The countess followed with her eyes the thick phalanx, whose march was closed by the servants and men-at-arms; she then retired to her room to allow her tears to flow freely. The departure of her lord, although she had been long prepared for it, plunged her into deep mourning. Having somewhat recovered from her first sadness, she went to throw herself at the feet of the Lord, and breathed forth her grief before him whom her Egenolfe was about to serve.

"My God!" cried she, in a voice broken with sobs, "behold me at your feet, to implore your blessings for a cherished husband, who goes to brave the horrors of war. Thou knowest, O Lord! how dear Egenolfe is to me. Ah! protect him, and if he is to be exposed to dangers, turn upon me all your anger, and vouchsafe to spare him. Return him well and in safety to my arms; preserve a father to his children, give him strength to resist the inducements of vice, and guard him from all evil. . . . "

She would have continued to pour forth her soul before the Lord, but grief obliged her to desist. Her warm tears coursed rapidly down her pale cheeks. She soon, however, became more calm; she was convinced that the su-

preme Master of human destinies had heard her prayers; an interior voice seemed to whisper to her that she would again see that husband whose absence caused her so much bitterness.

Tranquil and secure as to the fate of Egenolfe, she left the oratory and went to seek her children. From that moment she promised God not to leave the castle. unless some act of charity should oblige her: to consecrate herself entirely to the education of her children, and to devote to prayer and the service of God, every moment that her occupations would allow. She kept her promise,—she employed her leisure moments in the performance of good works; she received the poor with greater tenderness, and often found ample matter to exercise her charity.

Chapter V.

Education of the children.

Months rolled rapidly on after the departure of Egenolfe. The countess devoted to her duties, was particularly occupied with the education of her children; she prepared them for future happiness by planting in their hearts the germ of those virtues without which life is indeed but a barren winter. Little Mary grew up under the eyes of her who wished to be her mother, and early showed the most happy dispositions. Scarcely had she begun to lisp when the countess taught her to pronounce the names of Jesus and Mary. As she advanced in age, her mildness and amiability gained all hearts. She practised entire obedience to the orders of her mother, and never permitted any observation to escape about the injunctions which were made to her; she executed scrupulously the wishes of the countess, which were sometimes intimated to her only by signs.

The countess was charmed to see this excellent disposition in the child, and cultivated it with care. She became her governess and taught her the first rudiments of education. In a short time Mary surpassed the hopes of her mother; she was not yet six years old and already knew how to read and write.

The chaplain of the castle, a very pious and well instructed man, taught her l... geography and history, so that the litt... was looked upon as a prodigy by all thos... visited the countess: for at that period ... middle ages, literature was so little ad... that those who knew how to read and ... were considered very learned.

But Mary did not so much endea... adorn her mind with knowledge, as to ac... those mild and amiable virtues which an... best ornaments of her sex; her mother se... every opportunity to inspire her with s... ments of piety, which are, as it were, the ... chor on which our life reposes, and the ... sence of which causes such dreadful ra... in youth. One day, seated on the balc... the castle, her eyes were wandering ov... romantic vale which extended at her fee... she was enjoying with rapture so encha... a scene, when her mother approached her ... taking her hand, said:

"You admire this beautiful sight, my ... child. The vast picture which you per... from the heights of the battlements, the ex... of country so well cultivated, with vineya... and forests, which form the domain of y... father, are without doubt made to strike ... mind, but all these goods we only hold from ... birth; they have then only a borrowed spl... dor, which the slightest accident may tarnish ... but the possessions which really belong to ... when once acquired, are virtue, piety and go... works. What would it avail us to possess ... the treasures of the earth, if we were witho... virtue which alone constitutes our happine... during life, and if on the contrary, vice reign... in our hearts? The good name which w... bear, the riches we possess, the esteem i... which we are held, are passing and frivo... lous, which a mere breath may destroy; bu... virtue and her amiable sister, piety, bra... time, the caprices and the injustice of me... and alone accompany us beyond the tom... Do you see in the valley that lonely hami... shaded by a few trees? Well, there dwells ... poor man unknown to the world, the father ... a numerous family, whose only possessio... are a few fields; two cows, some goats, a... the vegetables which he cultivates, furni... him with the food which he needs. He is fr... quently the prey of severe privations; he ...

[illegible], happy, and does not complain, because he supports his poverty for the love of God, and has learned to be contented with the little he possesses. In this his riches consist. The most noble sway which man can exercise is to know how to command himself, to subdue his evil inclinations, to moderate his desires, and to keep his passions under control. Happiness which we all so ardently desire does not come from without; we must seek it in ourselves. The more our souls repose in God, the more calm and resigned they will be to the will of their supreme Master, and their happiness will be great in proportion. There are some thoughtless men who imagine that what they commonly call happiness, constitutes real felicity; they do not know that the fine clothes which they envy, often conceal anxious cares, and that those riches, the possession of which they desire, are often the source of a thousand inquietudes, entirely unknown to the good laborer, of whom I have just spoken to you. To enjoy happiness in this life, it is not necessary to live in opulence, to command vassals, to dress magnificently, to sit at a table loaded with exquisite viands, but to place God at the head of all our undertakings, to make his law the rule of our conduct, to love him above all things, to endeavor to please him, to support every thing for his sake, to comfort our neighbors, to love them as ourselves, and to live up to all the practices of our holy religion. In this true happiness consists. The frequentation of the sacraments and prayer are the soul of a Christian life, that is to say, of the only happy life. Without these two means of support every thing languishes within us, every thing withers, and sinks into decay. The impure breath of sin tarnishes our hearts most easily and deprives us of the grace of God before we are aware of it, and without the grace of God our souls are but a barren field. It is our duty then earnestly to implore the divine grace; and when we feel that this sweet dew has fallen upon us, we must carefully preserve and co-operate with it. If we have had the misfortune to lose the divine favor, we must hasten to recover it, through the medium of the sacraments. Thus, my child, endeavor to gain more and more the friendship of God, by your virtuous conduct, and that of men will never be wanting to you."

She ceased to speak and affectionately pressed her daughter to her bosom. Mary, deeply affected, repeatedly kissed the hand of her good mother, and promised to follow the advice which she had just received. From that day the pious child became more wise. It was a happiness for her to oblige the inmates of the castle. Her mildness was so great that it was doubted whether she could become displeased. The amiability of her character became apparent on a thousand occasions; it was sufficient for her to know what was desired of her, to cause her to anticipate the will of others. Her candor and the horror in which she held falsehood, were truly admirable. Her quick and penetrating mind sometimes suggested to her flashes of wit, but she immediately repressed them, through fear of wounding her neighbor's feelings. She was still ignorant that she was merely an adopted child of the countess; she might have commanded the servants, but she never spoke to them but in a tone of goodness and amiability, which gained their good will. Her openness and the precocious virtues which shone in her, joined to the beauty and delicacy of her features, were the ornament of the castle, and the delight of the countess. She obtained the name of *Lily of the Valley*. The countess gave daily thanks to God for having sent her this treasure; in fact the conduct of the young girl contrasted strongly with that of her two sons.

These two young nobles gave themselves up to their growing passions, and gave evidence of those chivalrous habits which were so common during the middle ages. Except the hours which they consecrated to study in the morning, under the direction of the venerable chaplain, all their occupation consisted in running through the house, in making noise, in riding on horseback, in pursuing the chase, in wielding the lance and the sabre, and in tyrannizing over the servants. The countess frequently reprimanded them for their noisy conduct, but her endeavors proved unsuccessful. The eyes of their father were not there to watch over these disorderly boys, and the authority which their mother exercised did not restrain them sufficiently.

By the side of these giddy boys, the angel of peace, the mild and modest Mary seemed like a being descended from heaven. But notwithstanding the preference which was given to the young orphan, the two brothers envied her not; jealousy, that offspring of hell, had not yet wounded their hearts with its poisoned dart. They had need of her services and did not seek to molest her, although they scoffed at her simplicity.

"What a pity," said the servants sometimes, "that Mary is not the daughter of our mistress; she would be the consolation of her old age. Who knows if the count will ever return, and if he should not, it is to be feared his two sons will drive this interesting creature from the castle."

"With the qualities which Mary possesses," replied another, "she will never be unhappy; children, such as she, are always cherished by the Lord, and the poor and virtuous Mary will always be in better circumstances than the two sons of the count, who will perhaps dissipate one day the patrimony of their ancestors."

DESULTORY SKETCHES OF THE CATHOLIC CHURCH IN MARYLAND.

BY BERNARD U. CAMPBELL, ESQ.

No. V.

MEMOIR OF THE REV. JOHN FRANCIS MORANVILLE.*

DURING his former residence in Baltimore, Rev. Mr. M. had attained such proficiency in English as to be able to preach in that language. But although he possessed a considerable knowledge of the language, his pronunciation was still imperfect.

It is as the pastor of St. Patrick's we are hereafter to consider the subject of this memoir. The history of the origin of that congregation, and its progress from 1792 to the death of Rev. Mr. Cuddy in 1804, were given in a former number of these sketches.† Mr. Moranvillé received his appointment from Bishop Carroll in 1804 or 1805. Renting a small house he came to reside among his congregation, forthwith. Though acquainted and on the most friendly terms in many respectable families in Baltimore, with whom his services at St. Peter's and his labors at Madame Lacomb's had brought him into connection, he was but little known to the people who were assigned to his pastoral care, before his attentions to them during the jubilee. He commenced with an experienced hand the work of the true pastor. His first days were marked by the zeal and untiring perseverance which distinguished him to the last of his life. Besides performing the regular duties of his ministry with the greatest punctuality, singing solemn high mass and preaching regularly on every Sunday and festival, devoting many hours to the confessional, catechising the children, &c., we find him seeking out negligent or abandoned Catholics, and exhorting them to return to God, with a power of persuasion which was signalized by the reformed lives and exemplary deportment of many.

His sermons, written with care and frequently committed to memory, were remarkable for fulness of instruction, and strength and directness of reasoning. To his instructions in the confessional, eminently practical in their nature, and conveyed in a strain of eloquence at once tender and fervent, there seemed to belong a kind of inspiration that made it impossible to resist the spirit with which he spoke.

Mr. Moranvillé's elevated piety was not inclined to compromise with the spirit of the

† Desultory Sketches No. 2, in the July number of this work.

* Continued from page 481.

world, and imitating his Divine Master, he showed himself an enemy of it on all occasions. He often, both in public and private, spoke against its pomps and diversions, its theatrical performances and spectacles. He justified the severity of the discipline of the church, and the maxims of the fathers against them; he anticipated the usual objections by considerations of our last end; he omitted no motive of faith, of love, of penance, of the necessary imitation of Jesus Christ, and the obligation of following him at all times, as his true disciples did. He felt no human respect in the sacred cause of true Christian morality, and whether amongst the simple faithful, or his brothers of the clergy, wished to be always found on the straight and narrow path of the gospel. At the bottom of the picture of Bourdaloue we read the motto: "I spoke of thy testimonies before kings, I was not ashamed." Before nations that esteem themselves, as did the ancient Romans, more than kings, and people who canvass so freely all doctrines that curb their will and impose sacrifices to nature, some of that spirit is no less necessary to that "workman" designated by St. Paul, that thinks only of being "approved unto God, that needeth not to be ashamed, rightly handling the word of God."* Such a "workman" was the pastor of St. Patrick's; and how many souls that went before him, how many still on earth have blessed the energy of his ministry, in supporting them against their own weakness, and the allurements of a world "that cannot perceive the things that are of the spirit of God, for it is foolishness to him, and he cannot understand?"† Yet if Mr. Moranvillé knew not how to discharge his responsible duties by halves, nor to tamper with the dangers to which souls were exposed, he did not speak or act indiscreetly; nor did he, after discharging his obligations to piety and truth, forget charity. But exhibited to those inclined to be displeased at his zeal, all meekness and forbearance, even under reproaches. More than once had he to experience the asperity of improper and unjust reflections, from those who thought him illiberal. Yet he did not decline to the right or the left, but pursued the straight way, peaceably and resolutely.

"All things that are done God will bring into judgment for every error, then shall be the time of every thing."

The good pastor's lively interest for his flock was acknowledged by their assiduous attendance at public worship, and their frequent and edifying approach to the sacraments, while his active zeal was rewarded by such an increase of his congregation as made it necessary to provide more extensive accommodations for public service than the small church in which they then assembled, afforded. He proposed, at first, to raise the walls and erect galleries, but ascertaining that the whole building was too weak to admit of the proposed enlargement, he conceived the design of erecting a new and more spacious church, and in a more durable manner. To resolve with him was to begin to execute, and he solicited and obtained permission from Bishop Carroll, to carry his design into execution. The difficulties of such an undertaking were immense. The congregation was poor, the Catholics had no common fund on which they could rely for assistance; and the erection of the Cathedral, just then commenced, demanded all their united efforts.

Looking back after the lapse of nearly forty years, upon the discouraging circumstances of the times, it is impossible to withhold a tribute of admiration for the enterprise, genius, zeal and perseverance of the man who could devise and execute the whole work. His reliance was upon the blessing of God and his own personal exertions, by which he hoped to obtain from private charity the large sum of twenty thousand dollars. The Rev. Mr. Moranvillé by his own personal exertions alone, solicited and obtained, from individual generosity, the means that built, from foundation stone to steeple cross, this chaste and beautiful temple of God.

Although Divine Goodness has so blessed the piety and zeal of Catholics since that period, that they have now many noble churches, yet, at the time of its erection there was no Catholic church in Baltimore, which could bear comparison with it, for beauty, durability and adaptation to its object. Indeed, un-

* 2 Tim. ii. 15. † 1 Cor. ii. 14.

less in Philadelphia, there was no Catholic church in the United States, north of New Orleans, equal to it.

Invoking divine assistance, and recommending his enterprize to the prayers of his flock, Mr. Moranvillé commenced his new career as a petitioner, with his characteristic ardor. He called on every Catholic in the city whose means he thought enabled them to contribute. Visiting those first with whom he was acquainted, he requested them to point out, or introduce him to the Catholics in their neighborhood. He urged his suit with such persuasive arguments as it was impossible to withstand. His fertile zeal adapted his appeals to the circumstances and character of each individual with admirable ingenuity. The greatness of the work he called on them to perform, to build a house, "not for man, but for God;" the merit and advantage of so good a work, were urged to all, as calculated to procure the divine blessing upon themselves, their families, and upon their pursuits. To the rich he explained their obligations of gratitude to appropriate to the service of God some portion of that wealth his bounty had bestowed; and the account they would one day have to render for the uses to which their riches had been applied. He reminded the French of the happy scenes of their youth, and contrasted the poverty of the humble churches of America, with the former magnificence of the noble churches of France. Among the Irish—for whom he had great affection—he appealed to that undying faith for which they were conspicuous in the eyes of the world, and reminded them of the happy opportunity now presented, in a free country, of exercising their religious duties with becoming dignity. In short, no motive likely to influence any class or description of persons escaped his genius. He did not confine his suit to Catholics alone, but waited on liberal gentlemen of other denominations, to many of whom his exemplary life and great personal merit had been made known, through their daughters, his former pupils at Madame Lacomb's academy. All of these received him kindly, and many contributed liberally. Great respect for his person, and veneration for his character, gave such force to the eloquent appeals of a man of his graceful and dignified manners, that it was difficult to refuse what he asked, not for himself, but for religion.

A lot of one hundred feet front, on which the present church stands, was leased at a ground rent of two hundred dollars per annum; and the corner stone of the church was laid in the month of July, 1806, by Bishop Carroll, with all the imposing ceremonies prescribed by the ritual for such interesting occasions. The building went on simultaneously with the daily exertions of the pastor to procure means of paying for its erection. Day after day he went from door to door, as a mendicant, with a diligence entitled to more success. The embargo of 1807, paralyzed the enterprize and diminished the means of many of the liberal citizens; many who had subscribed were not prepared to pay, some could not be found at home, frequent calls became necessary in distant and various parts of the city, and thus increased the difficulties of a task appalling to any but one who was influenced by a holy zeal, and sustained by a firm reliance on God.

Having put his hand to the plough, he was not the man to look back; but finding in the office he had embraced, occasions for practising humility, patience, perseverance and hope, he made his labors means of his own sanctification, and regardless of toilsome days and weary nights, arose to pursue with new ardor, each day, his painful career.

At length the edifice was so far completed that the day was announced for its public dedication to the worship of the Most High. On the 29th of November, 1807, the venerable Bishop of Baltimore, attended by a numerous body of clergy, solemnly blessed the church in presence of an immense crowd of spectators; and celebrated mass pontifically, surrounded and assisted by a numerous clergy, among whom were the future bishops of the American Church. Rev. Mr. Dubourg preached on the occasion, and after the sermon he and Rev. Mr. Moranvillé, in their surplices, going from pew to pew, lifted a collection to pay the debts of the church.

Although the great increase of the Catholic Church in America has made the public familiar with the dedication of temples of worship,

far more magnificence than St. Patrick's, t at the time of which we write this dedica- n was the most splendid and imposing reli- ous spectacle that had been witnessed in the nited States; and the subject of this memoir y be regarded as the pioneer of that numer- s body of zealous clergymen who have since ne so much to beautify our country and pro- te religion by the erection of noble Catho- churches. The whole ceremony was ex- mely imposing and deeply interesting to Catholics. All were astonished at the auty of the building, and the perfection of interior. Two rows of tasteful Grecian lars sustained the graceful arches on which ted the vaulted roof. The altar, exquisitely inted in imitation of richly variegated mar- , decorated with choice flowers, and bril- ntly lighted, was seen to great advantage in spacious sanctuary, which, as well as the ain aisle of the church, was paved with mar- e. The good bishop was startled on enter- g the sanctuary, by the loud tones of an ex- llent organ, which the zealous pastor had great exertions provided, and this, and the d of several vocal and instrumental amateur usicians, united to the efforts of the mem- rs of the choir, produced a musical display the highest degree of excellence, and of the ost impressive character. The heart of the od priest swelled with joy and gratitude God for the happy consummation of his bors.

To build a dwelling house for the pastor, jacent to the church, was his next and im- ediate care. In this he was generously conded by a Creole of the West Indies, then d still a member of that congregation, who, ving drawn a prize in a lottery, presented r. M. the handsome donation of one thou- nd dollars, to build him a house. With this ficacious aid, the present presbytery house as immediately commenced upon the lot joining the church which was leased at a ound rent of two dollars and a half per foot, d in a very short time was ready for the ception of the priest, for which purpose it s ever since been occupied.

In this mansion, reared for the benefit of his ccessors forever, did this venerable servant God seat himself,—not to rest from his la- bors,—but to devise new ones, to snatch mo- ments from the busy world for retirement, and to devote himself at every opportunity to study and prayer, which were the food of his soul.

> " Wisdom's self
> Oft seeks to sweet retired solitude;
> Where with her best nurse, contemplation,
> She plumes her feathers and lets grow her wings,
> That in the various bustle of resort
> Were all too ruffled, and sometimes impaired."

In that house of modest dimensions he con- trived in after times to exercise a liberal hos- pitality of the true Christian character. While the poverty of his furniture bespoke his own humble and mortified habits, his generous wel- come and assiduous attentions made his house a happy home for every virtuous priest, and poor brother who would gratify him by shar- ing the best he could provide for their com- fort and accommodation. The poverty of his furniture struck every friend who entered his rooms. A few plain wooden chairs, small common tables covered with his books and papers, a few small prints of pious subjects in common wooden frames, brass candlesticks, a well worn carpet or the bare floor, his bed- ding as poor as the rest of his wardrobe; such was the establishment of the pastor of St. Pat- rick's. The bishop of Vincennes, in remark- ing on this subject, says: "There was no ob- ject of fancy, none even of those which very regular men do not scruple to procure to mod- estly adorn their apartments, nothing but the poor priest and pastor, who would reproach himself, and feel pained if he had not spared all that could be spared, and denied himself for the purpose of relieving some sufferer,— though so simple and poor alone he made his little extraordinary for a brother with such friendly manners! this, this I do remember."

A future number of these sketches shall be devoted to the attempt to pourtray this good priest in his pastoral and social relations, dur- ing the years which he gave with so much fidel- ity and success to the improvement of his be- loved flock, and the edification of the whole community; by whom he was revered and beloved as an example of Christian virtue and paternal benevolence.

[TO BE CONTINUED.]

SISTERS OF CHARITY.

THE subjoined notice of the life, death and interment of Mother Adelaide Chrétien, is extracted from a letter of the European correspondent of the National Intelligencer, dated July 18, 1842. The narrative, though it would seem to describe a life and virtues which are rare and isolated, is but the record of daily acts of that angelic sisterhood, of which Mother Adelaide Chrétien was a shining member. Who in this community has so soon forgotten or ceased to bless the memory of the lamented Sister Ambrosia? Endowed with a refinement, dignity and intelligence which would have eminently fitted her for the most polished circles, she preferred the humble life of a Sister of Charity, and the lowly example of her Divine Redeemer; happier far in relieving the wretchedness of her fellow beings, in ministering to the wants of the sick, in strengthening the hopes of the dying, than in the midst of those earthly allurements which end at last in sorrow and disappointment. Her ambition was of that holy nature that sought as its only reward the smiling approval of her heavenly Master. That she "chose the better part," no one will question, now that life's fitful fever is over. While she has left in this community a fame which she never sought to perpetuate and from which her humility would have shrunk, she has carried up with her to the judgment seat of heaven, what the worldling can never take, the treasures which her pious toil amassed, and the bright robe which her charities had begemmed. And yet among that saintly sisterhood which her virtues adorned, how many have gone before her to their Maker with good deeds blazing like her own? And how many living Adelaides and Ambrosias are there not now among us, who are teachers to the ignorant, guardians to the maniac, sisters to the sick, and mothers to the orphan, who are cheered on by the benedictions of the multitude, and upheld by the shield of their homage? Even the bloody demons of the French revolution, as the story of Mother Chrétien *fully testifies*, drew back their sacrilegious hands, which had defiled every other vestige of Christianity, and spared alone from indiscriminate insult and butchery those special almoners of God's own riches, the Sisters of Charity. Philanthropy which could arrest the arm of the monsters of the French revolution, Christian virtues which could extort their reluctant homage, are above the praise of far abler pens than mine. Their good works far transcend the meed which mere words bestow, and he who seeks to commemorate them should ask a plume from a seraph's wing, a prompting whisper from a seraph's voice. I dare hope, however, that this rash tribute to their virtues may be forgiven. Unworthy though it is, it is from a sincere admirer of their good works,—from one who feels that to extol their charities in this community is a task as unnecessary as to "gild refined gold, or paint the lily." M. C. J.

MOTHER ADELAIDE CHRÉTIEN.

Last week in this city (Versailles), passing accidentally by the noble basilick in the quarter Notre Dame, funeral hangings along the whole front, and a motley crowd at each of the great doors induced me to enter. I remained there for a ceremony far more impressive in itself than any obsequies of banker, marshal, or minister, which I had seen in the capital. The whole spacious interior was hung as the front; the altar and chancel shone with a multitude of lighted tapers; an elegant catafalque (temporary tomb) stood in the middle; all the clergy of the city, the political and municipal authorities, the directors and functionaries of the charitable institutions in costume, were either kneeling or standing near; the children of the charity schools, the religious congregations of both sexes, and as many of the tenants of the hospitals as could come abroad, occupied the nave; the side chapels, the back, and every other part, could scarcely contain the mere spectators; most of the out-door paupers were distributed on the extensive steps. I was scarcely more struck with the coup

d'œil within, than by the performance of the religious orchestra and the unusual excellence of the chant. I inquired of three persons successively who was the defunct thus distinguished; the only answer, Madame la Superieure. I had to question others, and learned at last that the superieure (directress) was the venerable Mother Adelaide Chrétien, a nun of the order of Saint Vincent de Paul, who presided over the royal hospital, one of the largest of France, and had acted as a directress for fifty years. Her enthusiasm of piety caused her to abandon her father's house in Brittany at an early age, and travel on foot to Paris for admission into the sisterhood. Her parents, after having exhausted every topic and all expedients of dissuasion, yielded to what appeared an invincible and indubitable calling. At the end of her novitiate she repaired to Limoges, to officiate in a hospital. Here she gained such repute, by charitable and religious zeal, that the Revolutionary tribunal summoned her (1793) as an offender. Her judges committed her to the common prison the more readily for the modest self-possession and simple facts with which she met their interrogatories. She was soon dismissed from the prison because it was found that she had converted not a few of its inmates to Christian sentiments and conduct. She would have been consigned to the guillotine if the public had not manifested a lively concern for her life. Under the Directory she founded a hospital, work-house and orphan asylum at Chatillon. Thence she was transferred to Versailles, to superintend the immense hospital, which she reorganized and rendered admirable in all the details of its economy and external relations. During Napoleon's last struggles, her devotion to her peculiar trust, and to the wounded military of the invaders, as well as of her own country, procured her direct and formal acknowledgments from the emperor and the king of Prussia, with offers of the highest decorations, which she uniformly declined. The wounded officers and soldiers, the sick and infirm of whatever description, thought it a happiness to fall under the notice of Mother Chrétien. At the revolution of 1830, she made the best preparation within her domain and elsewhere by establishing field-hospitals, expecting a sanguinary struggle between the regiments about Charles X at St. Cloud and the Parisian forces. She regularly explored the abodes of the indigent and the haunts of misery throughout Versailles and the environs. If she could not furnish direct relief, she compassed it for her objects by solicitation and the influences of her character. This extraordinary woman recommended herself universally by the simple neatness of her person, the meekness of her carriage, her shrewd and strong sense in discourse, and the judgment and impartiality with which she exercised her comprehensive benevolence. She preserved her faculties, intellectual and moral, to the hour of dissolution. The procession that issued from the Cathedral after the bier, was composed of high and low, rich and poor, old and young, made akin by something like that "one touch of nature" which operates thus on us all. If I should be privileged to contemplate the obsequies of the Duke of Orleans at Notre Dame, I shall not, I am sure—much as I honor and compassionate the royal mourners—be so deeply moved or inspired with so tender an esteem for human or female nature as I was during the holy rites over the corpse of the saintly superior.

INTELLIGENCE.

FOREIGN.

Decree authenticating the Miraculous Conversion of Alphonse M. Ratisbonne.—We (Freeman's Journal) find the following interesting and important document, published exclusively in the *Union Catholique*, and *Ami de la Religion* of Tuesday last. The event to which it relates (and which was first

announced in the English language in the Freeman), has been looked to with the deepest interest and admiration by the Catholic world. It is stamped with the authenticity of a miracle by the following decree, which we translate from the original Latin.

"IN THE NAME OF GOD, AMEN.

"In the year of our Lord and Saviour Jesus Christ, one thousand eight hundred and forty-two; of the Roman indiction, fifteen; and in the twelfth year of the pontificate of our holy father, Gregory XVI, and the third day of June.

"In the presence of his Eminence Cardinal Constantine Patrizi, Vicar-general of our holy father the Pope, in this city of Rome, judge in ordinary of the Roman curia, and of its jurisdiction, has appeared the Rev. Father Francis Aniviti, promoter fiscal of the tribunal of the vicariate, and specially delegated by the cardinal-vicar to search out and interrogate witnesses relative to the truth and authenticity of the wonderful conversion from Judaism to the Catholic religion, which was obtained through the intercession of the Blessed Virgin Mary, by Alphonse Marie Ratisbonne, of Strasbourg, aged twenty-eight years, and then being in Rome; the said promoter declares that he applied himself with all the solicitude and zeal of which he is capable, to the fulfilment of the duty which was thus undertaken by him with eagerness and joy; and having subjected to a formal examination nine witnesses, all of whom, judicially questioned, have exhibited in their sincere recital an astonishing unanimity in every thing relating both to the substance and to the results of that wonderful event; he therefore further declares that he is convinced that nothing more is required to constitute the character of a true miracle. Nevertheless he has referred the definition of the whole matter to his very reverend Eminence, who, after having seen and examined the acts, interrogatories, and documents, shall vouchsafe to interpose a definite decree, as shall seem expedient to him in the Lord.

"Wherefore, after having heard this report, and seen the process, the interrogatories of the witnesses, their answers and references, and having considered all these things carefully and maturely; having also collected the opinions of theologians, and other men of eminent piety, according to the form prescribed by the council of Trent (*sess.* 25, *de invocatione, veneratione et reliquiis sanctorum, ac sacris imaginibus*), his Eminence, the cardinal-vicar of his holiness has declared and definitely pronounced that there is full evidence (*plene constare*) of the true and illustrious miracle operated by the most good and great God, through the intercession of the Blessed Virgin Mary; to wit, the instantaneous and perfect conversion of Alphonse Marie Ratisbonne from Judaism. And whereas it is an honorable thing to reveal and confess the works of God (Tobias xii. 7), therefore, for the greater glory of God, and to increase the devotion of the faithful towards the Blessed Virgin Mary, his Eminence has deigned to permit that the relation of this remarkable miracle should be printed, and published, and authorized.

"Given at the Palace of his Eminence, the said Cardinal Vicar, and judge in ordinary, on the day, and month, and year mentioned above.

C. CARDINAL VICAR.
CAMILLUS DIAMILLA,
Notarius deputatus.

Conformable with the original,
JOSEPH, CANON TARNASSI, *Sec'y.*
† place of the seal."

Dub. Freeman's Journal.

Allocution of his Holiness, Pope Gregory XVI, to the Sacred College, in the Secret Consistory of July 22, 1842, *on the persecutions of the Catholic Church in Russia.**—VENERABLE BROTHERS—More than once already, from this very place, have we communicated to you the sorrow with which our mind has long been filled on account of the most unhappy position of the Catholic Church in the Russian empire. He, whose vicarious authority we, unworthy though we are, exercise

* To the allocution is added an exposition, corroborated with documents, on the incessant cares of his Holiness to remedy the grievous evils with which the Catholic religion is afflicted in the imperial and royal states of Russia and Poland. The documents consist principally of official communications between the courts of Russia and Rome, the whole amounting to over 160 octavo pages.

on earth, is our witness that from the very moment that we undertook the duties of the sovereign Pontificate, we have neglected nothing that zeal and anxiety could suggest, in order to remedy, as far as possible, so many and such great evils, increasing as they are from day to day. But events, and recent events too, show you but too plainly what has been the fruit of all those efforts; whence you will understand much better than it is possible for us to explain, to what extent our never-ceasing sorrow has increased. But here is a circumstance which raises as it were to the utmost, the bitterness of our grief, and which, considering the holiness of the apostolic ministry, leaves no limit to our anxiety and our alarm. For the measures which we have taken without intermission to guarantee the integrity of the Catholic Church throughout the extent of the Russian dominions, not having obtained any publicity, especially in that country, the enemies of the holy see with their hereditary perfidy, have taken advantage of that circumstance to propagate among the numerous faithful of that empire, the odious calumny, that unmindful of our most sacred duties, we have shamefully passed over in silence those great calamities, and almost abandoned the cause of the Catholic religion. Thus have they so far succeeded, that we have almost become a rock of scandal and of offence to a great portion of the Lord's flock, whom we are divinely called on to rule; and even to the universal Church, which has been founded on a firm rock, in him whose venerable dignity we now, by right of succession, possess. In such a state of things the interest of God and religion, and even our own interest, absolutely require that we should cast off, as far as possible from ourselves, every suspicion of a fault so unworthy of our character. It is for this purpose we have ordered that each one of you should receive a complete exposé of every thing that we have attempted in favor of the Catholic Church in that country, in order that it may be obvious to the whole Catholic world that we have not neglected in any thing the duties of the apostles. On the other hand, let us not, venerable brothers, lose confidence; let us hope that the most powerful emperor of the Russias, and the illustrious king of Poland, yielding to his natural rectitude, and to the loftiness of his feelings, will at length lend a favorable ear to the wishes which we and the Catholic portion of his subjects have so long entertained. Sustained by that hope let us not cease in the mean time to raise our eyes and hands towards the mountain whence assistance will come to us; and in the unanimity of an ardent prayer, let us conjure the almighty and most merciful God to grant as soon as possible to the long afflictions of his Church, a consolation so earnestly sought after.—*Ibid.*

PHILIPPINE ISLANDS.—The Catholic religion is flourishing with splendor in the Philippine Islands, a Spanish colony in the South seas.

Besides stately churches built according to the rules of the present architecture, convents, colleges, and other edifices of the same description, which are to be met with all through the country, the order and splendor of the hierarchy are objects of admiration to the traveller.

The metropolitan see as well as the seat of civil government, was established at Manilla, in 1581. Three other episcopal sees were erected there to be held by the approving suffrage of the archbishopric of Manilla. The metropolitan chapter is composed of a dean, archdeacon, six canons, and twelve clergymen of inferior rank. A spiritual court is established at Manilla, to pass judgment upon ecclesiastical actions; it is presided over by a judge, aided by an attorney, by four counsellors and by a commissary of the holy see.

In order to assist the parish clergy in the exercise of their ministry, and to announce the word to idolatrous nations, several monastic orders, the Augustinians, the Franciscans, and the Dominicans, were introduced into the island. The number of Augustinians there at present is 210, that of the Dominicans, 180, and that of the Franciscans, 110.

Notwithstanding the evils inflicted upon Spain during this late period, the new governors have felt the necessity of providing their colony with a certain number of missionaries, and three colleges have been erected in Spain, for the purpose of educating the young men designed for that mission. An institution of

the order of St. John of God is also being established there for the purpose of supplying the sick with spiritual and corporal succor. There are seventeen religious of this order at Manilla. There is also in that city a convent of the order of St. Clair, the religious of which distinguish themselves by the most eminent virtues. There are several other religious institutions of ladies, whose principal object is the education of young girls of every rank and every condition. The number of nuns in these different institutions is very considerable. In one of those houses bearing the name of St. Ignatius, there are twelve professed nuns, and fifty lay sisters. In this establishment the exercises of a spiritual retreat are conducted for the benefit of the native women, who betake themselves there during the year, more than a thousand in number. There is likewise in the city a house of mercy; the members of it are charged with the administration of legacies left by charitable persons for the support of widows and orphans. The extensive social benefits derived from this establishment have obtained for it from the kings of Spain, some very important privileges.

In addition to the religious orders above-mentioned, there are also in Manilla, several pious confraternities whose object is to maintian Christian piety, to honor the mysteries of the passion and death of our Saviour, and to withdraw sinners from the paths of vice.

In this short sketch we have made no mention of the institutions of Saint Elizabeth and of St. Prudentiana, where young ladies are educated; nor of those of St. Joseph, or of St. John Lateran, designed for the education of boys, nor of the seminary destined for the education of those youths who aspire to the clerical state.

The university of St. Thomas, under the direction of the Dominicans, is well conducted; it has greatly contributed to the progress of religion. Besides grammar and classical studies, philosophy, mathematics, theology, the canon law, etc. are taught there with great success. It is attended by more than three hundred and fifty scholars, almost half of whom are gratuitously educated and maintained. *Every means* tending to excite emulation is made use of. The classes, the examinations, and all the literary exercises are carried on there with the greatest order and the most perfect regularity.

The number of churches in the island is about one hundred and eighty-two, and that of the clergy is about one thousand, of whom one half are natives, and the other Spaniards. The Christian population of the island amounts to three millions.—*Ami.*

SPAIN.—A new monthly periodical is about to appear, called the *Catholic Review.* Its object is to cheer the faithful children of the Church in their struggles at home, and to stimulate them to perseverance, by showing them the noble sacrifices which so many are making for the cause of Catholicity throughout the world.

The government of Espartero is extending its violence to the colonies of Spain; in the island of Cuba alone nine of the nineteen convents for men have been suppressed, and all their goods and possessions confiscated.

Catholocism in Spain.—The capital of Spain has just witnessed an act of piety which recalls days glorious for religion. The following is taken from a Madrid paper: "On the sixth inst., early in the evening, the Viaticum was being carried from the parish of St. Louis, to the house of a sick person in the neighborhood, when the cortege of Queen Isabella and her sister, who were returning from a drive, arrived in the street just as the priest had entered the house of the sick person. Those royal personages did not consider themselves exempt from the fulfilment of a duty in which their ancestors never failed. They descended from the carriage—entered the yard of the house, and remained kneeling until the priest had accomplished his mission. The minister of the Lord then ascended the carriage, and these august children followed on foot. The holy Viaticum being brought back to the church, Isabella and her sister knelt before the grand altar until the *Tantum ergo* was chaunted. They were then conducted to the carriage by the officiating priest, and loudly cheered by the *Vivas* of the multitude, who were attracted by the performance of this act of piety. Some amongst them were seen to shed tears of joy."—*Univers.*

The Church in Portugal.—The sufferings of the Church in Portugal bear a strong resemblance to those under which Spain is now groaning. But whilst the latter energetic nation upholds, by the invincible sword of Apostolical and Roman tradition, its immaculate faith and the inviolable principles of the Catholic hierarchy and discipline, Portugal seems resigned to the political fetters with which the revolution has bound the Church. On the other hand, Portugal publicly professes obedience to the Sovereign Pontiff, while the Spanish government has denied his authority. For a long time past, numbers of English Protestant Bibles have been smuggled into Portugal amidst the cargoes sent to the Tagus from English ports. The Lusitanian soil has become infected with an impious seed, whose parasitical vegetation has been developed at the expense of the tree planted by the hand of God, and whose natural fruits are religious indifference and contempt for holy things. The monasteries have consequently been despoiled, their inmates driven from those pious asylums of prayer and science, and the poor now ask in vain for that daily bread which they had been in the habit of receiving. Unbridled cupidity has seized on the riches of the convents and churches, bishops have been banished from their diocesses and exiled. The civil power has usurped ecclesiastical jurisdiction, abolished the chapters, troubled conscience, and placed over diocesses men utterly incompetent for their duty. Finally, the capital of Portugal has consented to receive Protestant ministers into its bosom—the unity of the Church has been severed, free communication with the holy see interdicted, and the introduction of Papal bulls prohibited. All that has been done by the government and parliament; and that is the way religion has been treated under the sway of the charter of 1826, restored in 1833.

* * * * * * *

From the present government of the Chartists difficulties have arisen which may necessitate the departure from Lisbon of Mgr. Capaccini, the Pope's internuncio. One of the principal obstacles to the adjustment of the differences between the holy see and Portugal, is the illegitimate jurisdiction exercised in many of the diocesses in that kingdom, those diocesses being governed, not by bishops, but by administrators bearing the title of capitulary vicars, whose authority is upheld by the government in direct opposition to the holy see.—*Abridged from the Union Catholique.*

GERMANY.—The *Augsburg Gazette*, a Protestant journal, published the following article:—"A phenomenon has just passed before our eyes; we believe it eminently characteristic of the present epoch, and the religious situation of Germany. In consequence of the mandate ordaining, in virtue of a pontifical bull, public prayers for the Church of Spain, with concessions of indulgence in the form of a jubilee, there has taken place in the three churches designated by the metropolitan ordinance, such a concourse of all ranks, that during the days, exceeding in number fifteen, fixed for this public devotion, the confessionals have been filled to overflowing, and according to an exact estimate, *in one hour, and in one single church*, nearly six hundred persons received the holy communion. This fact is a real event, remarkable in our days, and, if the spirit that actually predominates in the Bavarian capital be taken into consideration, says more than many who pretend to be thoroughly acquainted with our religious situation would like to avow, even to themselves."

The king of Prussia has bestowed the star of the second class of the red eagle on the venerable archbishop of Posen.

TEXAS.—The following extract from a letter of a distinguished clergyman to the editor of the Cabinet, will no doubt be read with much interest:

"The mission to Texas in January, 1839, was rather to know the state of religion in that country, and to report upon it, than to exercise the holy ministry. God was, however, pleased to bless that mission beyond what could have been expected from a first and hurried visit.

"In April, 1840, letters were received in Missouri, announcing that the republic of Texas was separated from the diocess of Monterry in Mexico and erected into a prefecture apostolic. The Very Rev. John Timon was

named prefect apostolic, with power to delegate. He named, as vice-prefect, the Very Rev. J. M. Odin, C. M., who, in May, 1840, proceeded to Texas, accompanied by two priests and one lay brother of the congregation of the mission. In and near San Antonio, Mr. Odin found two Mexican priests whom he immediately dismissed from the ministry, as their conduct had not been satisfactory. Much good was done,—much continues to be done, through the most zealous and untiring labors of the Rev. Messrs. Calvo and Estany whose missions extend from Matagorda Bay, Victoria, &c. to San Antonio.

"Two zealous priests from Kentucky, Rev. Messrs. Hayden and Clark, attended the congregations along the Brazos. The Very Rev. Mr. Odin was the soul of the whole movement, directing all in mildness and prudence, and animating more by his example than by words. In the winter of 1840, a large amount of Church property was ceded to the bishop, V. A. of Texas, for Catholic purposes.*

"The Very Rev. J. M. Odin and his clergy, by unsparing labor have visited all the Catholic settlements, and most, if not all, the known Catholics in the republic. The number who, in so brief a time, have approached the sacraments is consolingly great. The church of San Antonio has been repaired,—two new log churches were lately constructing, and, I believe, are now finished. The frame church at Galveston is finished, and now used for divine worship; that at Houston by the last advices was nearly finished. At Nacogdoches, the materials for building a church are on the lot assigned for that purpose. Stations for occasional visits of the priest have been appointed through the country. A decided leaning to "the Old Religion" is manifested; the harvest is fast ripening, and much fruit has already been obtained; but the late invasion, and the present state of war must more or less interrupt the holy work, though as yet no post has been abandoned. The Rev. Mr. Hayden was last fall called to his eternal home to rest from his labors. His zeal and tender charity had endeared him to all who knew him.

"The Very Rev. J. M. Odin having sent back his letters of nomination as coadjutor bishop of Detroit, in order to continue his poor and most laborious missions, was named vicar apostolic of Texas, and bishop *in part. inf.* He received at the same time positive injunctions from the holy see and from the superior general of the congregation of the missions to accept. His consecration took place the 6th of March, 1842, at N. Orleans. The Rt. Rev. Bishop Blanc was consecrator, Bishops Portier and Chanche, assisted. Bishop Odin intended to go up with the Very Rev. J. Timon to St. Mary's seminary in Missouri, in order to get two or three priests more to aid in his labors, and to bring a colony of nuns to open a convent for the instruction of young ladies; but the sudden outbreaking of war deterred him. He thought it better to return to Texas, stay there until the danger was over, and then return to select further aid for the work of God.

"I have now before me a letter of Bishop Odin's, dated Galveston, May 19, 1842. He mentions that he has just purchased a house which will serve at once for the residence of the priest and for a school. He had also sent various articles of strict necessity to Messrs. Calvo, Estany and Clark, who all, having the field of their labors west of the Brazos, must necessarily be on *short allowance*, in the present distressed state of that part of the country. God comforts the missionaries, and so far is he from expressing a wish to withdraw from danger, as to rejoice that Messrs. Estany and Calvo, meet, at this time, at San Antonio, for their annual retreat. I have every hope that when the blessing of peace is given to Texas, the Church of God will flourish in that beautiful country."

DOMESTIC.

The Rt. Rev. Bishop Blanc and the Trustees of the Cathedral of St. Louis in New Orleans. On the recent death of Rev. Mr. Moni, rector of the Cathedral, the bishop nominated a clergyman of high respectability and irreproachable character to succeed the deceased. This nomination did not please the trustees, and they refused to permit the reverend gentleman to exercise his ministry in the church over which they pretend to have dominion. The bishop addressed them on the subject,

* *See Religious Cabinet*, Vol. I, No. 3, p. 189.

but they published an insulting reply. Being a man of great mildness of character, he was unwilling to proceed to extremities without taking the advice of his clergy. He accordingly summoned the several pastors officiating in the city, and in compliance with their unanimous decision he issued a pastoral address in which he proves his right to nominate to the vacant office, in which he shows that he and not the Trustees, is responsible to God for the spiritual welfare of the flock over which the Holy Ghost had appointed him bishop, and finally that he acts in accordance with the express declarations of the council of Trent. He then forbids any clergyman but the one already nominated, to officiate in the Cathedral, and warns the laity against the evils of schism, to which the conduct of the Trustees, if persisted in, must necessarily lead. All his efforts having failed, he has interdicted the church, and for this act he is entitled to the respect and gratitude of every true hearted Catholic. There are other churches in New Orleans to accommodate the faithful; one of them will, we know, be open wide, St. Patrick's, to those who may be driven from the altar before which they had worshipped so long, but better far to have no church, better far to kneel in the open squares of the city, rather than bow down to those schismatics, who would wish to involve their brethren in that ruin which has already fallen on their own souls. Out of all this present confusion much good will come. It will point out to the true members of the Church, the means by which alone they can escape the evils of disunion, it will shew them how all heresies have arisen by resistance to the constituted authorities of the Church of Christ, and more than all, it will be another and a forcible lesson to the Catholics of this country to abstain from that stupid practice which has been pursued in some parts of the United States, of surrendering their church property to the direction of trustees. It is a system fraught with evil, disastrous to the peace of congregations, destructive of religion, and as far as we have had an opportunity of investigating its effects, we believe it to be a system of *rascality* from beginning to end.—*Cath. Telegraph.*

We have quoted this article from our respected cotemporary as a faithful exposé of the facts connected with the unhappy schism at New Orleans, and in view of these facts, we trust that every Catholic journal in the country will send forth its anathema against the scandal and the cause that gave rise to it. Thanks to a kind Providence we have never witnessed anything like *rascality;* but it is certainly true that, judging of the trustee system from its effects, we are compelled to pronounce it most disastrous to religion, although the laymen who are charged with the church temporalities, may in many instances be men of sincere piety and strict integrity. This, too, is the view that ought to be taken of the subject. Theories may have some claim to respect as long as they are not contradicted by stubborn facts; bnt the operations of trusteeism have had a sufficient scope in this country to test its aptitude for good or for evil, and the expererience of past times, with very few exceptions, leads us irresistibly to the conviction, that upon the whole it is a perfect incubus upon the church wherever it has cast its paralyzing influence. Not to speak of the scandals that have arisen on various occasions, from the usurpation of clerical authority by lay-trustees, and their open hostility to ecclesiastical superiors, it must be acknowledged that, under the management of such corporations, the interests of religion have seldom, if ever, been consulted with any tolerable success. If churches are erected, they are also suffered to remain unfinished, or to groan for years under the pressure of enormous debts; and no one being individually responsible, no one is roused to the exertion that is necessary to improve their condition or cancel their liabilities. Has not this system been likewise a source of temptation for interested men? Are we not told occasionally of individuals, who have become defaulters in this sacred trust?

Look, on the other hand, to the state of things under ecclesiastical government. Look at the magic rapidity with which churches are erected or liberated from debt, when a solitary clergyman is the responsible person. The reasons are obvious. The people have more confidence in their pastors, and conse-

quently will entrust their means more willingly and more liberally to their management. The clergyman, too, who has the control of a church, feels himself identified with it; it is the object nearest his heart, and he will not be slow to adopt such measures as its situation may demand. An illustration of these remarks may be found in almost every church throughout the land. Witness the Cathedral of Baltimore. We really cannot cast a look upon the building without heaving a sigh over its pitiable fate. It is a remarkable instance of the inefficiency of lay government for the successful management of church temporalities. That noble edifice was commenced in the year 1806, that is, thirty-six years ago: upwards of two hundred thousand dollars have been expended upon it, and it still remains unfinished, with a crushing debt of forty thousand dollars. It is true, within the last ten years several improvements have been effected, and the trustees have perhaps done all that could be done. Certain it is that not the shadow of censure can attach to them, for they are all, without exception, individuals of the very highest character and truly zealous for the honor of religion, and we do not believe that it would be possible in society to find a body of men more commendable for sound views, unflinching integrity and practical piety. The fault is not theirs, it is the evil of the system, and its failure in their hands only furnishes incontestible evidence of the truth, that with the best qualities of the mind and heart, with all the advantages of solid judgment, long experience, business tact and the sincerest piety combined, trusteeism cannot succeed, and will, wherever it exists, be a drawback to the interests of religion in this country.

ARCHDIOCESS OF BALTIMORE.—On the 3d of September, the Most Rev. Archbishop Eccleston held an ordination in St. Mary's chapel, Baltimore, at which Messrs. Wm. D. Parsons and Francis King received the tonsure; Messrs. Oliver L. Jenkins, Thomas P. R. Foley, Michael Slattery and Charles C. Brenan, the four minor orders; Mr. Joseph Maguire the subdeaconship; Messrs. James B. Donelan and William Blenkinsop, the deaconship, and the Rev. Henry Murphy and Patrick Courtney, deacons, were promoted to the holy order of priesthood.

On Sunday, 25th September, a temperance association was commenced at the Cathedral of Baltimore, under the name of the Metropolitan Temperance Society. About 150 took the pledge.

MISSOURI.—On the feast of St. Louis, 25th August, Right Rev. Dr. Peter R. Kenrick held an ordination at St. Mary's seminary, Perry county, Mo., at which five priests were ordained, one deacon, one sub-deacon, two received minor orders, and two were tonsured.

RETREAT.—The Catholic clergy of N. York concluded the exercises of a spiritual retreat, preached by the Rev. Father McElroy, S. J., at Rose Hill college, on Sunday, August 29th. Sixty-two priests attended high mass in the Cathedral, and received the holy communion. After vespers the clergy returned again to the college to attend a diocesan synod which was to continue in session for three days.

Indian Missions.—Rev. Father De Smet, the indefatigable missionary among the Indians, in a letter to the Very Rev. Father Verhaegen, says: "We occupy a cabin seventy-five feet in length, the centre of the edifice serving as a chapel. We are surrounded by a thousand Indians, remarkably well disposed, and who by their constant application in learning their prayers and the principal articles of our holy faith, will soon deserve to receive the grace of baptism. The nation called Pends d'oreille (Ear Rings) must have some missionaries. The Cœurs d'Alene (Hearts of Steel) have just sent us a deputation for the same favor. Four hundred Nez-perces (Pierced Noses) are hourly expected, coming to receive instruction. Their messengers have already arrived. Our number is far too small to accomplish the grand object of our important mission. Twenty missionaries could be at once employed to the greatest advantage."

NEW CHURCHES.—A church for the French Catholics was dedicated at N. York on the 21st of August. On the same day, a church was blessed at Owensboro', Daviss county, Ky. On the 24th, another was dedicated at Meig's creek, Ohio, and on the 29th Sept., the beautiful church at Emmitsburg was opened for divine worship.

A. M. C. G.
111 E. 50TH STREET.
NEW YORK CITY.

THE

RELIGIOUS CABINET.

November, 1842.

SKETCHES FROM BRITISH HISTORY.

BY W. JOS. WALTER, "AUTHOR OF THE LIFE AND TIMES OF SIR THOMAS MORE," &c.

No. I.

WOLSEY IN HIS GREATNESS.—WOLSEY IN HIS FALL.

A THOUSAND lights blazed in the halls of York house, and brought into full display the figures that animated the gorgeous tapestry with which its walls were bedecked. It was a festive occasion; an evening banquet was given to king Henry and his court by the lord cardinal of York. A contemporary thus describes the scene: "At the time of the king's repair to the palace of the cardinal, there were wanting no preparations or goodly furniture, with viands of the finest sort, all that money or friendship could provide. All such pleasures were there devised for the king's comfort and entertainment, as art could invent, or man's wit imagine. The banquet was set forth with masks and mummeries, in so gorgeous a sort, that it was heaven to behold. There wanted no dames or damsels meet to dance with the maskers, or to garnish the place. There too was all kind of music and harmony, set forth with excellent voices both of men and children."

Under a canopy of state of more than regal splendor, and elated at the scene before him, as one who glories in the thing of his own creation, sat Wolsey, arrayed in purple, and awaiting in anxious expectation the arrival of his royal guest. A discharge of cannon announced the approach of a splendid barge. "The cardinal desired his lord chamberlain to look what this might mean, as though he knew nothing of the matter. Looking out of the windows upon the Thames, he announced that some noblemen and strangers had arrived, ambassadors from some foreign prince. 'As you speak French,' said the cardinal, 'I shall desire you to go down to the hall, receive and conduct them thither, where they shall see us, and all these noble personages, setting merrily at our banquet; and we will invite them to sit down with us and partake of our fare and pastimes. Then entered a mask, accompanied by a dozen others, all in garments of fine cloth of gold and crimson satin, with cups of the same and feathers waving. At their entrance they went two and two directly to where the cardinal sat, and saluted him very reverently. The chamberlain spoke: 'Sir, forasmuch as these are strangers, and can speak no English, they have desired me to declare to your grace thus:—Having heard of your grand banquet where was assembled such a number of excellent fair dames, they could do no less than repair hither to view their incomparable beauty, and then dance with them, and make their acquaintance. The

cardinal answered that he was most happy they should do so. Then the maskers saluted all the dames as they sat, and then opening a cup full of gold, they sat diverse prices to cast at. Thus surveying all the fair dames, to some they lost, and from some they won. This done, they returned to the cardinal, pouring out all the gold in the cup, which was about two hundred crowns. 'At ye all!' cried the cardinal, and so cast the dice, and won it all at a cast; whereat great joy was made. Then said the cardinal to my lord chamberlain: 'I pray you show them that methinks there should be among this group a certain noble person, more worthy in honor to occupy this place than I; to whom, if I knew him, I would most gladly surrender my seat, according to my duty.' Then some of them whispering in each other's ears, the chamberlain said: 'My lord cardinal, they confess that among them there is such a noble personage, who, if your grace can distinguish him, is content to disclose himself and accept your place.' With that, the cardinal, looking at them closely, said; 'Methinks the gentleman with the black beard should be even he.' And with that he arose from his chair, and offered him his seat, with his cup in hand. This person was Sir Edward Neville, a comely knight of goodly presence, who much resembled the king's person. The king seeing the cardinal deceived, could not forbear laughing and plucking aside his visor and Master Neville's also, he dashed out with such a pleasant countenance and cheer, that all the nobles assembled, rejoiced to see the king among them. The cardinal desired his highness to take his place of state, but he answered that he would first go and shift his apparel. And so he departed to my lord's bed chamber, where there was a great fire prepared for him, and where he newly apparelled himself in rich and princely garments. In the king's absence the dishes of the banquet were clean taken away, and the tables spread again with new and sweet perfumed cloths. Then the king returning, took his seat under the canopy of state, commanding no man to remove, but sit still as they did before. Then came in a new banquet before the king's majesty, where, I *suppose*, were served two hundred dishes of wondrously costly meats, and devices subtlely contrived. And thus passed they the whole night, in banqueting, dancing, and other triumphant devices, to the great comfort of the king, and pleasant regard of the nobility there assembled."

The same faithful hand has portrayed the cardinal in his public state. His dress was gorgeous, his upper vesture being either scarlet, crimson taffeta, or crimson satin; from his red hat hung tassels of gold, he wore red gloves and his shoes were silver-gilt, inlaid with pearls and precious stones. His train consisted of eight hundred persons, composed of lords, knights and squires; and such was the splendor of his domestics that his cook wore a gold chain, and was condemned to perspire in satin or velvet. When the cardinal appeared in public his state equalled, if not exceeded that of royalty. "The cardinal's hat was born before him by a person of rank; nor would he, in coming to the king's chapel, permit it to be deposited on any place but the altar. Two priests, the tallest and comeliest that could be found, carried before him two huge silver crosses, one marking his dignity as cardinal, the other as archbishop of York; two gentlemen preceded them, each bearing a pillar of silver, and in front of them marched his pursuivant-at-arms, having upon his shoulders a ponderous mace of silver-gilt. Most of his attendants were mounted, their horses being richly caparisoned; he himself rode a mule, the trappings of which were of crimson velvet, with a saddle of the same, and gilded stirrups. When he had heard mass in the morning, and retired for a while to his private chamber, he would then issue out to attend his levee, apparelled all in red. About his neck was a tippet of sables; and it was his custom to hold in his hand an orange, stuffed with aromatic confections, to which he smelt as he passed among the press or was pestered with many suitors."

When it is recollected that the remarkable personage who fills the foreground of this picture was the son of a butcher of Ipswich; that before the age of thirty he had emerged from the obscurity of a provincial town, and found means to ingratiate himself into the favor of one of the most wary monarchs of Eu-

rope; that, at the period of the regal festivities above described, he had been created cardinal and lord legate of England by Leo X, and lord high chancellor of England by Henry VIII, we almost feel as if we had quitted the precincts of sober history and were revelling in the fairy land of romance.

That the dangerous elevation to which Wolsey had soared should have proved detrimental to his virtue, and served as the prelude to his fall, is matter of no surprise: it is what the constant experience of human things has taught us in many an humbling lesson to the pride of our nature.

Among Wolsey's prominent failings was a haughty and overbearing manner, of which the graphic sketch below will convey a lively idea. It is part of a letter from the Rev. Thomas Allen, chaplain to the earl of Shrewsbury.

"May it please your lordship to understand that on Monday was sennight, I delivered your letter to my lord cardinal at Guilford, whence he commanded me to wait on him to the court. I followed him, and there gave attendance, and could have no answer. Upon Friday last he came from thence to Hampton court, where he lieth. The morrow after, I besought his grace I might know his pleasure: I could have no answer. Upon Monday last, as he walked in the park at Hampton court, I besought his grace that I might know if he would command me any service. He was not content with me that I spoke to him. So that who shall be a suitor to him, may have no other business but to give attendance upon his pleasure. He that shall so do it is needful should be a wiser man than I am. I saw no remedy but came without answer, except I would have done as my lord Dacre's servant doth, who came with letters five months since and yet hath no answer; and another servant of the deputy of Calais, likewise, who came before the other, when he answered; 'If ye be not content to tarry my leisure, depart when ye will.' This is truth. I had rather your lordship had commanded me to Rome, than deliver him these letters and bring answers to the same. When he walks in the park, he will suffer no servant to come nigh him, but commands them away as far as one might shoot an arrow."

Another instance of his arrogant and assuming temper is his treatment of that excellent and learned prelate, Warham, archbishop of Canterbury. In a letter to the legate he had subscribed himself, in the usual style, "Your brother, William of Canterbury." Wolsey was offended at what he considered an unwarrantable familiarity, and declared with some warmth, that he would make the archbishop sensible that he was his superior, not his brother. The bearer of the letter having informed Warham of what had passed, and being unable to repress some expressions of resentment against such treatment of his master, the good archbishop interrupted him, by quietly remarking, "Nay, nay, peace my friend; know you not that too much prosperity will turn the strongest heads?" Warham was too humble, and had too much good sense to combat the point; in subsequent letters we find him subscribing himself, "at your grace's command," &c.

Even his admirer, Cavendish, is forced to confess; "I assure you, in his time, he was, in all his proceedings, the haughtiest man alive."

It is a pleasing relief to turn from the failings of this great man, to those traits in his character which endear him to the lover of letters, and the friend of pure and lofty principles. If Wolsey would appear to have been too much attached to riches, let it not at the same time be forgotten that he employed them, profusely and nobly too, in the foundation of that college in Oxford, which still claims the admiration of grateful posterity, and of that other asylum of letters and of charity, the college of his native town of Ipswich, "which fell with him."

As a reformer of abuses, we are also called upon to admire Wolsey. Complaints having reached him, of considerable laxity of discipline, as well on the part of the secular clergy, as of the monastic orders, he was determined to exercise his legatine authority in the reformation of these evils. He accordingly addressed a circular to the different prelates, informing them of his intention. Fox, bishop of Winchester, who the reader will remember was Wolsey's early friend and patron, took this opportunity of exciting the cardinal to the good work. For this purpose he ad-

dressed to him the following "admirable letter," as Strype himself acknowledges it to be, and of which the reader will not be displeased to see a translation.

"MOST REVEREND FATHER,—The satisfaction I received from your late letter was more than I can express. It informs me that your grace is determined to reform the whole body of the clergy, and specifies the day on which you are to begin the great work. It is a day which I have no less ardently desired to see, than did the aged Simeon to behold that of the long expected and much desired Messiah. To say the truth I did not expect to see such a consummation effected, nay, nor so much as attempted in this age. I endeavored, as my duty was, to effect the same object within the limited sphere of my own jurisdiction, which your grace will carry out in both the large provinces of this realm. For above three years this important object has been the great end of my study, my labor and my vigilance; and it led me to discover what I should not else have imagined, that every thing regarding the primitive integrity of the clergy, and especially of the monastic state, had become perverted, either by license or corruption, or had grown obsolete and corrupted by the malignity of the times, to such a degree, that, while in my declining age it increased my anxiety for a reformation of the evil, it left me but little hope of seeing it effected, even in my diocess. But from your grace's acceptable letter, I am now led to cherish the hope of shortly seeing a reform, both public and universal. For I am fully persuaded by experiments already made, that, as whatever your grace attempts or undertakes is wisely concerted, so will your prudence and resolution carry it into effect without difficulty or delay. So admirable is your knowledge of divine and human affairs, and so great your favor and interest with our sovereign lord the king, and with his holiness, the Pope, advantages which your grace has so well improved, that you have acquired an exalted character through the whole world. The fruits of the legation with which you have been honored, have already appeared in the differences adjusted and the peace established among Christian princes; and as you have determined to employ it in reforming the ecclesiastical state and settling its discipline; it will be productive to you of solid and immortal honor from God and all posterity, and confer on you a name superior to that of any other, who, in the memory of man, has received such a commission from the holy see. If, for lesser actions, the names of several other legates have been loaded with the blessings of Christendom, what time, or what ingratitude of man, will be able to obscure the lustre of your grace's character, when you shall have restored the clergy of England, and its monastic establishments to their primitive discipline and dignity, and have enacted laws for their preservation and lasting establishment, laws which you shall cause to recommend themselves by the conscientiousness with which they are observed.

"As our most Christian king has encouraged and recommended this measure, and will aid you with his authority to carry it into effect, and as the clergy, as far as I can judge from my own disposition, will, if I mistake not, cheerfully contribute their best endeavors to the promotion of this important object; your grace will, with less difficulty, carry it into effect. It appears to me, that this reformation of the clergy and of the religious orders will have the most beneficial effect. It will silence the clamors of the laity, advance the honor of the clergy, reconcile to them our sovereign lord, the king, and the nobility, and be more acceptable to God than any sacrifices we could make. So fully am I penetrated with this truth, that the short term of existence I have yet to run, shall be devoted to its advancement; and should the Almighty be pleased to grant me life and health, I hope to give a further testimony of my zeal, on the day appointed in your grace's letter. In the meantime, in the holy sacrifice of the altar, I shall daily and unceasingly pray to God, that he would have your grace in his holy keeping, and give success to all your pious undertakings."

The detractors of Wolsey, among other surmises against him, have endeavored to make out that he was on ill terms with his old patron and friend, the writer of the above letter. It has fortunately been preserved, as a proof of the malignity of his enemies, and of the feelings of the venerable prelate, who here

appears as the warm admirer, and firm upholder of his protegee to the last.

"Greatness," to use the language of Sir T. Overbury, "cometh not down by the same way it went up; the distance between the highest and the lowest fortunes being often so very small a thing!" Of this truth Wolsey is a memorable example. In 1527, we behold him placed on the very pinnacle of greatness, the bosom friend of a monarch whom he outrivalled in magnificence, and the dread of nobles whom his superiority of mind awed into respect. Two short years after, and behold the strange reverse!

Cardinal Campeggio had been sent by the court of Rome, to treat of Henry's divorce. Difficulties arose, and he returned, leaving the object of his mission incomplete. Previous to his departure he went, accompanied by Wolsey, to Grafton, in Northamptonshire, to take his leave of the king. There the cardinal's pride and hopes received their death-blow. On reaching the country seat where Henry was staying, being then on a progress with his mistress, Anne Boleyn, Campeggio was immediately conducted to an apartment prepared for him, while Wolsey had the mortification to learn that no orders for his accommodation had been given. Sir Henry Morris, pitying his embarrassment, instructed him to make use of his room, where he heard from some of his friends the secret of the king's displeasure. Shortly after he was summoned to the presence chamber. The meeting is thus admirably described by Cavendish: "At this time the chamber was filled with noblemen who were only intent on observing the countenance of the king and him, and what reception he would give him. Immediately after came the king into the chamber, and standing under the cloth of state, my lord kneeled down before him, who took my lord by the hand, and so did he the other cardinal. Then he took up my lord by both arms and caused him to stand with as amiable a cheer as ever he did. He then called him aside, and led him by the hand to a great window, where he talked with him, and caused him to be covered. Then," continues this minute observer, "could you have beheld the countenances of those who had made their wagers to the contrary, it would have made you smile; and thus were they all deceived, as well worthy for their presumption." Yet, though the courtiers lost their wagers, it was but a gleam of favor; and Wolsey soon discovered that the star of his high fortunes had set forever. It was observed that Henry used angry words; and he was seen to pluck a letter from his bosom and hold it up to the cardinal's face, as if in the act of demanding whether he could deny his hand-writing. The accused minister seemed to pacify him for the moment, and the conference ended with apparent courtesy on the part of the monarch. On taking leave, he requested him to return the following morning; but the king dined that same day with Anne Boleyn in her chamber, and her influence was irresistible. She took upon her to be offended at the cordial reception which Wolsey had obtained; painted him in the worst colors to Henry, and dwelt with peculiar bitterness upon the delays which he had occasioned in the progress of the divorce. Henry was too much infatuated by his criminal passion to listen to his better judgment; and before he rose from table, to use the bishop of Bayonne's words, "Mademoiselle de Boulan had extorted a promise from her friend that he would never more speak to Wolsey." This promise he faithfully kept, for he never again beheld the face of his old friend and adviser. When Wolsey next morning presented himself at the appointed hour, he had the mortification to learn that the royal cavalcade had departed an hour earlier than had been arranged the evening previous, evidently with a view to balk him of his intended audience with the king. Henry and Anne had gone to spend the day at Harewell Park, and did not return home till the cardinal, in consequence of a significant hint received, had departed for London. This, however, was but the beginning of sorrows. On his return to his house at Westminster, at the Michaelmas term, he proceeded to the court of chancery with his usual pomp; but it was observed that none of his majesty's servants would walk before him: it was his last appearance as chancellor. On the same day two bills were filed against him in the court of king's bench, by which it was ultimately decided,

"That Cardinal Wolsey was out of the king's protection, his lands, goods and chattels forfeited, and that his person might be seized." On the same day it was intimated to him that the king meant to take up his residence at York Place, and that he might retire to Asher, a seat belonging to the bishopric of Winchester. That the very name of the Cardinal of York, might, as far as possible, be obliterated, Hall informs us, that "the name of the place was changed; it was called the King's Manor of Westminster, and no longer York Place."

These combined mortifications plunged the poor cardinal into despair. He was aware of the stern temper of his prosecutor, and knew what he had to dread from the ill-omened "night-bird," to use his own expression, that haunted the royal ear. He resigned the seals to the dukes of Norfolk and Suffolk, and transferred by deed his whole personal estate, which was valued at five hundred thousand crowns, to the king.

Every resource of malice had been exhausted to add to his mortification. The news of his disgrace had been officiously circulated through the metropolis, so that, on entering his barge, he was surprised to behold the Thames covered with boats and lined with spectators. Both the courtiers and the citizens had crowded together to behold his arrest and commitment to the Tower: but he disappointed their curiosity and their hopes, and landed at Putney.

As he was riding along in deep dejection, a horseman was seen galloping after his party, who proved to be Sir John Norris, one of the king's chamberlains. On coming up the knight presented him with a ring which he declared the king had taken from his own finger, bidding him deliver it to his grace, as a token that he should be of good cheer, for that he was even now as much as ever, in his majesty's favor. This sudden news entirely overcame the cardinal, and leaping from his mule with almost youthful speed, he fell upon his knees, pulled off his cap, and returned thanks to heaven for such joyful intelligence. When Sir John was about to take leave he again thanked him, declaring that if he were lord of a kingdom the half of it would scarce be reward enough for his happy tidings. "But good Master Norris," added he, "consider that I have nothing left but the clothes on my back; therefore I entreat thee, accept this small reward at my hands," presenting him with a gold chain, at which hung a cross of the same metal, containing a piece of the holy cross. "As for my sovereign," he continued, "I love him better than myself, and have faithfully served him, according to the best of my poor wits; and now, sorry I am that I have no worthy token to send him; but stay, here is my fool, Patch, that rides beside me, I beseech thee, take him to court and give him his majesty,—I assure you, for any nobleman's pleasure, he is worth a thousand pounds." The fool, however, of whom this was spoken, was seized with a paroxysm of affection on being ordered to leave his old master, and loudly declared that he would not stir from the spot; but he was conveyed away by six stout yeomen, and delivered to the king, who received him gladly.

Wolsey took up his residence at Asher, in a house belonging to the see of York. The state of destitution to which he here found himself reduced, is scarcely credible. We leave him to describe it in his own words; "My house is in decay, and unprovided with every thing meet for a household. I have not apparel for my house, nor money to bring me thither [to York], nor to live with till the propitious time of the year shall come to remove thither. Those things considered, Mr. Secretary, must needs make me in agony and heaviness; mine age therewith and sickness considered. Alas! Mr. Secretary, you, with other my lords, showed me that I should be otherwise furnished and seen unto. And if ye would please to show this to the king, it is not to be doubted but his highness would have consideration and compassion, augmenting my living and appointing such things as should be convenient for my furniture; which to do shall be to the king's high honor, merit, and discharge of conscience; and to you great praise for bringing of the same to pass for your old bringer up and loving friend. This kindness from the king's highness shall prolong my life some little while, though it shall not be long. Remember, good Mr. Secretary, my poor degree and what service I have done:

and how, now approaching to death, I have to begin the world again. I beseech you, therefore, moved with pity and compassion, succor me in this my calamity, and to your power, which I know is great, relieve me; and I, with all mine, shall not only ascribe this my relief to you, but also pray God for the increase of your honor. And as my power shall increase, so I shall not fail to requite your kindness. Written hastily at Esher, with the rude and shaking hand of your daily bedesman and former friend."

In a letter to Cromwell of nearly the same date, he says: "If his majesty, considering the little time that I have to live here in this world, by reason of such heaviness as I have carried in my heart, with the meanness and decay of this old house, would that I may have some convenient pension, such as the king's highness, of his noble charity, shall think mete. . . God is my judge that I have no desire for the mire of this world, for at this hour, I set no more by the riches and promotions of this world, than by the rush under my feet; but only for the declaration of the king's honor and high charity, and to have wherewith to do good deeds, and to help my poor servants and kinsfolk. At the reverence, therefore, of God, my own good Mr. Secretary, and my refuge, now set to your hand that I may come to a laudable end and repose, seeing that I may be furnished after such a sort and manner, that I may end my short time and life, to the honor of Christ's Church and of the prince. Written at Esher, with the trembling hand and heavy heart of your assured lover and bedesman."

The Bishop of Bayonne, at that time ambassador from the French court, in a letter to the minister in Paris, thus describes his visit to the fallen cardinal:

"I have been to visit Wolsey in his distress, and have witnessed the most striking change of fortune. He explained to me his hard case in the worst rhetoric that was ever heard. Both his tongue and his heart failed him. He recommended himself to the pity of the king and madame [Francis I. and his mother], with a world of sighs and tears; but after all, there was nothing he said near so moving as his look and appearance. His face is dwindled to one half of its natural size. In truth, his misery is such that his enemies, Englishmen as they are, cannot help pitying him. They seem determined to carry things to extremities. As for his legation, the seals, his authority, &c., he thinks no more of them. He is willing to give up everything, even the very shirt from his back, and to end his days in a hermitage, would but the king desist from his displeasure."

There are not wanting writers who think that Wolsey bore his disgrace with less of manly feeling than became his dignity. We would beg these persons to bear in mind the cardinal's strange and unprecedented situation; hurled in a moment, without warning or preparation, from the favor of his monarch, to neglect, degradation, and a state of destitution at which modern readers cannot withhold their amazement, Wolsey would appear to have been actually stunned by the suddenness of the blow. Nor should we lose sight of the familiar relations that existed between king Henry and his favorite.

It is not always in public acts or in public honors that the real disposition of princes towards individuals is discernible. So much of public policy and other motives, are mingled up with such demonstrations of regard, that it is not easy to determine what share the individual claims therein. It is in

> Those little unremembered acts
> Of kindness and of love,

that they are shown without restraint or disguise. Hence it is that the following little items which the hand of kindness recorded, and which chance has preserved, will show the regard of Henry for Wolsey, and attest the degree of freedom and unreserve that existed between them.

In a letter from Windsor, dated July 9th, 1527, at which period Wolsey proceeded on a mission to France, we read: "The king's highness right heartily desires, that in all occurrences, as they shall happen, you will oftentime write unto his highness; for undoubtedly it shall be a singular comfort unto him to hear how ye prosper in your voyage; and the oftener the more acceptable it shall be unto his highness. And, forasmuch as in your

journey, ye shall not, by chance, have always venison after your appetite, his highness hath sent unto your grace, at this time, a red deer, by a servant of his own; and that, not because that it is a deer excellent, but forasmuch as it is, at this time, novelty and dainty, *and moreover slain with his own hand.*

From Oking, Friday. The king's highness commendeth him heartily unto you, and glad he is that you liked your pastime in hunting, as well as ye did, at your last being with his grace; and of his own mind hath desired that your grace shall come hither upon Monday next, to the intent that he and you may have pastime together for two or three days.

Hennage, one of the king's secretaries, says, in a letter to Wolsey, "Mistress Anne [Boleyn] is very well amended, and commendeth her humbly to your grace, and thinketh long till she speak with you. And the king's highness this day hath sent you by my servant a buck which he killed yesterday at Eltham park."

June 14th.—In a letter from the same. "This day as the king's highness came towards evensong, my lord marquess of Exeter had brought from Burling two great bucks, which he presented unto his highness, and he commanded me to take the *best of them*, and send to your grace."

July 10th.—"His highness intends shortly to send your grace, wherein your grace shall perceive the trusty and hearty mind that he hath unto you, above all mentioning. He also desireth your grace that he may hear every second day from you, how you do; for I assure you, every morning, as soon as he cometh from the queen, he asketh whether I have anything from your grace."

August 5th.—Hennage to Wolsey. "The king's highness commendeth him heartily to your grace, and sends you by this bearer, the greatest red deer that was killed by his grace or any of his hunters all this year. Yesterday his highness took marvellous great pains in hunting of the red deer, from nine of the clock in the morning to seven, after dark at night, and for all his pains taking, he, nor any of his servants, could kill but this one, notwithstanding they hunted in four several parts. From Easthampstead this present Sunday."

In the same spirit of unreserve did the cardinal communicate with his sovereign. Among the letters, entirely in his own hand-writing, preserved in the British Museum, there is one in which he regrets that he "cannot send his majesty some quails, of which he knoweth that his grace is choice." In another, he says; "I beseech your grace to be so good a lord to me, as to send me a gelding, and I trust shortly to see your grace." In another he regrets that one Stubbs stands in a præmunire, and he adds jocosely, "I'faith it will cost the fellow money, will it, ere he get out."

Nor were there wanting moments in which the cardinal showed a commendable degree of spirit, even towards the king. The following is an instance. When Shelley, one of the justices of the common pleas, announced to him that it was the king's pleasure to possess himself of York Place, Wolsey replied that he had it not as his own property, but as the patrimony of his see, and that his consent to alienate such property "would be as it were a departure with another's right forever." Shelley told him that his highness "had sent for all the judges, and for all his learned council, by whose determination it was fully resolved that his grace should recognise before a judge, the right of the same to be in the king and his successors. "Master Shelley," quoth he, "ye shall make report to the king's highness, that I am his obedient subject and faithful chaplain and bedesman, whose royal request and command I will in no wise disobey, but most gladly fulfil his princely will and pleasure in all things, and especially in this matter, inasmuch as ye, the fathers of the law, say that I may lawfully do it. *Therefore I charge your conscience, and discharge mine!* And yet, I pray you, show his majesty, *from me*, that I most humbly desire his highness to call to his most gracious remembrance that there is both a heaven and a hell." Surely this answer of the cardinal rises to the moral sublime.

After a residence of some months at Asher, Wolsey obtained permission to retire to his see in York. On his way thither, he took up his residence for some time at Southwell. This town, the collegiate church of which is one of the dependencies of the see of York, is

beautifully situated in one of the rich valleys of Nottinghamshire. In the quietude of this retreat Wolsey found a balm for his wounded spirit. Here, removed from the tumult and the cumbrous pomp of a court, he found leisure for cool and wholesome reflection, and entered with zeal upon his ecclesiastical duties. Let us hear what his faithful secretary has reported of his master and friend. "There was great resort to him," says Cavendish, "of the most worshipful of the country, and diverse noblemen, having occasion to repair thither, thought good to visit my lord, as they travelled through the country, by whom they were most gladly entertained, and had right good cheer. His noble and gentle behaviour caused him to have much love of all kind of people. He kept a noble house, where was plenty both of meat and drink for all comers, and also much alms given at the gate to the poor of the town and country. He used much charity and clemency among his tenants, and he was very much familiar among all persons who kept him company, and glad at any time when he might do them any good. He made many agreements between gentlemen and gentlemen, and between some gentlemen and their wives; as well as between many common people, who had been long before asunder, or in trouble, which gained him much love and friendship throughout the country.

"Upon Palm Sunday, he went in procession with the monks, bearing his palm; setting forth God's service right honorably with such singing men as he had then remaining with him. Upon Maunday Thursday he made the maunday in Our Lady's chapel, having fifty-nine poor men [the number of years he was old], whose feet he washed, wiped and kissed. Each of these poor men had a sum of money and articles of clothing. Upon Easter Day, in the morning, he rode to the Resurrection, and the same day he went in procession in his cardinal's vesture, with his hat and hood, and he himself there sang the high mass very devoutly, and granted clear remission [absolution] to all the hearers; and there continued he all the holidays. . . .

"Another day he rode to Blythe Abbey, and the next day came to Scroby, where he continued till after Michaelmas, ministering many deeds of charity. Most commonly every Sunday he would travel to some parish church thereabout, and there would say his divine service, and either hear or say mass himself, causing some one of his chaplains to preach to the people. That done he would dine at some honest house in the town, where great alms would be distributed to the poor, as well of money as of meat and drink. Such other good deeds did he practise as making of love-days and reconciliations between party and party, being at variance, being constant in all deeds of honest charity.

"About the feast of St. Michael, he took a journey to Cawood castle, which is within seven miles of York; and on his way there, he lay two nights and a day at St. Oswald's Abbey, where he confirmed a number of children in the church, from eight of the clock in the morning, till twelve at noon. After taking a short dinner, he repaired again to the church at one o'clock, and there continued to confirm more children till four, when he was at last constrained for very weariness, to sit down in a chair, the number of children was such. The next morning he applied himself to depart towards Cawood; but before he departed, he confirmed almost a hundred children more, and then rode on his journey. And by the way there were assembled at a stone cross, standing upon a green, within a quarter of a mile of Ferrybridge, about the number of two hundred children to confirm. Here he alighted, and never moved his foot till he had confirmed them all. Thence he took his mule again and rode to Cawood, where he resided for a long time, with much honor and love of the country, both of the worshipful and the simple, exercising himself in deeds of charity, and keeping an honorable and plentiful house for all comers."

The cardinal's enemies, nothing moved by the life of active goodness he was thus leading, were still busily plotting his ruin. It was represented to the king that his influence in the north was dangerous, and an order was given for his arrest and conveyance to London. The person chosen to execute the commission was his old acquaintance, Percy, Earl of Northumberland. The manner in which he is described as having performed this pain-

ful duty, forms a touching picture as described by old Cavendish. "My lord was at dinner when the Earl's arrival was announced. Putting the table from him, he rose up, and meeting the earl upon the stairs, put off his cap and said to him; 'My lord, ye be most heartily welcome!' and therewith they embraced each other. 'Although, my lord,' quoth he, 'I have often wished in my heart to see you in my house, yet if ye had loved me as I do you, you would have sent me word of your coming, that I might have received you according to your honor and mine. However, ye shall have such cheer as I am able to make you with right good will.' Then my lord took the earl by the hand, and led him into his chamber where the table stood in the same state as my lord left it when he rose. The earl was attended by his followers, and my lord said, 'I pray you give me leave to take these gentlemen by the hand.' And when he had taken them all by the hand, he said to the earl, 'Ah, my lord, I perceive that ye have observed the old precepts I gave you when you were abiding with me in your youth, which was to cherish your father's old servants, whereof I see here present with you a great number. Surely, my lord, you do therein very well and nobly, and like a wise gentleman. For these be they that will not only love and serve you, but they will also live and die with you, and be true and faithful servants to you, and glad to see you prosper in honor; the which I beseech God to send you with long life.' This said, he took the earl by the hand, and led him into his bed chamber. And they being there all alone, save only I, that kept the door according to my duty, being his gentleman usher, these two lords, standing by the chimney, the earl trembling said, in a very faint and soft voice, to my lord, laying his hand upon his arm; 'My lord, I arrest you of high treason.' At which words my lord was marvellously astounded, and they both stood still a long space without any further words. At last my lord broke silence: 'What moveth you, or by what authority do you this?'"

The royal order was for Wolsey to repair to London without delay. He obeyed the summons and departed the following day. His servants had been ordered to keep within the chapel, "not to trouble him" at his departure. Wolsey inquired for them, and on expressing his dissatisfaction at the order given, they were admitted to bid a last farewell to their master. "They one and all kneeled down before him, nor was there one dry eye among them, all pitifully lamenting their master's trouble. My lord gave them comfortable words and worthy praises for their diligent faithfulness and honest truth towards him. And then in a lamenting manner, he shook each of them by the hand, being fain to depart as night drew on apace. Wondrous was the number of people of the country assembled at the gate, lamenting his departure, not less than three thousand persons, who, at the opening of the gates and having a sight of his person, cried with a loud voice: 'God save your grace! Evil take them that have taken you from us; may very vengeance light upon them!' Thus they ran crying after him through the town of Cawood, they loved him so well. For surely they had a great loss of him both poor and rich; for the poor had of him great relief, and the rich lacked his counsel in any business they had to do; which caused him to have such love among all in the country."

On his way to the capital, Wolsey reached the town of Leicester. "He rode immediately to the abbey, having by the way become so sick that he was often like to have fallen from his mule. On reaching the gates, the abbot with all his convent met him with the light of many torches, receiving him right honorably and with great reverence. To whom my lord said; 'Father Abbot, I am come to lay my bones among you.' Master Kingston took him by the arm and led him up stairs, where he went immediately to bed very sick. This was Saturday, and on the Sunday he grew sicker. On Monday morning, as I stood by his bedside, I beheld him, as meseemed, drawing fast to his end. I demanded of him if he would be shriven [confessed], and be in readiness for God. I wish, said he, to eat; for I intend this day, God willing, to make me strong, that I may occupy myself in confession, and make me ready to God. . . . He was at his confession the space

hour. When he had ended, Master on bade him good morrow, asking him e did. 'Sir,' quoth he, 'I tarry but the id pleasure of God, to render unto him nple soul into his divine hands.' 'Not ,' quoth Master Kingston; 'with the of God ye shall live and do well, if ye e of good cheer, not doubting what in- ye need not fear, for this maketh you worse than ye should be.' 'Well, well, r Kingston,' returned he, 'I see the : against me how it is framed. HAD I ERVED MY GOD AS DILIGENTLY AS I DONE THE KING, HE WOULD NOT HAVE ME OVER IN MY GREY HAIRS.'

fter a short interval, he said, 'Master tou, farewell. I can no more. My time th on fast. I may not tarry with you. t not, I pray you, what I have said and d you withal. When I am dead, ye peradventure, remember my words much . And now the Lord Jesus have mercy ny soul!' And even with these words an to draw hard his breath. His tongue him and his eyes were set in his head. we began to put him in mind of Christ's n, and sent for the Father Abbot to ! him [to administer the extreme unc-

He came with all speed, and minis- to him all the service to the same be- g. . . . .

"When the body was taken out of the bed, it was found that he had a shirt of hair next his body; this was unknown to all his servants, though continually attending upon him in his bed chamber, nor known to any, except his chaplain, who was his ghostly father. He was laid in a coffin of boards, having upon his dead corpse all such vestures and ornaments as he was professed in when he was consecrated bishop and archbishop; as mitre, crosses, ring and pall, with all other things appertaining to his profession. At five o'clock in the evening, he was carried down into the church with great solemnity by the abbot and convent, with many torches lighted, singing such service as is done for such funerals. The body was placed in Our Lady's chapel, with many wax tapers burning about the hearse, and a number of poor men sitting about the same, holding lighted torches in their hands, who watched about the dead body all night, while the canons sang the dirge and other devout orisons. About four in the morning they sang mass, and that done the body was interred, Master Kingston, with us his servants, being present at his funeral, and having offered at his mass."

"So may he rest; his faults lie lightly on him;
Be to his ashes honor; peace be with him!

Shakspeare.

THE DELUGE.

BY MISS SPEARMAN.

"The fountains of the great deep were broken up."

THOUGH Eden's fairest beauties bloom not now,
Earth still is decked with flowers of brightened hue;
The lofty mountains yet in homage bow,
And purling streams their rippling course pursue.
The sun still sheds his bright effulgent beam
O'er ev'ry laughing hill and flow'ry vale;
The golden fruits in rich abundance teem,
And balmy airs their sweet perfumes exhale.
The birds pour forth their soft harmonious lays,
The groves re-echo with their minstrel songs,
And nature's sylvan lute resounds the praise,
That ever to the God of love belongs.

But man, ungrateful man, forgets his God;
No more at virtue's shrine he bends his knee;
Though homage, love, submission, praise he owed
To heaven for blessings bounteous and free.
Kind threats were lavished long, but vain they see
There is nought save repentance can efface
The darkened sin and guilt,—deep as the sea,
Which soon must sweep o'er all the rebel race.
God waits in vain for the repentant hour;
He sees his warnings still rejected, spurned;
At last degraded nature feels his power;
Despised forbearance into wrath is turned.
The heavens are overcast by darkened clouds,
The sun in maddening ire withdraws his light;
The people, seized with terror, run in crowds
To seek for pardon. Justice claims her right.
Now darkness reigns, save where the lightning's glare
Breaks through the angry heavens; loud thunders roar
From pole to pole; and cries of dark despair
In anguish'd tones, are heard from shore to shore.
The flood-gates of the highest heavens are raised,
And fountains from ten thousand systems flow;
While angels weep o'er man,—yet love and praise
The justice of their God provoked below.

For lo! the ocean's broad and wide domain
Has stretched itself o'er cliff and mountain height,
And towering domes with lowly huts are lain;
Man, too, is buried 'neath the watery weight.
The raging winds rush through the thickened air,
And raise their liquid mountains to the sky.
South, east, and west in this confusion share;
No point of earth God's vengeance passes by.
Terrific splendor! Gloom in grandeur drest!
The world has now become a watery waste;
The foaming billows, with their snow-white crest,
Sweep o'er the abodes of men in angry haste:
Still rage the howling winds aloft in air,
Still pour the streams from heaven's exhaustless spring.
The dread destroying angel does not hear
The cries that men upon the waters fling.
Where are the chosen few, who like a rock,
That beaten by the raging tempest's blast,
Remained unmoved? Say, where the cherished flock
O'er which his loving, watchful eye was cast?
Behold that bark upon the ocean's breast,
Tossed by tempestuous winds and troubled wave,
Upon the wat'ry world alone at rest,
While angry floods and foaming billows rave.
Still like the sea bird in the tempest night,
She skims the surface of the boisterous deep;

Hope's brilliant star affords a beacon light:
O'er this frail bark, bright angels vigils keep.
A long and dreary twelvemonth passed, and lo!
The clouds disperse, the deluge storms abate;
The heavens again their purest light bestow,
To cheer the chosen band with joy elate.
The fragile bark that rested on the waves
Has furled her sails upon a mountain's height.
On ocean's wide expanse no more she braves
The rising surge—the earth again looks bright.
With trembling hope the holy patriarch sends
The gentle dove, to view the desert world;
Swift through the rosy clouds her way she wends,
And in the olive's shade, her pinions furled,
She sports awhile in the refreshing breeze,
And tastes again the sweets of liberty:
With joy elate one blooming spray she sees—
A token sweet of God's benignity.
With olive branch along the etherial track,
To bear glad tidings to the chosen few,
The dove with song of triumph hastens back:
With pure delight the mystic bough they view.
The lonely band with gratitute now bend
In humble prayer before the throne above;
Their voices with the cooling zephyrs blend,
With burning hearts they praise the God of love.
May those who tossed upon life's stormy sea,
Safe moor in heaven with olive branch of peace;
Where flow the waters of tranquillity,
Where howling winds and storms tempestuous cease.

Translated from the French.

THE CELIBACY OF THE CLERGY.

No. II.

WE have seen from the preceding observations that the entire world has ever borne testimony to *the eminent merit of continence*, and *to its natural alliance with the performance of all religious duties, and particularly the sacerdotal functions*. Christianity, therefore, in enjoining upon the clergy the obligation of celibacy, has only developed a truth which nature herself dictates; has disentangled it from previous errors, has given it a divine sanction, and ranked it among the most important of its disciplinary laws.

We do not mean to exhibit the law of celibacy as a religious dogma, properly so called; but we contend that it is an article of the highest discipline, that it is a matter of unparalleled importance, and that we cannot be too grateful to the Roman pontiffs, whose energy and perseverance have established it on a solid basis.

The minister of religion who is devoted to a family, cannot be devoted to his flock; at least, not as he should be. He wants an essential power, that of giving alms, which

sometimes even does not dream of the necessary resources. The thought of his children will be sufficient to prevent a married clergyman from yielding to the impulses of his heart. Indigence, which expects from him nothing more than barren exhortation, will be little benefitted by the contents of his purse. Moreover, in society and the company of females, there are certain disadvantages which are not to be regarded by men of a secular life, because they result necessarily from an order of things which is itself necessary, at least, for the generality of mankind. We cannot say the same of a priest; his dignity would be mortally wounded by any ludicrous position. A grave violation of duty in the wife of a chief magistrate, would inflict a greater injury upon her husband, than could be caused by the misconduct of any other woman. Why so? Because the dignity of the chief magistracy is something holy and venerable, which assimilates it to the priesthood. How much more serious would be the injury, were it to fall upon the priesthood itself?

Not only do the foibles of the wife cast a shade upon the character of the sacerdotal husband; he himself in common with all who are bound by the conjugal tie, is not secure against the occasion of crime. They who pretend to reason upon the great question of clerical celibacy, invariably start with a sophism: they suppose that *marriage is a state of purity*, while it is pure only for those who are pure. A wife, if not loved, is a dangerous individual, and she is dangerous, if loved: and a man may be irreproachable in the eyes of the world, while he desecrates the altar of God. Even a lawful union will produce habits without begetting wisdom. How many matrimonial alliances are spotless in the sight of heaven? Very few indeed. But if human weakness has established a conventional toleration of certain abuses, this general law is not applicable to the priest, because he is viewed by mankind in the mirror which reflects all the excellence of the priestly character, and they will never excuse any imperfection in the copy, how slight soever its variation from the standard model.

The institutions of Christianity, are so elevated, so sublime, the relations between the pastor and his flock, are of so sacred and delicate a nature that they cannot be confided to men who are not absolutely superior to other men. Auricular confession alone would require a celibatary clergy. The sex who are to be particularly considered on this point would never repose entire confidence in a married priest: but to write on this subject, is no easy matter.

The sects so unfortunately separated from Catholic unity, in permitting the marriage of the clergy, have betrayed a total want of firmness, but not of conscience. In withholding this privilege from bishops, and in refusing to ordain priests before they are married, they utter their own condemnation; and still more do they confute their system when they consign to a monastery the widowed priest, who is yet perhaps in the flower of his age, and inflamed with all the ardor of amorous sentiment. By such a discipline as this, they openly avow that *no priest can marry*; while at the same time they contend, that the spirit of toleration and the paucity of subjects may justify the admission of a married layman to ordination. The sophistry of this belief is obvious; for instead of simply ordaining a candidate already married, they go further, and compel him to marry in order to ordain him; and thus, by the very violation of an ancient law, do they unequivocally acknowledge it.

To understand the consequences of this fatal discipline, it is necessary to study them closely. The abject condition of the priesthood in those countries which are subject to it, can be conceived only by such as have witnessed it. De Tott, in his *Memoirs* has been guilty of no exaggeration in his remarks upon this subject. Who would believe that in a country where the marriage of the clergy is gravely spoken of as an excellent regulation, an individual would consider it an insult to be called the *son of a priest*! The details that might be furnished under this head, would be highly gratifying to the curiosity of the reader, and would indeed be useful, in some respect; but we prefer to abstain from any observations that would reflect censure upon a body which contains some very estimable men, as far as we are enabled to

judge them at the distance in which they are held by public opinion from all distinguished society.

Borrowing my armor, as much as possible, from the enemy's camp, I shall adduce the remarkable testimony of the Russian prelate whom I have already cited. His work, distinguished by the name of its author, and sanctioned, moreover, by the official press, has all the authority that could be expected from such a quarter. What does he think of the discipline of his Church in relation to celibacy? After having repelled an observation of Mosheim, he says: "It is my belief that matrimony has never been permitted to the doctors of the Church (priests), except in cases of necessity, and of great necessity; when, for instance, they who presented themselves for ordination not having the strength to deny themselves the privilege of marriage, *no other could be found with better and more worthy dispositions.* If these *incontinent* persons, therefore, are admitted to orders after their marriage, it is permitted by the Church, not from choice, but from accidental compulsion."* Such sentiments, coming from a man so well situated for close observation, and so opposed, moreover, to the Catholic system, cannot fail to excite astonishment.

We are not disposed to dwell upon the consequences of the anti-catholic discipline; but we cannot refrain from touching upon the absolute nullity of the priesthood that is subject to it, in its relations with the conscience of man. That admirable authority which arrested Theodosius at the vestibule of the temple, Attila on his way to Rome, Louis XIV before the altar of God; that still more wonderful power which softens the petrified heart and restores its vitality, which penetrates into the palace and wrests from its unfeeling or thoughtless tenant the hoarded gold, to pour it into the bosom of the indigent; which shrinks from no difficulty, and overcomes every obstacle, to comfort a dejected soul or to enlighten it in the path to salvation; that influence which gently lays hold of a conscience to discover its secret troubles, and eradicate its vicious habits; which is the author and faithful guardian of holy unions, and the no less active opponent of all licentiousness; which is mild without weakness; which is terrible and yet full of love; the invaluable supplement of reason, of probity, of honor, and of all human resources, at the very moment when they acknowledge themselves powerless; the rich and ever-flowing fountain of reconciliations, restitutions, amends, efficacious conversions, and of all, after innocence, that is most pleasing in the sight of God; the attendant at the cradle of man to dispense the blessings of heaven; the attendant also at his dying bed, whispering the most impressive exhortations, uttering the most affectionate farewell, and bidding him in the name of God, DEPART; this wonderful and supernatural power, I repeat it, is to be found no where out of the Catholic Church. Christianity, as it exists separated from that divine communion, has been for years an object of our study, and we have seen its priesthood impotent; trembling before those whom it should have caused to tremble. To the man who accuses himself of theft, it dares not reply, *restore the ill-gotten goods:* for the priest has no influence over the people. A married priest will invariably fall beneath the level of his character. The unquestionable superiority of the Catholic clergy is attributable solely to their vow of celibacy.

The learned editors of the British Library have hazarded an assertion which deserves to be examined. "If the clergy of the Catholic Church," say they, "had more generally possessed the spirit of their vocation, in the true sense of the word, religion would not have suffered so much from the attacks of its enemies. . . . . Fortunately for the cause of religion, morals, and the happiness of a populous country, the English clergy, whether of the Anglican or Presbyterian confession, have *a very different kind of respectability*, and hence do not furnish the same plea for the assaults of their adversaries."*

We might look through a thousand volumes without meeting with so bold an observation as this, which is another proof of the dreadful sway of prejudice over the strongest minds

* Met. Arch. Twer. lib. hist. &c. prol. c. 1.

* British Lib. March, 1798, No. 53, p. 282.

and the most estimable individuals. In the first place, we are at a loss to see the ground of comparison between the Catholic and Protestant clergy. The comparison to be admissible, should confront priesthood with priesthood; but there is no priesthood among the sects of Protestantism: the *priest* has vanished with the *sacrifice*; and it is worthy of remark, that wherever the reformation was introduced, language, the infallible exponent of conscience, immediately abolished the word *priest*. In the time of Bacon, this word was considered as a term of insult.* To speak, therefore, of *the clergy of England*, *Scotland*, &c., is a departure from correct phraseology; for there is no clergy where there are no clergymen, just precisely as there is no military profession without soldiers. A comparison then between the Catholic and the Protestant clergy, would not be better founded than a comparison between the parish priests of France or Italy, and the lawyers or physicians of England and Scotland. But even did we give to the word *clergy* its widest signification and suppose it to comprehend the ministers of any Christian denomination, the vast superiority of the Catholic priesthood in point of merit and standing, over every other clerical body, will be as apparent as the noon-day sun. This twofold superiority may be considered as one and the same excellence; because, for an order like that of the Catholic clergy, a high standing in public opinion is inseparable from the possession of great merit. Every member of the Catholic clergy, from the sovereign pontiff to the simplest clerk, is always confronted with the beau ideal of ecclesiastical excellence, and consequently is judged without mercy. The most trivial fault is a crime for him, while among the Protestant clergy a serious fault is looked upon as a mere bagatelle, as if it occurred among men of the world.

What is a Protestant minister? It is a man dressed in black, who mounts into the pulpit on Sunday, to say some good things. But any honest man could perform this office, and it is not incompatible with the foibles of an honest man. Probity is the grand qualification that is required in men of this class, a virtue merely human, and by no means adequate to the Christian ministry, which demands superhuman qualities, in sanctity, the fruit of divine grace. The propositions which I here advance, might be established by numerous facts in point, but one will suffice for the present purpose, and that is the universal fall of the Protestant ministry in public opinion.†

Whatever may be thought of England, it is certain that in that country the degradation of the reformed clergy is the most remarkable. Ecclesiastical property has become the patrimony of the more respectable youth, who mingle in all the pleasures of the world, while they leave to "hired ministers the duty of praising God."

At the time when the question of Catholic emancipation was so seriously and so boisterously agitated in England, the Anglican clergy were alluded to in Parliament in terms of such bitterness and mistrust, that foreigners were much more surprised at it than the people at home. No Englishman has expressed these sentiments more forcibly than Dr. King, a clergyman of Great Britain. "The English Church," he says,† "has suffered from no source more than from the avarice and ambition of its bishops. Chandler, Willis, Potter, Gibson, Sherlock, all died shamefully rich. Some have left behind them upwards of one hundred thousand guineas!!! They were, perhaps, very great theologians; but they certainly had no claim to the epithet of good Christians. The money which they accumulated to enrich their families, belonged to God, to the Church and to the poor. It was no trivial misfortune for the cause of Christianity in England, that at the period of our separation from Popery the clergy were allowed to marry; for, as might have been foreseen, our ecclesiastics since that time have occupied themselves solely with their wives and their children. The dignitaries of the Church could easily provide for their families with the aid of their large revenues; but the inferior clergy, unable with their slender incomes to establish their children in the world, soon

* Bacon's works, vol. iv. p. 472.

* Vide *Esprit de St. Francois de Sales*, part 3, ch. 23.

† *Political and Literary Anecdotes*, &c. See *Edinburgh Review*, July, 1819.

rer the kingdom swarms of mendi-
do not examine here whether con-
an indispensable virtue in him who
the altar; I must observe, however,
government makes no difference be-
bishop's wife and his concubine.*
er has no station or precedence in
nor does she share the dignity or
er husband; while a simple knight,
stinction, like that of a bishop, is
, imparts to his wife a certain rank,
with a title.† As a member of the
of letters, I have often desired the
ient of the canons that prohibited
among the clergy. To episcopal
we are indebted for all the magnificent
t distinguish our two universities; but,
period of the Reformation, those two
learning have had few benefactors
e members of the hierarchy. If the
tions of Laud and Sheldon have an
aim to our gratitude, it must be re-
d that these two prelates were never
I know not one among our right rev-
nce the beginning of the present cen-
has been a distinguished patron of
r of learned men; this, however, will
subject of wonderment for him who
the spirit of all these *congé d'élire*
-it certainly is not the spirit of God, al-
their consecration they flatter them-
at they are called to the episcopacy
oly Ghost." What is chiefly remark-
ie stern criticism which we have just
s the declaration of the writer that
iage of the clergy is the cause of
radation and of all the evils which
it.

be observed also that there is some-
he character of that *evangelical* min-
ich forbids confidence and produces
rity. There is no authority, no rule,
equently no uniform belief among the
sects. Their writers candidly admit
Protestant clergyman is bound to
subscribe to no confession of faith, except for the sake of public order, and for no other object than to maintain, among the members of the same communion, an *exterior* harmony. No confession is to be considered a rule of faith, properly so called; because Protestants acknowledge no other rule than the holy scripture."* When therefore a preacher of this description ascends the pulpit, how can he prove that he believes what he says? how can he ascertain, moreover, that he is not an object of raillery for the audience before him? Methinks I hear every listener saying to him with a sceptic smile: "*I really believe that he believed that I believed it.*"†

"The doctrine of a reformed Church," says Gibbon, "has nothing in common with the knowledge and belief of those who compose it; and if the clergy of the present day assent to the forms of orthodoxy, or to established creeds, they do it, either with a smile of indifference, or with a sigh of discontent. The prediction of the Catholics has been realized. The Arminians, Arians, Socinians, whose numbers *are not to be estimated by their respective congregations*, have broken and discarded the chain of religious truth." The opinion here expressed by Gibbon is that of all enlightened Protestants in relation to their clergy, as we have been taught by a long experience.‡ There is no medium, therefore, for one of these ministers; because, if he preaches a dogmatical truth, he is believed to be insincere; and if he does not preach it, he is accounted a man of no ability.

If the writers whom we quoted at the commencement of this article had merely affirmed *that the Catholic clergy would probably have averted great misfortunes, had they been at times more generally and more fully impressed with the duties of their calling*, the assertion, I think, would not have been questioned, even by the clergy themselves; for no Catholic priest is on a level with the sublimity of his functions, and he will always recognize in himself some degree of unworthiness at the contemplation of his august and holy character. But if a

expression is inexact, as it would imply
; false. If the author intended a jest,
good taste.
Archbishop of Canterbury is the highest
in the English realm; yet his wife is
s., while the wife of a marquis is called
s.

* Chevanne, professor of theol. at Lausanne.
† I'credo ch'ei credette ch'io credessi.—*Dante.*
‡ See *Westminster Review*, American edition, Vol. xiv. No. 1, Thirty-nine Articles.

partial relaxation of morality, the inevitable consequence of long continued repose, may be justly censured, we are nevertheless compelled to acknowledge that the Catholic clergy are incomparably superior to any other ecclesiastical body, in point of merit, as well as of consideration in society. The close of the last century and the beginning of the present furnished a memorable illustration of this remark. What a spectacle did the French clergy exhibit, when they were scattered over every foreign land! Is not the virtue which they practised, capable of silencing forever the declamation of our adversaries? Deprived of his ecclesiastical superiors, exposed to the most seductive occasions, and oftentimes in the flower of his age, forced to seek an asylum among nations that were totally unacquainted with the rigid discipline to which he had been accustomed, and that would have applauded a course of action which he had been taught to consider criminal, the French priest remained invariably faithful to his clerical vows. What was his support? What enabled him continually to retain his elevated position above the weaknesses of human nature? In England especially, where talent and virtue are duly appreciated, and the slightest failings are inexorably commented upon, did he win the public esteem. The man who presents himself at the house of an Englishman, in the capacity of a physician, a surgeon or a tutor, does not pass the sill of the door unless he is married. A protective prudence mistrusts every man whose desires have not some fixed and lawful object. The priest alone could lull the apprehensions of this suspicious delicacy; he alone could enter into an English residence by the influence of that very character which would have excluded another. The inbittered prejudice of three hundred years could not withhold its homage from the sanctity of religious celibacy. Mistrust vanished before the sacerdotal character; and the Englishman who perhaps had frequently spoken or written in accordance with the prevalent notions against the single life of the clergy, had not the slightest misgivings in beholding his wife or his daughter under the tuition of a Catholic priest. Such is the power of conscience and its utter disregard of imaginary opinions or unfounded assertions.

Religious women who had chosen a life of celibacy, shared also the glory of the priesthood. How often had a pretended philosophy declaimed against the *forced* vows and the victims *of the cloister!* *When an assembly of fools*, however, *that did all they could to become knaves*,* was sacrilegiously pleased to declare the vows of religion unlawful, and to open the gates of the cloister, it was necessary to hire an impudent member of the populace for the purpose of acting the liberated nun. The vestals of France displayed the intrepidity of their clerical brethren, in the dungeon and on the scaffold; and such of them as had been driven by the revolutionary storm over foreign nations, and even to the American shores, far from yielding to the seductions that met them at every step, excited universal admiration by a fond attachment to their profession, a faithful observance of their vows, and the free exercise of all the Christian virtues.

* Words of Edmund Burke.

[TO BE CONTINUED.]

STAR-LIGHT.

TO A FRIEND.

STAR-LIGHT is round me—and the night-wind's moan
In dying murmurs breathes its mystic tone;
Calmed are the waters in their cradled bed,
Their voices silent and their music fled:

Each morning wave that danced in frolic mood
O'er the fair bosom of Potomac's flood,
Moves in soft cadence to the midnight oar,
And wafts its echoes to the silent shore!

Star-light is round me—and the vestal train
Glide in mild beauty o'er the azure plain;
Their graceful robes, with living light unfurled,
Hang in rich vestments o'er the sleeping world.
Foremost in radiance and ethereal grace,
Gleam the fair daughters of Pleone's race;
Where grouped in wild confusion's dazzling light,
Their vivid glances shun the gazer's sight.
Around the virgin's starry zone appear
Her gems of beauty on each silent sphere,
And on their clustered isles of golden hue
Glow with sweet aspect through the solar blue!

Star-light is round me—and in cadence clear
The far-off bugle steals upon the ear;
O'er the hushed waters comes its softened swell,
Like dying swan notes breathing love's farewell:
Through midnight dews its mellow richness dies,
Till breathed again in Echo's distant sighs!

Star-light is round me—and I turn to view
The well known scenes where first our friendship grew;
I pause to hear thy voice on every wind,
I bring thy image to my anxious mind:
Yet all is lonely, and my widowed heart
Still lingers round unwilling to depart;
Night's watch towers wane, the dews of morn's cold damp
Hath veiled the lustre of each golden lamp!

Star-light is fading—but thou art not here
To soothe my spirit with thy love sincere;
Thy voice comes not, to calm my troubled breast,
Nor charm with hope the mourner's griefs to rest:
Thy spirit breathes not on my feverish mind
Its hallowed thoughts so blissful, so refined.
And now 'tis morn—the stars have left each sphere,
And I still mourn thee—lonely—sad—sincere.

WILFRED.

DESULTORY SKETCHES OF THE CATHOLIC CHURCH IN MARYLAND.

BY BERNARD U. CAMPBELL, ESQ.

No. VI.

MEMOIR OF THE REV. JOHN FRANCIS MORANVILLE.*

WITH the view of promoting a spirit of fervor, it was a favorite injunction of the subject of this memoir to those whose spiritual guide and counsellor he was—to consider every improvement in piety, and every new opportunity for practising virtue, as epochs, from which they were to date the *commencement* of their career in the service of God; and regarding all their past good works as nothing, and themselves as unprofitable servants, to declare with David, "behold I have said, now I begin." Making himself the living example of the excellence of his precepts, he looked upon the accomplishment of his great work, the building of St. Patrick's church, as but the beginning of his career as a Christian pastor, and, as if unmindful of his twenty-three years of labor in the priesthood, he only looked forward to "the blessed hope," and labored as one who had been sent into the vineyard at the eleventh hour, in the spirit of that apostle who wrote, "Brethren, I do not count myself to have apprehended. But one thing I do: forgetting the things that are behind, and stretching forth myself to those that are before, I pursue towards the mark, for the prize of the supernal vocation of God, in Christ Jesus."†

The month of July, 1806, had witnessed the ceremony of laying the corner-stone of three Catholic churches in Baltimore; viz. the Cathedral, St. Mary's and St. Patrick's; but at the close of the year, 1807, the last was the only one of them in which was offered the sublime sacrifice of the "Lamb that was slain."‡ Its pastor was seen exerting himself with new zeal for the perfection of his work, by assiduous efforts to adorn the sanctuary of the new church, and provide all things necessary for the divine worship, in a style corresponding with the beauty of the edifice. For although poverty was his desire in all that concerned himself, a different principle inspired him towards the care of his church. For the sanctuary of the Lord, he was as munificent as his means, and his entreaties to supply their defect enabled him to be. A splendid plated crucifix and candlesticks were imported from France; the sacred vessels for the altar were procured, of rich material and beautiful workmanship; and numerous vestments, of a degree of elegance until then unknown in Baltimore, were provided; while behind the altar, a crucifix as large as life, of masterly sculpture, presented to the eye of faith the vivid image of HIM "who his own self bore our sins in his body upon the tree."† That nothing might be wanting for the solemnity of public worship, he gave weekly lessons in sacred music to his choir, himself presiding at the organ. Perfectly master of all those rules and ceremonies which the church desires to be observed with the utmost punctuality, as the real mark of an humble and obedient soul, and impressed with the importance of every thing that belongs to the worship of the Lord of glory; he acquitted himself in a noble and dignified manner of all his sacerdotal functions, to which a powerful and most musical voice, added, on public occasions, a great charm. Who that ever heard him, does not remember with pleasure, his singing of the Preface and Pater Noster at high mass, his intoning at vespers, and his exquisite "Benedicamus Domino?"

The zeal of the pastor to impart beauty and

† 1 Philip iii. 13, 14. ‡ Apoc. v. † 1 Peter ii.

* Continued from page 527.

dignity to the public offices of religion was reciprocated by a diligent and respectful attendance on the part of the congregation; and familes who lived at a distance from the place of its location, preferred worshipping in St. Patrick's church, because of the greater splendor and solemnity with which divine service was there performed. But while the pastor was zealous in all the externals of religion, he was much more interested in the spiritual instruction of his flock. Organizing the children of his congregation in classes, he applied himself to the duties of catechizing and preparing them for approaching the sacraments. Visiting such parents as were remiss in sending their children to him, he showed them their obligations in that regard; and so fully impressed them with the advantages of an early religious education, as to induce great regularity of attendance on the part of the children, whom he interested by his entertaining and edifying instructions, and stimulated by public distributions of premiums, as well as by the approbation and affectionate interest he constantly manifested towards them. Often, very often, was it the result of his judicious course, that the edifying conduct of the children led to the reformation, and promoted the improvement of parents in virtue and piety.

Anxious that every advantage should be enjoyed by his people, the zealous pastor frequently procured the most distinguished preachers of the day, as Drs. Carr, O'Gallagher, Harold, Ryan, Hurley, and others, whose eloquent discourses attracting large audiences, were successful in dispelling the prejudices of many, whose erroneous opinions of the Catholic religion—derived from its enemies—made them inimical to its diffusion. These, by understanding its divine character, learned to respect its doctrines; and finding its principles identical with those of the great scholars and saints of former ages and of every country, became convinced that a religion which had promoted the diffusion of learning and science, had founded the most useful charities in civilized society, had carried the gospel to inhospitable regions, enlightening barbarous nations with a divine philosophy, gilding its path with deeds of heroic virtue, and while teaching self-denial and fraternal charity, directing the aspirations of the human heart to an immortal felicity, as the recompense of exemplary virtue alone, could not be that system which the sophists of ancient and modern times, and the interested calumniators of their own day had represented it. One of the favorite preachers at St. Patrick's was the Rev. Dr. David, subsequently Bishop of Mauricastro, who for a long time preached there on the first Sunday of every month. His perfect pronunciation of English, added to the instructive and practical character of his sermons, made him a popular and effective speaker, as was testified by the reformation and pious lives of many of his hearers and penitents.

Entering fully into the spirit of the church, which, by its beautiful order of festivals and fasts, renews throughout the year the remembrance of the most striking acts of our Saviour's life and passion, death and resurrection, awakening the most tender sentiments of piety in the Christian heart, while it contemplates the sacred mysteries of religion, as it were in detail—the pastor of St. Patrick's gave to each solemnity not only its most imposing ceremonies, but appropriate explanations in discourses as impressive as they were instructive, on the nature and end of the sacred mysteries commemorated. During the whole time of lent it was his practice to deliver from the altar a short extempore lecture, or to read a pious instruction, every morning at mass, and to have an evening exercise, with a regular sermon, followed by the benediction of the Blessed Sacrament, once a week. What gave to his instructions their greatest effect was the earnestness with which he conveyed them, showing that he was fully impressed with the truth and importance of the sentiments he uttered. Indeed he seemed to be imbued with the very spirit of the season. When he preached penance, no one could doubt that he practised it; and when he invited his hearers to rejoice and be grateful for the munificent gifts of God to man, it was with a joyous and grateful expression of countenance, voice and manner, which bespoke a heart filled with divine love, and overflowing with gratitude.

His faith and devotion towards the Blessed Sacrament were very conspicuous, and excited him to perform his sacerdotal duties with great care and recollection. In celebrating mass, from the moment when he commenced the sacred office, at the foot of the altar, it was manifest to all who were near him, how deeply impressed he was with the solemnity of the act, and how profound were his sentiments of humility. He celebrated the divine sacrifice with the utmost edification, and although simplicity, and a care to avoid all singularity and affectation could not fail to be his rule throughout an action so entirely supernatural, it was easy to perceive how deeply he was affected by the presence of the adorable victim. He had also much at heart that, besides the public service of the Lord, his perpetual presence in the adorable eucharist should be acknowledged, at all hours, by the visits of faithful souls to his temple, to offer their homage of adoration, love and gratitude to Jesus Christ hidden for men in his wonderful sacrament. With this pious view he organized an association, or confraternity, for the perpetual adoration of the Blessed Sacrament: each member engaged to spend half an hour, weekly, on a designated day, in religious exercises in presence of the sacred mystery. The pastor himself was often to be found performing his private devotions in the church. No one could repeat the sentiment of the royal prophet with more propriety: "I have loved, O Lord, the beauty of thy house, and the place where thy glory dwelleth."* On the festival of Corpus Christi, in the year 1809, the Rev. gentlemen of St. Mary's Seminary testified their faith and gratitude to Him who declared that he was "the living bread which came down from heaven,"† by a solemn procession, in which the sacred host was carried around the grounds of St. Mary's Seminary and College, with all the reverence and devotion that the faith and love of a numerous Catholic assembly could evince. Rev. Mr. Moranvillé following this pious example, immediately established the practice in his congregation, of annual processions in honor of the Blessed Sacrament, on the Sunday within the octave of Corpus Christi.

* Psalm xxv. † John vi.

The space around Saint Patrick's church being enclosed with a brick wall, afforded a favorable place for conducting a procession, and it was always customary on Palm Sunday, when the weather permitted it, for the congregation, following time-honored usage, to move in solemn procession around the church, behind which, a mound surmounted by a large cross, and known as the "Calvary," was the pulpit from which the pastor of St. Patrick's addressed his audience, in the most moving language, on the veneration of the cross, and the devotion proper to the season, namely, to the sacred Passion of our Lord. It was indeed an impressive scene, when the venerable priest, standing at the foot of the cross, called upon his pious hearers to enter into the spirit of the church, in commemorating the sufferings of her Divine Spouse; to take up their cross and follow Him, who "loved them unto death, even the death of the cross."

On the occasions of processions in honor of the Blessed Sacrament, a tasteful altar was erected at the calvary, and adorned with a profusion of natural flowers; the surrounding walls were covered with hangings, and there, under the shade of trees

> "That, forming high in air a woodland quire,
> Nod o'er the mount beneath,"

the procession paused, and while the faithful knelt in adoration, the choir chaunted "O salutaris hostia," "Tantum ergo sacramentum," or other appropriate hymns.

To one of these occasions the pastor gave uncommon eclat. His fervor desired a more magnificent procession—not confined to the narrow limits of the church grounds—where faith might evince its sincerity, and love its ardor, by a more public homage to the adorable mystery of our Lord's real presence in the sacrament of his love. Having obtained the approbation of Bishop Carroll, it was arranged that the procession should move from the church gate across Market street, and pursuing its course along the common, encircle the extensive garden and mansion opposite, now known as Whitehall, and return by the adjacent streets to the church. Every arrangement was made that ardent piety and admirable taste could

devise, to give effect to the imposing ceremony.

The reverend clergy of St. Mary's, with their venerable superior, Rev. Francis Charles Nagot, founder of the Theological Seminary, were present, in their richest sacerdotal vestments. The choir, which was numerous and well trained, contained at that time, some female voices of extraordinary compass and sweetness, whose brilliant execution evinced the zeal with which their powers had been cultivated. At the invitation of the good priest, a large number of gentlemen, accomplished performers on various musical instruments, gave their aid, and many members of the other Catholic congregations joined those of St. Patrick's in this conspicuous act of faith. After vespers, on the pleasant summer afternoon of Sunday, 16th of June, 1811, after making the circuit of the church, the procession issued from the gate, amid the solemn choral chant of the seminarians, preceded by youths clad in white, who strewed the path with flowers, whilst others with smoking censers perfumed the summer air with incense,—under a rich silken canopy, the sacred host, in a brilliant ostensorium, was borne by the venerable Nagot, whose devout demeanor, and venerable head whitened by the snow of many years, inspired respect even in those who did not know how profound was his learning, and transcendent his virtue. To the Gregorian chant succeeded solemn instrumental music performed in a style of superior excellence. A large number of young ladies attired in white, and with veils of the same color, were accompanied by all the ladies of the choir in the same chaste costume, and walking regularly in couples, made a conspicuous feature in the beautiful spectacle. During the march of the procession, the choir alternating with the band, sung the various hymns and anthems appropriate to the presence of the Blessed Sacrament; the execution of some of these was magnificent. On that occasion too, was introduced a tune composed for the English translation of the hymn "Pange lingua:"

"Sing, O my tongue! adore and praise
The depth of God's mysterious ways."

This tune had been composed, at the request of Rev. Mr. Moranvillé, expressly for the occasion, by a distinguished musical genius now no more. While the good pastor was directing every movement, his voice was occasionally to be heard *in altissimo*, where the choir seemed to need assistance in the more difficult pieces.

A favorite hymn with him for all processions, was the "Invitation to all creatures to praise God;"—beginning, "O all ye beings the Lord has made." Having composed a tune for it, in which simplicity and fervor were combined, all the young ladies of the congregation who had musical voices, were able to sing it, and on this occasion the solemn sweetness of the melody, as it rose in the evening air with the following words, was in harmony with the festal scene:

"O sing his praise, ye heavenly choirs,
Who stand around his awful throne;
Repeat on your immortal lyres,
That praise belongs to him alone.

Praise him ye stars, whose trembling lights,
Like scattered pearls adorn the sky;
Your silent course each heart invites
To praise the Lord who reigns on high."

As the procession moved along, no sign of disrespect escaped the crowd of spectators of various religious creeds, who lined its path. That respectable populace, honored practically the faith of their fellow-citizens, whose sincerity was attested by their devout deportment. And however incomprehensible they were to Protestants, it was impossible not to respect ceremonies in which some of the most learned, intelligent and virtuous men of the community took so deep an interest.

Returning towards the church, the following stanza of the beautiful hymn, already quoted, mingled with the air redolent with the odor of incense and the perfume of flowers.

"Join voices, ye sweet feathered throng,
Whose warbling notes to heaven arise;
Let woods and hills repeat your song,
And zephyrs waft it to the skies."

Within the gate, and near the door of the church, an altar had been placed during the procession; here the sacred host was deposited, for the adoration of the faithful, who,

kneeling on the ground, offered their vows to God, before entering the church—where the interesting ceremonies were closed by the solemn benediction.

The life of a Catholic priest would not have its proper character, if devotion to the Blessed Virgin was not one of its traits. Our good pastor omitted no opportunity to manifest his sentiments in this regard, and to inspire his people with a due sense of its blessings. Both in conversation and in his public discourses, he often spoke of the advantages of devotion to the Mother of Jesus Christ; impressing upon his hearers that the highest honor they could testify to the immaculate Mother, consisted in the imitation of her virtues; and teaching them to regard her as the Mother of Christians, and the refuge of sinners. Encouraging all the practices of devotion to Mary approved by the church, he adopted the salutary custom of ringing the bell for the prayer "*Angelus Domini,*" three times a day: by which practice, the mystery of the incarnation of the Son of God, and the unspeakable honor conferred not only on Mary, but on the whole human family, are commemorated with public gratitude and love throughout the whole world. The ancient society of the Scapular, which, during an existence of six hundred years, has enrolled upon the catalogue of its members the royal names of Edward 1. of England, and Saint Lewis of France, in brotherhood with persons of the most humble and obscure conditions of life, received many accessions through his means. It was his delight, when conferring the habit of this venerable confraternity on a new member, to enjoin the practice of humility and purity, as the favorite virtues of the order, recommended by the example of its illustrious patroness, the Queen of Virgins. The large number of communicants who honored its anniversary, the festival of the Blessed Virgin Mary of Mount Carmel, was an exemplification of the pious influence of this society—one of whose principles is, that each member participates in the merits and good works of all the others, and a practical illustration of the doctrine of the communion of saints—defined by the church to be "the communion of all holy persons in all holy things."

The recitation of the Rosary of the Blessed Virgin Mary, was one of the regular public exercises of St. Patrick's church. Every Sunday evening, a short time before the setting of the sun, the bell summoned the congregation to church, where the pastor in his surplice, kneeling without the sanctuary, after singing a hymn to the Blessed Virgin, in union with his congregation, read the contemplation and appropriate prayer for each of the mysteries, and recited aloud—his congregation responding—five decades of the Rosary. The exercise was concluded by the anthem, "Hail, Holy Queen," and the "Angelus Domini." Hence the beautiful spiritual exercise of the Rosary became a favorite and general practice among the members of that congregation. Thus nourishing piety in his congregation, by religious exercises, in which his example preached more forcibly than sermons, he inspired many with a fervor that was edifying to all. It was not unusual to have a high mass celebrated on a week day to gratify the devotion of individuals to a particular saint; and it was customary for some pious persons to spend the whole night of Holy Thursday in the church, in private exercises of devotion, before the Blessed Sacrament.

[TO BE CONTINUED.]

LINGARD'S HISTORY OF ENGLAND.

N Dr. Lingard came down to the
iod of the Reformation, it was im-
r him to follow his uniform system
; the exact truth without disturbing
udices and exciting much hostility.
al years after the appearance of this
s history, he was assailed with the
al, pertinacity, and virulence. No-
rever, was brought forward to shake
faith in his accuracy, impartiality,
nent; and in the present edition we
ely any alteration of his original
, but innumerable additional proofs
orrectness. In the sixth volume
; the long reign of Henry VIII. we
ne original statement withdrawn or
Dr. Lingard had, in his first edi-
entioning the charge which Cran-
e other Reformers brought against
herine Howard, incidentally called
: of the Reformers." For this he
ed from all quarters. The facts as
y him were unquestioned, and from
uld appear, as an inevitable conse-
at it was a plot. As this, however,
gumentative deduction, and not a
hich he had direct historical evi-
epeats in the present edition all his
rative, adds several important cir-
s, tending to confirm his view of
e words "plot of the Reformers,"
the reader to select the phrase
he would designate their conduct.
ing that Mary Boleyn, the sister of
been one of Henry's mistresses,
d was also assailed, with invective
ent, not facts or evidence. It is
to account for the taste from which
originated. Could any man sup-
Henry was so fastidious aud scrupu-
to see charms in Anne, because he
d those of Mary? The evidence
e statement was made, remaining
ted, Dr. Lingard repeats it in the
tion, and adds a note from which
pear that Henry provided her with
.—No. 11.

a husband, honored the marriage ceremony (on the 31st of January, 1520-21) with his presence, and made his offering at the altar.* Dr. Lingard stated that Henry had been smitten by Anne before he thought of the divorce. Mr. Sharon Turner, as an ardent admirer of the Reformation and its founders, felt it his duty to disprove this assertion, and to show that Henry's scruples arose from the purest religious motives, and had been in existence a considerable time before he saw Anne. According to his hypothesis, Henry first mentioned his alarms respecting the incestuous character of his cohabitation with Queen Catherine, in 1525; and Anne, who at the early age of seven was appointed maid of honor to Mary, the king's sister, then lately contracted to Louis XII. accompanied her to France in 1514, and did not return till 1527. Dr. Lingard repeats his former statement, and adds some more authorities in proof of it. Lord Herbert of Cherbury states (and appeals for the assertion to "our records") that she returned into England in 1522, "at the same time when our students were remanded." This was a little before the declaration of war between the two kingdoms. Fiddes says that Francis complained to the English ambassador, that "the English scholars and the daughter of Sir Thomas Boleyn should return home." "The cause of her recall appears in the State Papers. Lord Surrey, to put an end to the dispute between the Butlers and Boleyns, had suggested to Henry that the son of Sir Piers Butler should marry the daughter of Sir Thomas Boleyn (*St. Papers*, ii. 57). The plan was approved by Henry after some hesitation; and the cardinal, by his order, undertook to bring about the marriage (*Ibid.* i. 91). The editors of the State Papers suppose that the daughter in question was Mary Boleyn, because Anne was in France at the date of Wolsey's letter, Nov. 1521. But they were not aware that Mary was married nine

* See vol. vi. p. 110.

months before, and that of course the proposal could apply to no one but Anne. The dates also correspond. Wolsey undertook the negotiation in November, and the order for Anne's return reached Paris in the beginning of the next year." On her return, she was appointed to the same situation in the court of Catherine which she had previously held in that of the French queen; and by her superiority over her companions soon attracted a crowd of admirers; among whom were Percy, son to the Earl of Northumberland, and Henry himself. Percy, who concealed his secret from his father and Wolsey in whose household he was employed, but could not elude the penetration or jealousy of Henry, made her an offer of marriage. Wolsey was ordered to separate the lovers; and Percy was compelled by his father to marry a daughter of the Earl of Shrewsbury. The exact date of the marriage is unknown, but it was determined and agreed upon in September, 1523;* another proof that Anne's charms were known to Henry before 1527.

In narrating Cranmer's elevation to the archbishopric of Canterbury, Dr. Lingard differed in some particulars from the eulogists of that prelate. He did not dwell on Cranmer's extreme reluctance to be suddenly elevated, contrary to custom, from the humble rank of priest to that of archbishop; nay, he even expressed his ignorance why Burnet was "so anxious to persuade his readers that Cranmer was unwilling to accept the archbishopric, and found means to delay the matter six months." And on the subject of that prelate's deliberate false swearing in the oath of canonical obedience to the pontiff, which he took at his consecration as archbishop, contented himself with understating the enormity of his offence in the following mild and charitable manner: "By what casuistry was the archbishop elect, who could not be unacquainted with the services which were expected from him, to reconcile it with his conscience to swear at his consecration canonical obedience to the Pope, when he was already prepared to act in opposition to the papal authority? With the royal approbation, he called four witnesses into St. Stephen's chapel at Westminster, and in their presence declared that by the oath of obedience to the pope, which for the sake of form he was obliged to take, he did not intend to bind himself to any thing contrary to the law of God, or prejudicial to the rights of the king, or prohibitory of such reforms as he might judge useful to the Church of England. Thence he proceeded to the altar; the ceremony was performed after the usual manner; and the pontifical oath was cheerfully taken by the new prelate, both before his consecration and at the delivery of the pallium. This extraordinary transaction gave birth to an animated controversy; the opponents of the archbishop branding him with the guilt of fraud and perjury, his advocates laboring to wipe away the imputation and justify his conduct by the extraordinary circumstances in which he was placed." In a note he added, that "to palliate the duplicity of the archbishop it has been alleged that he either repeated the protest at his consecration or at least said that he took the oath in the sense of such protestation."

For these and some other statements unfavorable to the character of Cranmer, the historian was assailed by divers adherents of the Established Church; and especially by the Rev. Mr. Todd, rector of Settrington, in Yorkshire; and having an account to settle with the *Quarterly* and *Edinburgh Reviews* at the same time, he answered all three in one pamphlet. Into the details of the attack or defence we have not time, space or inclination to enter; but we shall mention the results as they affect the present edition. In this, Dr. Lingard perseveres in his former silence as to Cranmer's supposed unwillingness to accept the dignity, and, without noticing the question of his eagerness or reluctance, gives "the principal dates for the satisfaction of the reader. Aug. 24. Warham dies. Oct. 1. Henry signs the recall of Cranmer, and appoints Hawkins to succeed him (*Transcripts for New Rymer*, 174). Oct. 4. The emperor, with whom Cranmer resides as ambassador, leaves Vienna for Italy (*Sandoval*, 120). Nov. 6. He fixes his residence at Mantua (*Ib.* 124). Nov. 18. He is still at Mantua, where he has received the official notification of Cranmer's

* See vol. vi. pp. 111-12 and notes.

recall, and of the appointment of Hawkins; and on the same day delivers his answer into the hands of Cranmer to take with him to England. Thus seven weeks have elapsed since the date of Cranmer's recall; for which we may safely account by the supposition, that, ignorant of the emperor's departure from Vienna, Hawkins proceeded towards that city, instead of going direct to Italy—Cranmer was preconized by the Pope in a consistory in January (*Becchetti*, viii. 234), thus leaving two months only for his journey from Mantua to England, his acceptance of the archbishopric, the mission of the proctor to Rome, and his proceedings there. The different bulls were expedited on the 21st and 22d of February, and the 3d of March, and they arrived in England in sufficient time for the consecration, on the 30th of the latter month."*

On the subject of the protestation, the principal or rather only question between Mr. Todd and Dr. Lingard, was whether it was public or secret: the latter maintaining that it was only made in the presence of the four witnesses in the chapter-house, and afterwards merely referred to in public by the archbishop; the former maintaining that it was twice repeated in public, "in form and manner as in the chapter-house." In proof of this position, Mr. Todd discovered among the manuscripts at Lambeth palace, a record of the protestations, and the form and manner in which they were made or drawn up, under Cranmer's own orders, by a royal prothonotary, who was present with the four witnesses in the chapter-house. Mr. Todd, by some hallucination, considered this document as conclusive in his favor, though its plain obvious import was directly the reverse of his interpretation of it, and put the accuracy of Dr. Lingard beyond the reach of cavil. As in the present edition he contents himself with referring to this document, as setting the question of the privacy or publicity of the protest at rest, and many persons must feel anxious for the precise words which Mr. Todd so unaccountably misunderstood, we shall transfer them to our pages from Mr. Todd's pamphlet. The document commences with stating that on the 30th of March, 1533, in the chapter-house of the college of St. Stephen, at Westminster, the archbishop elect, in the presence of Watkins, the royal prothonotary and notary public (who drew up the instrument), and John Tregonwell, Thomas Bedyll, Richard Gwent, and John Cocks, witnesses, for this purpose specially brought there ("testium in hac parte specialiter adhibitorum"), made, read, and interposed, certain protestations and other things did, as in a certain paper schedule which he then and there held in his hands was more fully contained. The protest is then set out, but about its purport there is no dispute. The instrument then adds, that after making the protest, "the said reverend father asked and requested me, the prothonotary and notary aforesaid, to draw one or more public instrument or instruments thereof, and the witnesses above-named to add their testimony;" and then proceeded, accompanied by the same witnesses, out of the chapter-house to the high altar of the college, to receive the gift of consecration.

"Then follows," says Todd, "the recital of the oath of obedience to the Pope, and Watkins' account how Cranmer, as he protested, understood it. 'Before reading the said schedule, and taking the oath therein contained, holding it in his hands, he asserted in the presence of me and the same witnesses that he would read the said schedule and take the oath therein inserted under the forementioned protestations, in other form had and made by him the same day in the chapter-house, in the presence of me and the same witnesses, and not otherwise and in no other manner. And presently after the premises, he read the same schedule, and swore as is contained in it. Upon which assertion then and there made by him in the preceding manner, he then also asked and requested me to prepare one or more public instrument or instruments thereof, and the appointed witnesses to add their testimony. Which things having been thus done, on the day, month and year aforesaid, and the consecration of the same reverend father having been finished and expedited, the same reverend father Lord Thomas, Archbishop of Canterbury, being about to receive the *pallium* before the said altar, in the presence of me

* Vol. vi. pp. 191-2.

and the said John Tregonwell, Thomas Bedill, and Richard Gwent, the witnesses aforesaid for this purpose specially brought, before taking the underwritten oath, again protested that he would take the following oath under the same protestations had and made, as is aforesaid, in the said chapter-house, &c. Upon which protestation being a third time made and had so as is aforesaid by the same most reverend person, the same reverend father also a third time asked and requested me the undersigned prothonotary and notary public to draw up one or more public instrument or instruments thereof, and the witnesses aforesaid to add their testimony of and concerning the same. All these things were done, &c. And I, Richard Watkyns, bachelor of laws, of the said lord our king prothonotary, &c. saw and heard all and every of these things so done and noted them; and therefore I have made and published this present public instrument, &c.' &c."

From this document it is obvious that Cranmer did not make his protestation a second time, or out of the chapter-house, or before any other witnesses beside the five; and that in the church he merely referred to the protestation which he had already made in private; and that he did not even refer to it publicly, or in a loud voice, or before, so as to be understood by, any other persons than the five who specially attended for the purpose—for if so, the notary would have taken care to record that the reference was made publicly before the whole assembly, and in the presence of the five special witnesses—and that to be understood by the five only he spoke in a low tone, or practised some other legerdemain which it would be now futile to attempt to discover. This is so obvious on the most careless glance at the instrument, that further comment would be worse than useless.

We have been often amused at hearing and seeing it boldly asserted, that Catholics not complying with the orders of parliament in matters of faith, were guilty of a political, not a religious offence; and that the priests who were hanged under the penal laws, were hanged not for being priests, but for violating the laws which forbade them to be priests. *Under* the influence of the spirit from which *these ingenious* notions emanated, Mr. Sharon Turner boldly asserts that More and Fisher suffered, not for the denial of the supremacy, but for other, though unknown, acts of treason. Unfortunately for all such speculations, Dr. Lingard deals not in "the philosophy of history;" contents himself with plain matters of fact, and disposes of Mr. Turner's hypothesis, by quoting the instrument on which they were found, or rather voted, guilty. That against Fisher charges him with having, contrary to his allegiance, "said and pronounced in the presence of divers true subjects, falsely, maliciously, and traitorously, these words: 'The king oure soveraign lord is not supreme hedd yn erthe of the Cherche of Englande;'" and that against More charges him with saying, on May 7 and June 3, in answer to the question of the king's supremacy, "that it was lyke a swerde with two edges;" and denying it to Sir Richard Rich on June 12; and thus attempting "*regem de dignitate titulo et nomine supremi capitis in terra Anglicanæ ecclesiæ penitus deprivare.*"*

This subject would lead us naturally to notice the persecutions which followed the Reformation; but we are unwilling to excite embittering recollections by dwelling on the atrocities which Catholics and Protestants mutually inflicted on each other, in mistaken zeal for the promotion of that religion whose first element is charity. It would seem, however, that much as Protestantism may affect to boast of its superior mildness and toleration, persecution in the most cold-blooded and systematic form has been with it, as with all other forms of faith arising out of fanaticism and ignorance, under the mask of godliness and enlightenment, a guiding active principle from its origin to the present moment. It is generally supposed that the Reformers acquired the name of Protestants from protesting against the errors of Popery. But it would seem, according to a note in this edition, that they acquired it from protesting against the principle of toleration. The decree of the council of Spire, in 1529, among other things, forbad any person, layman or ecclesiastic, to employ violence and constraint in matters of religion, to abolish the mass by

* Vol. vi. pp. 221-225.

force, or to prohibit, command, or compel, any one to assist at it. The Reforming confederates "replied that they could not consent to this article, that conscience forced them to abolish the mass, nor could they permit any of their subjects to be present at it." "It was," observes Dr. Lingard, from this protestation that the Reformers acquired the name of Protestants."* During the reign of Elizabeth, one hundred and twenty-four clergymen suffered the punishment of traitors for the sole exercise of their ministry. The first victim was Thomas Woodhouse, from Lincolnshire, one of Queen Mary's priests, who was executed on the 19th of June, 1573. He was followed by one hundred and thirteen secular priests, eight Jesuits, one monk, and one friar. Thirty men and two women were executed as felons, for harboring and abetting priests.† It is impossible to say how many clergymen and laymen died of their sufferings in prison. Mr. Hallam remarks, as an extenuating circumstance to distinguish the persecution under Elizabeth from that of Mary and the house of Austria, that no woman was put to death under the former, as far as he remembered. "The fact, however, is," observes Dr. Lingard, "that Margaret Clitheroe was executed in 1586, Margaret Ward in 1588, and Anne Line in 1601. Mrs. Wells received sentence of death in 1591, and died in prison. Four other Catholic gentlewomen were condemned at different times, but reprieved; two of whom were pardoned by James I."‡

In the first edition Dr. Lingard inserted a note at the end of the fifth volume, intimating that the St. Bartholomew massacre was not, according to the prevailing opinion among Protestants, the result of a premeditated plot, concealed with infinite cunning for several months, but arose in the following manner. Admiral Coligny, the real leader of the Huguenots, having obtained considerable influence over the mind of Charles, recommended him to throw off the tutelage of his mother, who wished to keep him in the background, that she might bring forward a favorite son and perpetuate her own authority. Catherine, alarmed for the loss of her power, determined to get rid of the admiral by assassination. He was fired at on the 22d of August, 1572, as he passed through the streets of Paris, and wounded, but not dangerously. His Huguenot friends crowded to his hotel, and offered to spend their lives in his defence. Their threats of vengeance frightened Catherine and her confidants, and in a secret council the king was persuaded to anticipate the bloody designs attributed to the friends of Coligny. On the morning of the 24th of August, his hotel was forced by the royal order; he and his principal friends were slain; the populace joined in the work of blood, and murdered every Huguenot who fell in their way. In the provinces, the governors, though instructed to prevent similar excesses, had not always the power or the will to check the fury of the people, and the massacre was imitated in several towns in which the blood of Catholics had been wantonly spilt by the Huguenots, during preceding insurrections. A writer in the *Edinburgh Review* for June, 1825, professing to give a fair and impartial criticism on the history, pounced upon this note as a specimen of the whole work, and, as Dr. Lingard well observed, "to judge of a history of England selected a subject exclusively French." The review, or rather attack, exhibited the bitterest hostility to Dr. Lingard without a ray of anything like impartiality; but produced a reply from him so successful and caustic, that the assailant was obliged to lay aside the mask of an Edinburgh reviewer and engage in a pamphleteering war, as plain Mr. Allen; who avowed that he wrote the review in revenge for a very offensive letter which was published in the *British Press* newspaper, and which he had good circumstantial reasons for believing to have been written by Dr. Lingard. That letter was in reality written by Mr. Sedgwick, then chairman or commissioner of the Board of Stamps, whose name we now mention as he has been dead for some time past. As the circumstances out of which this letter arose, involve a notice of one of the futile charges brought against Dr. Lingard by the Edinburgh reviewer, we may briefly mention them. Dr. Lingard had referred, for events connected with the capture and misfortunes of Richard II. to a manuscript in the library

* Vol. vi. p. 270, note. † Vol. viii. p. 295.
‡ Id. p. 151.

of the king of France. This manuscript the reviewer denominated a mere romance, an utterly unworthy of credit, and made a serious charge against Dr. Lingard for putting such a production. After this attack the manuscript was placed in the hands of M. Buchon, a gentleman celebrated for his attainments in that department of literature, and his opinion of it requested. He, after a diligent perusal, declared it to be his conviction that the manuscript had been written by one who had been an eye-witness of the greater part of what he related, and that it bore internal testimony to the integrity and good faith of its author. This opinion of M. Buchon settled the question between the historian and reviewer, and was mentioned in the letter in the *British Press*, together with severe strictures on the conduct of the latter gentleman. No one has since had the hardihood to repeat his insinuations on that topic. The controversy respecting the St. Bartholomew massacre attracted attention. The principal question was whether the massacre was "the result of accident or the consequence of a premeditated plot to entrap and destroy the Huguenots." Dr. Lingard in support of his views, referred to a passage in the works of Chateaubriand, in which that noble author stated that when the Vatican Library was at Paris, he searched in it and found the most valuable documents respecting the St. Bartholomew massacre; adding, "if the truth is to be found anywhere it must be without doubt in the letters written in cypher to the sovereign pontiffs, and condemned to eternal silence. It results positively from these letters that the St. Bartholomew massacre was not premeditated, and that it was only the sudden consequence of the wounds of the admiral." To this testimony Mr. Allen replied with a sneer, that "the Viscount de Chateaubriand is a man of eloquence and imagination, but how far he is qualified for historical investigation we have yet to learn. It would have been more satisfactory if he had published the documents which convinced him that the massacre was the result of the unsuccessful attack on the admiral's life." Viscount Chateaubriand subsequently communicated the extracts and copies which he had made to Sir James Mackintosh, and upon the death of Sir James transferred them to Dr. Lardner. By the continuators of the history in the *Cabinet Cyclopædia* they were inserted in the appendix to the third volume. As the reader may still feel some curiosity on a question that once excited so much interest, we insert the following note from the eighth volume of Dr. Lingard's present edition, containing and commenting on this invaluable evidence:—

"Here in the first edition I introduced a note, which led to an interesting controversy, whether the massacre was an accidental occurrence, or the result of a premeditated plot. That controversy as it appears to me, has been now set at rest by the publication in the 31st vol. of Mackintosh of the secret despatches of Salviati, the nuncio at Paris, to the cardinal secretary at Rome, for the information of the pontiff. On the 24th of August he wrote an account of the occurrence in ordinary characters (evidently under the notion that in such circumstances his despatch would probably be intercepted and opened on the road): but to this he added another and real statement of the case in cypher: that the queen regent, in consequence of the ascendancy which Coligny had acquired over the royal mind, an ascendancy which gave to him in a manner the government of the kingdom (quasi governava), consulted with the Duchess of Nemours, and resolved to rid herself of his control by the assassination of the admiral. The Duke of Guise provided the assassin: and the Duke of Anjou, but not the king, was privy to the attempt. The queen, however, when she saw that the admiral did not die of his wound, and considered the great danger to which she was now exposed, alarmed also by her own consciousness, and by the threatening speeches of the whole body of the Huguenots, who would not believe that the arquebuse had been discharged by an assassin employed by the Duke of Alva, as she had persuaded herself that she could make them believe, had recourse to the king, and exhorted him to adopt the plan of the general massacre which followed. 'Vedendo la regente che l' amiraglio non moriva, e vedendo a quanto pericolo si era esposta, et della propria conscientia insospetita, et dalle insolente

parole che uscivano da tutta la Ugonotteria, che in modo alcuno volle accommodarsi a credere, che l' archibusata fosse stata tirata da insidiatore mandato dal duca d' Alva, secondo che sempre lei si era persuasa de dover dare loro a credere, si volse al Rè, escortandolo a la uccisione seguita di tutti.'

"It appears that the cardinal secretary, in his answer to this despatch—probably on account of the different reports current in Rome—put to the nuncio several questions respecting the cause, the authors, and the circumstances of the massacre. Salviati, in reply, wrote two notes on the 22d of September. In the first he says, 'with regard to the three points, 1°. who it was that caused, and for what reason that person caused, the arquebuse to be discharged at the admiral; 2°. and who it was to whom the subsequent resolution of so numerous a massacre must be ascribed; 3°. and who were the executors of the massacre, with the names of the principal leaders; I know that I have already sent you an account, and that in that account I have not fallen into the least error. If I have omitted to mention some other particulars, the chief reason is the difficulty of coming at the truth in this country.'—' Chi facesse tirar l'archibugiata all' Amiraglio, et per che causa, et a chi si debba attribuire l' ultima risolutione dell' amazzamento di tanti, e quali fussino gli executori con il nome di capi principali, *io so d' haver gliene scritto, et che non mi sono gabbato punto.* E se ho lasciato di scrivere alcuni altri partiere, n' e stato potissima causa la difficolta che e in questo paese a ritrovare la verità delle cose.'

"This passage was written in ordinary characters: but he wrote the same day in cipher the following repetition of his former statement:—'Time will show whether there be any truth in all the other accounts which you may have read, of the wounding and the death of the admiral, that differ from what I wrote to you. The queen regent, being grown jealous of him, came to a resolution a few days before, and caused the arquebuse to be discharged at him without the knowledge of the king, but with the participation of the Duke of Anjou, and of the Duchess of Nemours, and of her son the Duke of Guise. Had he died immediately, no one else would have perished. But he did not die; and they began to expect some great evil: wherefore, closeting themselves in consultation with the king, they determined to throw shame aside, and to cause him to be assassinated together with the others: a determination which was carried into execution that very night.'—'Tutte le cose che si saranno lette del archibusata e morte del Amiraglio, diverse da quelle che io gli scrisse, col tempo si accorgiera se siano vere. Mad. la Regente venuta in differenza (diffidenza?) di lui, risolvendosi pochi giorni prima, gli la fece tirare, e senza saputa del Rè, ma con participatione di M. di Angiu, di Mad. de Nemours, et di M. di Guisa, suo figlo. E se moriva subito, non si ammazzava altro: e non essendo morto, e dubitando lei di qualche gran male, ristringendosi con il Rè, deliberono di buttare la vergognada banda, e di farlo ammazzare insieme con li altri: e quella notte istessa fu mandato a esecutione.'

"Evidence more satisfactory than this we cannot desire, if we consider the situation of the writer, the object for which he wrote, and the time and opportunity which he possessed of correcting any error that might have crept into his previous communication: and from this evidence it plainly follows, that the general massacre was not originally contemplated, but grew out of the unexpected failure of the attempt already made on the life of the admiral."—Vol. iii. App. pp. 419-422.

Our observations have extended to such a length that we must hasten to the conclusion. In the course of this paper we have endeavored to point the reader's attention to a few of Dr. Lingard's merits, as they happened to attract our notice. We had at first some intention of giving a brief summary of all his leading characteristics; but, as on reconsideration we believe that no summary could be sufficiently comprehensive and minute to do justice to his merits, we shall express our feelings much better by declaring that this work is the best history of any country that it has ever been our fortune to peruse, and that it is our deliberate conviction that a combination of all the literary men in the universe could not produce a better.

A CHILD'S FIRST IMPRESSION OF A STAR.

She had been told that God made all the stars
That twinkled up in heaven, and now she stood
Watching the coming of the twilight on,
As if it were a new and perfect world,
And this were its first eve. She stood alone
By the low window, with the silken lash
Of her soft eye upraised, and her sweet mouth
Half parted with the new and strange delight
Of beauty that she could not comprehend—
And had not seen before. The purple folds
Of the low sunset clouds, and the blue sky
That looked so still and delicate above,
Filled her young heart with gladness; and the eve
Stole on with its deep shadows, and she still
Stood looking at the west with that half smile,
As if a pleasant thought were at her heart.
Presently, in the edge of the last tint
Of sunset, where the azure sky was mixed
With the faint golden mellowness, a star
Stood suddenly. A laugh of wild delight
Burst from her lips, and putting up her hands,
Her simple thoughts broke forth expressively—
"Father, dear Father, God has made a star!"

Translated from the French.

THE LILY OF THE VALLEY.

Chapter VI.

Virtue in all its splendor.

MARY had just attained her twelfth year, and had not yet made her first communion. The countess was unwilling for her to perform that holy action until she was well prepared, and fully capable to appreciate its importance. It is not necessary here to say, with what care the pious child disposed her heart for the reception of that august sacrament. Her life had been truly pious; in everything she evinced a tender love of her Divine Master, but still she did not think herself sufficiently pure to present herself at the table of the holy of holies. Already had she sounded the inmost recesses of her soul, and with penitential tears deplored the slight faults with which she had to reproach herself. Some days before receiving the celestial manna, she went to seek the countess. With a pensive air she appeared before her mother. The countess embraced her, told her to sit down, and asked what rendered her so sad.

"I fear," replied Mary, "that I am not worthy to approach the holy table."

"No one, indeed, my daughter," said the countess, "is worthy to receive the adorable

dy and blood of Jesus Christ, and it is in r unworthiness that the greatness of the t consists. He, the Holy of Holies, the ost High has deigned to become the nour- ament of ungrateful and sinful man. He esaw that Christians, unworthy of the name, ould profane the sacrament of his love; still did not hesitate, because he knew that the oly Eucharist was a source of graces for thful souls, whose love repaid him for the trages of the impious. He has commanded at man should come and receive him; so r dear child, be not troubled; hasten with re to your good Master; it is he who calls u to his table, present yourself with con- ence at the altar of our Divine Saviour; I lieve you are prepared to receive him as rthily as one of his creatures can be."

"I should like to dispose myself better, and : that purpose I ask you a favor."

"What is it my daughter?"

"I beg you not to present me with a new ss for my first communion; but to give the oney to the poor. I will be contented with e one that I wear on feast days, and thus I all contribute to a good action."

The countess pressed little Mary in her ms, and wept with delight, so happy was e to behold these excellent dispositions.

"I will grant you," she answered, "a part your request. I shall send in your name sum of money to the poor, but I do not wish ereby to deprive you of the dress which I ve ordered."

Mary was delighted beyond expression, on rning that her mother would interest the or in the great action she was about to per- rm. From that moment she thought that aven would bless her pious desires, and that e would make a good first communion.

Some days after, she indeed participated in at banquet of the ineffable love of God, whose light is to be with the children of men. By is participation with the body and blood of sus Christ, she laid the foundation of her ture happiness; she drew thence strength practise virtue and remain faithful to her omises to God. She soon had occasion to anifest in all their brilliancy, the sentiments virtue which influenced all her actions.

Count Egenolfe, at his departure, had promised the countess to write to her as often as possible. In the beginning he kept his word. She received, from time to time, letters brought by knights whose wounds had forced them to leave the military service; but after a while she heard no more from her husband. Years rolled by, but no messenger presented himself to tell her whether the noble count still lived, or whether he had fallen in the field of battle. She was inconsolable, and believed that Egenolfe had indeed been slain by the Mussulmen. Suddenly a report was spread, that the flower of the Alsacian nobility had perished in an ambuscade, which a body of Arabs had prepared for them, and that Egenolfe had remained dead upon the field of battle.

This rumor, which the countess too easily believed, heightened her grief. She shed a torrent of tears, shut herself up in her apartments, refusing to see any one, in order that she might give full scope to her sorrow. But notwithstanding her prohibition, Mary succeeded in gaining admittance to her.

"Mother," said she, throwing herself in her arms, "why do you shut yourself up in this manner? Do you then not wish to see your daughter? What has she done to forfeit your love? Formerly you were so kind as to confide to her all your troubles; you called her your dear, your cherished child, and now you refuse to see her? Do you then believe that your daughter does not keenly feel the loss which we have sustained? Oh, my mother! do not afflict her more,—it would be to render her doubly disconsolate." The countess could not resist the expression of so much love. Those caresses so simple, that grief, the tears of the virtuous child, made such an impression on her heart that she yielded, and allowed her to remain. For a long time the tears of the mother and daughter flowed in unison; each, however, endeavored to suppress her own grief, lest she should afflict the other. At length, the countess said, "One consolation, my dear child, I have in the excess of my troubles, and that is to see that you participate in my sadness. Heaven, in afflicting us, does not permit us to be tempted beyond our strength; friendship and filial piety come to console us, and with religion, pour their

salutary balm into our hearts. The blow which has just fallen upon me, is no doubt severe, but I hope the Lord will assist me to support it, and render it profitable to my salvation."

"You would do wrong, my dear mother, to be too much dejected; it is by no means certain that my father is dead. This report which has spread so suddenly over the country, may have no foundation. Who knows but that he whom we lament still lives in the enjoyment of health, and that he will return again and change our sadness into joy."

"You endeavor, my child, to divert my grief; I thank you for your good intentions, but every thing tells me that my husband is dead; I cannot entertain the hope of his returning."

"To God every thing is possible, my dear mother; frequently he plunges us into affliction, to load us afterwards with his favors; his goodness is infinite, why should we despair of seeing my father?"

"You flatter yourself with illusions, Mary; alas! at your age people know little of the world, they have not yet been broken by misfortunes, and on this account they are deceived by illusive hopes."

The certainty which the countess entertained of the death of her husband, worked strongly upon her health, she fell sick, and was obliged to keep her bed. Mary, convinced that this sickness only proceeded from grief, did every thing in her power to raise her hopes and her courage. Day and night she remained by her bedside, showing so much affection, that she often caused her mother's tears to flow. Now she administered to her the remedies which the physician prescribed; now she sought to divert her attention, by relating a story from the Old Testament; again she would read to her a passage from the Gospel; in a word, the pious child left no means untried to comfort her, whose existence was as dear to her as her own. Notwithstanding her assiduous care, the sick lady grew no better. Her indisposition was changed into a melancholy languor, and every thing gave them reason to fear, that her mind, being so deeply affected, would entirely destroy her constitution.

One evening Mary was seated by her side. The flickering lamp threw a pale light upon the bed of the countess. The young girl was praying and could not suppress her sighs. The countess was apparently in a sweet sleep, and Mary, profiting by the moment, silently bent her knees, and taking a crucifix in her hands, she said: "Omnipotent God! save my mother; thou alone canst do it, and in thy assistance I place my hopes. Hear the prayers of a child for her beloved mother. Thou knowest how dear she is to me! Are her days already numbered? Ah! if thou demandest a victim, strike me, but spare my virtuous mother. As for me, I am only a useless being on earth; I have done no good; but why must she, whose life is so useful, who lives only to render those happy who approach her, why must she be so soon removed from this world? . . . " She would have continued, but grief would allow her to say no more.

Her mother, who had heard every word, began to weep. The child approached, and their tears were mingled. At length the countess, taking the hand of Mary, said to her: "My dear child, I see that all will soon be closed for me in this world. The wound which the death of my husband has made in my heart will never be healed. I wish I were able to repay the services which you have rendered me during my sickness, and which you still render me; I wish . . . . "

"I entreat you, mother," cried Mary, interrupting her, "not to speak thus, for you pierce my heart. Ought a mother to speak of acknowledgments to her daughter? Is it not a duty for children to take care of their parents? Has not God made it an express commandment in his holy law?"

"You call me your mother, dear Mary! That name . . . Ah!—must I lift the veil that covers a secret which I would prefer to carry to the tomb? Mary! . . . . Yes, God knows how much I love you! Tell me, have you the fortitude to learn . . . . "

"What? . . . Oh God! speak, mother, am I not your daughter?"

At these words, pronounced in a tone of the greatest anxiety, the young child burst into a flood of tears. A solemn silence suc-

eded; neither dared to speak. Mary feared learn, the countess to reveal too much. o pen could describe the anxiety of those vo hearts, so worthy of each other. Reclin- g upon her mother, Mary awaited, in eathless suspense, the revelation of the se- et which the countess had hitherto con- aled from her. Every minute seemed a eriod of indescribable length. But a few ioments before, she believed herself the aughter of the count of Ribeaupierre, the eiress of a respectable name; and now—she ared to continue her questions about her rigin, and still she wished to know all. At ngth, unable longer to remain in that state f uncertainty; "Oh, my dear mother," she ried, "or if I am no longer permitted to call ou by that sweet name, madam, I beseech ou to let me know the secret which your oodness has until now concealed. Fear no- ing, tell me the truth, and should I even be bliged to quit this castle and take up my welling in an humble cottage, it is of little nportance, put an end to my trouble."

The countess, deeply moved by this scene, athered her strength, and at length said: Dear Mary, if the name of mother has been this day so sweet to you, be assured that it as been equally agreeable to me to hear that ame pronounced by so amiable a daughter. 'our candor, your modesty, your obedience, ie attachment which you have always mani- sted for me, have rendered me happy, and a housand times have I desired to be the mo- ier of a daughter in every respect like your- elf. Listen: my husband brought you one ay to the castle, having found you in the cell f the venerable Rodolph, before whose door ou had been placed by unknown hands . . "

"Oh heaven!" cried the young girl in des- air, "shall I then never know my parents?"

"Be not afflicted, my child: in default of our real parents, you have others, who have dopted you. In the box which is placed i the great armory, among the archives of ie castle, will be found the act of your adop- on, written by our worthy chaplain, and gned by twenty knights. My husband laced that act under the patronage of the hurch of Strasbourg; the censures of the hurch would fall on him who would dare to change the will of your father. So be not troubled about the future. Should I die, with this document well known to your brothers, you will present yourself before the council of the family to assert your rights, and should the world, in which you will occupy a bril- liant position, not please you, the monasteries of Andlau, of Hohembourg, or of Masseneaux, are at hand, and the worthy abbesses of those houses will receive you in the number of their canonesses."

This announcement struck poor Mary with astonishment, not that she felt chagrined for not being the countess of Ribeaupierre, but because she regretted not to be the daughter of her to whom, after God, she owed every thing. There she stood, immovable, unable to speak, with her arms around her mother's neck. The reader may easily suppose what was then passing in the soul of that little or- phan, whose affections were so cruelly blight- ed, whose future prospects were destroyed, and whose early idea of her own situation in life, now proved vain illusions. Her preco- cious mind foresaw what awaited her in the world. Till then she had found so many charms beneath what she had believed her paternal roof; simple and confiding, she had loved the object which her heart told her she ought to cherish; a tender plant, she had at- tached herself to the stout oak, which lent her strength, and protected her against the storm; now, torn from the soil which had nourished her, she was to live in a foreign land—she found herself an orphan. And what would those riches of which they spoke, avail her? Could the heart of a mother be replaced by that metal at whose shrine blind mortals worship? Can the possession of gold, the enjoyment of pleasure, the honors of the world be a compensation for the affections which unite children to their parents? Can that sweet happiness which is found in the intimate relation with those to whom we owe our being be redeemed by the gratification of the senses?

Such were the reflections which agitated Mary. The countess too was greatly moved; she regretted that she had unveiled this mys- tery, and still she felt herself bound to inform the young girl of her true situation, in order

not to expose her to a sad disappointment, in case she herself should be removed by death. After some moments of silence, the orphan again took hold of the feverish hand of the countess.

"The secret which you have revealed to me," she said, "informs me that I am not so happy as to be indebted to you for my existence; but still I will not cease to love you, and you will permit me, I hope, always to call you mother. This news has been a deep wound to my heart; but I submit to my lot, and I shall redouble my affection to show you that in receiving a poor orphan into your castle, you have not harbored an ungrateful child." Tears would not allow her to continue.

The countess, much weakened by this scene, embraced her daughter, and begged her to take some repose. Mary obeyed and resumed her seat.

Chapter VII.

The Return.

In the certainty that her husband had fallen in the wars against the infidels, and that before long she too would pay the debt of nature, the countess the next day called her two sons to her bedside to make known to them her last will. "You see, my children," she said with a feeble voice, "that I am going soon to join your father in a better world. You would still, no doubt, have need of me; but since God disposes otherwise, we must adore his decrees and obey his holy will. You will inherit a splendid fortune; divide it like brothers, and remember that union is a treasure more valuable than all the gold of the world. Never let foul jealousy and that odious rivalship, so fruitful in tragic events, cause disunion between you; let not discord with its flaming torch disturb your peace; always bear in mind that religion is a code of peace and love, and that dissension between brothers is a great crime in the sight of God. Be faithful to the voice of that holy religion, which only seeks the happiness of men; regard it as a tender mother; practise what it commands and be not contented with a barren faith; faith without works is a dead faith. Frequently approach the sacraments; by participating in these sources of grace, you will find sufficient strength to resist the impetuosity of your passions. Learn to moderate your desires, and know that in the eyes of God, the nobles of this earth are not greater than the rest of men, and that the riches and dignities on which they rest their pretensions, are but vile dust when weighed in the balance of our eternal destiny. Never forget that there is another life, for which alone we have been created, and of which the present life is but a shadow; and that we shall one day gather in the next life, the fruits of our virtues in this. Be mild and good to all men; they are all your brethren; above all, be compassionate to the poor, and never belie that ancient reputation, which your ancestors the lords of Ribeaupierre enjoyed, being always called the fathers of the poor. There is among you an orphan, whom your father adopted; an angel of virtue, an ornament of her sex, Mary has given you so admirable an example, that I do not hesitate to propose her to you as a model. Ah! when my eyes are closed in death, do not drive her away—she is your sister. She has so many claims on your affection, that it would be a horrible barbarity to render her unhappy. From my tomb, I would rise up against him that would dare to injure the daughter of my adoption; believe me, God will punish him who will act contrary to my desires—I will say my positive orders. Allow her to follow her vocation in peace; and whether she stays in the world, or enters a monastery, protect her; to you particularly Maximillian, to you the eldest of the family, I recommend her."

While the countess was thus making known her wishes to her sons, one of the servants entered to announce the arrival of the venerable Rodolph, who desired to speak to her. The countess requested her sons to retire. The holy old man, leaning upon a stick, entered and saluted the lady. His countenance beamed with joy; one would have thought him a messenger of heaven, sent to announce some agreeable tidings. He placed himself by the side of the bed, and said with a faltering voice, "I come, madam, to give you good news. The Lord has tried you for

long time; but he has not abandoned you. e whom you lament, is about to be restored you; he . . . . "

"Oh, gracious heaven!" cried the countess, a transport, "can it be true? Is my husband live? Oh, Rodolph! do not trifle with me. Tell me, where is he? But no; that is not ossible. Egenolfe is dead."

"Egenolfe lives, and you will have the consolation to see him."

Whilst the pious anchorite was thus endeavoring to prepare the countess, the castle resounded with a thousand cries of joy and ove. Twenty voices cried out at once: 'Long live Egenolfe, our master! Peace and appiness to our beloved count!" Suddenly he door of the apartment opened, and Egeolfe, in a simple coat of mail, advanced towards the bed, on which his unfortunate wife vas lying. The joy which he experienced on eeing his cherished spouse again, did not ermit him to notice the paleness of her face, ier ghastly features, and that colorless foreead, on which death had already imprinted is murderous fingers. Too happy to find her live, he caught her in his arms, and pressed ier to his heart. His virtuous wife, a victim o her conjugal affection, summoned the little trength which remained, to return her husand's marks of love. Tears sealed that interview, which alas! was to be followed by n eternal separation. At length, after the irst effusions of affection, the count fell back with fright. He perceived the greatness of he loss which he was about to suffer. Rololph perceived the impression which the ight of his lady had made on the count; then ointed to heaven, where all human sufferings will have an end. Egenolfe understood him nd concealed his grief.

The return of the count and of some of his nen at arms, reanimated all at the castle, and excited again the joy, which had so long been anished from its walls; but earthly joy is nly a mist, which soon must vanish.

In the meantime a repast was prepared. Rodolph, the holy solitary, for once was wiling to lay aside the austerities, which he had ractised for thirty years, and consented to sit t the table of the count. Each one soon ook his place, and the count, pressed by a thousand questions, told his sons that after dinner he would relate all his adventures and misfortunes, on condition the countess should consent to hear them. The good lady herself expressed a desire to learn the adventures of her husband; having risen from the table, followed by his sons, Rodolph, the Chaplain, Mary, and other guests, he commenced his story in these words.

"Our voyage, my friends, was at first very happy. We arrived at Venice, and there embarked in the galleys of that famous republic. Our fleet consisted of thirty-two vessels, filled by a crowd of English, French, and German nobles, to whom were also added some Italians. Amidst canticles and prayers we weighed anchor. The spectacle presented by this assemblage of ships, over which floated the banners of so many different nations, was truly imposing. We ploughed the Mediterranean with full sails, and soon measured with the eye the vast plains of that sea, whose surface then so beautiful and smooth, bore the appearance of a mirror. We were charmed at the sight of those calm waters, which reflected the golden rays of the sun; each undulation multiplied the glowing orb in so wonderful a manner that there seemed to be a thousand suns. What delightful sensations we experienced in traversing that vast element, especially on beholding the magnificent spectacle, which presented itself in the evening, when the hemisphere was covered with light clouds, sporting on the wings of the winds, and when the greyish vapors rising from the bosom of the sea, presented a confused appearance of mingled night and day, admirably contrasted with the declining splendor of the sun. Oh, my friends! one must behold the sea to conceive well its grandeur and sublimity; we must cross the water now so calm, now so terrible, to admire the greatness of God, whose power is no where more conspicuous than in the waves which he has created.

"We soon beheld the moon shining in all its beauty. That lovely orb threw her rays of light on the sparkling water, ruffled by the evening breeze. Her beauty shone brilliantly on the surface, whilst, like a majestic queen, she slowly ascended the heavens. Her rays,

reflected by the vast surface of the waters, were lost in immensity. Nothing troubled that calm, that magic silence of nature; the crew, struck dumb with admiration, were standing upon the deck, all were wrapt in the same thoughts, all bowed before the power of the Creator, and paid homage to that Being of beings, who had embellished this universe with so much magnificence.

"The voice of the priests soon after invited us to prayers. Kneeling before our God, we sent up our petitions to the eternal Father, and recited most beautiful prayers, which echo seemed to take pleasure in repeating. Never did prayer have so many charms for me, as on that delightful evening, when warriors and sailors adored together the same Master, and with emulation blessed his goodness and his love."

Chapter VIII.

The Captivity.

"After a pleasant voyage of three weeks," continued the count, "we landed in Palestine, where our brothers-in-arms received us with enthusiasm. Our arrival was anxiously desired, for the Christians stood in need of assistance, their forces having been greatly diminished by the battles, which they were obliged incessantly to fight against the infidels. After a few days rest, we were compelled to take up arms, having been attacked by a horde of Mussulmen, who endeavored to force our camp. The engagement continued two days; the barbarians only retired when the ground was strewed with their dead, and they saw themselves repelled on every side. I had the good fortune to remain unhurt in that first action, but many of my companions-in-arms were severely wounded; even some of them died in consequence.

"The day after the battle, we reconnoitred the country in our vicinity. The Turks had disappeared, carrying off with them their wounded and their baggage. We were obliged to bury their dead, so as not to expose ourselves to the contagious diseases of that region. We afterwards penetrated the country and went to Jerusalem.

"At the sight of that city, which recalls to every Christian heart recollections the most delightful and the most heart-rending, a thousand reflections rushed upon my mind. That city, once the queen of cities, the mistress of nations, the abode of prophets, the object of celestial favors,—afterwards sullied by a horrible deicide, by that crime, which stands alone in the records of the world, scarcely offered a shadow of her departed grandeur. She has been deprived of her glory; her face bowed down to the dust, presented but few traces of her ancient splendor; the lightning had passed over her guilty head, and were it not for the sepulchre of the Man-God, Jerusalem would at the present day be but a decayed and deserted ruin.

"I went with the other soldiers of Jesus Christ, to pay my veneration to the places consecrated by his august presence. To tell you what I experienced at the sight of the holy places where so many sacred objects were enclosed, would be impossible. For a long time I remained prostrate on the sacred pavement of the holy sepulchre, where every thing told me of the infinite love of a God made man; for a long time my tears flowed at the recollection of the death of the Son of the Eternal Father; my soul was full, and my heart overflowed with the liveliest joy, when I at length had the happiness to receive the Holy Eucharist, before the very tomb, where was laid the victim, immolated for the sins of the world.

"With redoubled vigor, ready to suffer every thing for my Divine Master, I again took up arms. For twenty months my life was spent in continual combats. Every day it became necessary to struggle with the infidels. Incessantly occupied in harassing us, the savage enemies of the Christian name surprised us when we least expected, laid snares for us, cut off our supplies, carried away our forage, and inflicted on us so much injury that we were subjected to unheard of privation. How often, exposed to the heat of a burning sun, without water, in a country desolated and changed into a solitude, we believed that our last hour had come; and yet we escaped as it were by a miracle from so many disasters!

"It was Easter day. The sun had just appeared in the east, and seemed by his splendor

wish to add to the glory of the triumph, ich the Man-God had obtained on that day er death and over hell. Already the whole mp was in motion; each one saluted the autiful orb, and turned his first thoughts wards the true Sun of justice and of grace, hose vivifying light dispelled the darkness the mind, whose goodness and tender affec- n for ungrateful men made every heart pal- tate with love. Already the Levites were pre- ring the altar to offer thereon the holy victim. lready the smoking censers gave forth their lightful perfume, as if to purify the war- rs. Already were heard the sacred canti- s, repeated by the echo of the mountains, hen the advanced guards gave the cry of rm. At the same time, we beheld upon surrounding heights an innumerable mul- ude of Mussulmen, brandishing their swords d their javelins, and uttering savage cries. e clashing of arms, the reflection of the s of the sun from their armor, formed a iking contrast with the silence and the im- sing gravity of our camp. The chiefs of infidels arrested for a moment the impetu- ty of their headlong phalanxes, whilst ours ght to inspire us with courage, feigning to pise that horde of barbarians. They ask estions, they look at each other, they are certain what course to follow. Should they ht without delay? Should they finish the y sacrifice which was begun? Such were questions which were put, but which no e had the courage to answer.

"However, the attitude of the enemy became re and more threatening. They occupied the passages, they closed every avenue; ery thing proves that on that day they were termined to make a last effort to destroy the ristians, and to avenge their numerous de- ts. At a signal from the priests, the whole my of Christ bent their knees, and implored assistance on that day which was to have to-morrow for many of our number. The hop recited some prayers over the deeply ected crowd; they all arose, and each took e place assigned him for the combat.

"Soon after the conflict began. The Mussul- n threw themselves upon us like blood- rsty tigers. They were twenty thousand inst four; and still, had we not been ex- hausted by the privations which we endured for so long a time, we would have repelled them and victory would have crowned our courage. In a few minutes the battle became general. Such confusion followed, that the ranks could no longer be kept, and each acted as he thought best. Self-preservation actuated each individually; the orders of the commanders were disregarded; the disorder was at its height. Death swept without distinction his destructive scythe over the excited multitude, and the conquering infidels only laid down their arms when they found no resistance.

"After having fought for a long time, I fell wounded from my horse, and became insensible. When sensibility returned, I was lying in a tent, and my wound had been dressed. It was no doubt to the brilliant armor which I wore that I owed this favor; they expected a large ransom for me. The battle was over; the greater part of the Christians were killed or wounded; scarcely a few hundreds saved themselves by flight, and took shelter in a forest, whence they were soon after driven.

"I inquired where I was. 'You are near Bethlehem,' replied an old slave, 'the prisoner of Ali Mahomed.' I asked him many other questions, which he pretended he was unable to answer. However, he took care of me; and after a month of sufferings, more or less violent, I found myself in a condition to leave my bed. Until that day I had only two opportunities to see my master; he was always at war, and only returned when he had obtained some booty. One day he came to me early in the morning, and with a searching look, said: 'Listen, chief of the Christians! You are in my possession by the right of war. If you wish to ransom yourself, for one thousand pieces of gold I will give you your liberty. Your fate, therefore, is in your own hands.'

"'I thank you, sir,' said I, 'for your kindness. Although the sum you demand is rather exorbitant, I will pay you, if you will allow me the means to correspond with my brother Christians, in order that they may either advance the necessary money, or ask it of my wife.' The Turk smiled, but answered nothing.

"Permission to correspond with my friends was never granted. My condition, without being afflicting, became from day to day

more painful. I could not stir without being strictly watched. Fatigue and disgust attended me. The remembrance of a cherished family, the privation of the succors of religion, and the thousand torments of the soul, inseparable from captivity, added to my trouble. Sad months passed on; I knew not what to think of the conduct of my master, who, without being a tyrant, showed a great indifference for me, and seemed to furnish with regret the food which I received.

"Some time after I was taken from my solitude, and under an escort of two Arabs, was conducted beyond the mountains into the principality of Antioch. My master had sold me to a chief of one of the tribes of that country, despairing of ever receiving my ransom. Here commenced a new era. To the ennui in which I languished before suddenly succeeded a kind of life in which I had a thousand afflictions to bear. I was obliged to perform a thousand menial offices and frequently to pass the day working under a burning sun. The least infraction of the orders I had received, was punished either by the bastinado, which was applied at the soles of my feet, or by the privation of a part of my food, already insufficient. My health began to sink under so many privations, but here again my afflictions were increased. Instead of care, I received only reproaches, and more than once the stick raised over my head, taught me to know both the cruelty of the Mussulmen and their implacable hatred to the Christian name. 'Become a Mussulman,' said my master, one day, 'and you will be better treated.' An energetic '*No*,' was the only answer I made, and my eyes fixed on heaven, whence I expected assistance, were filled with tears at once bitter and delightful.

"God who never abandons his own, at last took pity on me; he restored me to health, and gave me strength to bear all the evils which oppressed me. I pass in silence, my friends, a thousand vexations and a thousand acts of ill treatment which I had to undergo, and I hasten to arrive at the end of my troubles. You yourselves can form an idea of what I had to suffer during the twelve years of my captivity. If I ever felt the influence of religion it was in that trying situation.

"Yes, religion is the only consolation for the afflicted; without it I never could have supported my misfortunes, I should have fallen under the weight of my afflictions, disgraced my life by a base apostacy, denied Jesus Christ's virtue, my name, my family and my ancestors; but covered by her protecting ægis, I supported myself amid the evils which assailed me. Blessed a thousand times be the Lord, for having given to man so powerful a comforter. At the moment when I thought every thing lost for me, and when I had renounced the hope of recovering my liberty, death suddenly felled my master. Every thing was in consternation. The slaves broke their chains, and profiting by the first moments of trouble caused by this event, they fled, and had the generosity to ask me to accompany them. I was not long in deciding. They conducted me to St. John d'Acre, where I again saw my brother Christians, to my inexpressible delight. Touched by the recital of the attentions which I received from my conductors, they gave them a handsome reward, and loaded me with marks of tenderness. I passed one month in that city, where my most urgent business was to reconcile myself to God by a good confession, and to participate in the Holy Eucharist, having been so long deprived of that sweet consolation. Ah! how happy was I, when, for the first time entering the temple of God, I was enabled to assist at the august sacrifice of the altars, and adore our divine Master with the rest of the faithful! My stay at St. John d'Acre was prolonged beyond my intention; no vessel was ready to sail for Europe, and six weeks rolled by before I could depart. At length we embarked, and after a dangerous voyage, I again saw the Adriatic sea, on which I had formerly experienced sensations so agreeable, and I set foot in that same Venice, where every thing enchanted me anew.

"The Lord has blessed me by permitting me to see you all again. May he add this one blessing, to allow us to enjoy for a long time the happiness of domestic peace, one of the chief goods of man." But in pronouncing these last words, his sad looks wandered to his wife, whose death he foresaw was soon to separate them.

[TO BE CONTINUED.]

INTELLIGENCE.

FOREIGN.

From the London Tablet.

s of the Propagation of the Faith. *July*, 1842. *No.* 19.

ave just received, but too late for any ned notice, the last number of this in- le periodical. It is exclusively occu- ith the missions of the East—Tong- iam and China; and about these mis- contains the most interesting details. aders will be much edified with the g *resume* of the condition of the Tong- ission, a victim as it has been to such s and almost exterminating persecu- .

er so much blood spilled for the faith, lers will, no doubt, ask where is now amite Church, whose misfortunes and have so strongly excited the feelings iration of their brethren in Europe. llowing statement, presented to the s of the Association by the directors Seminary of Foreign Missions, will nown the actual condition of those ns, such as the persecution has ren- .

ording to the news that has lately us from Tong-King and Cochin-China, tion still rages in those missions. We tured to hope that the death of Minh- that Nero of Annam, would put an he cruel war; but you have learned p sorrow that his successor walks in s of the tyrant. The prisons are per- filling with confessors. Quite re- o of our colleagues, the Rev. Messrs. d Berneux, have been taken and car- a cage to the capital. Several native and some catechists have suffered om, others linger in dungeons. Thus, e words of the common father of the in his Encyclical letter of the 18th of er, 'those countries still reek with the the sacred pastors, and of the disci- o, renewing the examples which dis- ed in a special manner the first ages of the Church, face, in the midst of torments, the cruelest death for Jesus Christ in testimony of their faith.' Desolation still reigns in those once flourishing missions, and upon which the Catholics looked with so much satisfaction. Their eyes behold now only ruins in those places where lately they saw chapels, churches, colleges and the pious asylums of penance and prayer. It is afflicting to think that the fourteen hundred churches or chapels of Tong-King and the four hundred sanctuaries of Cochin-China have disappeared. More than fifty communities of religious women have been broken up. Whole villages have been destroyed. The *houses of God*, as well as the colleges, no longer exist. Only a few pupils receive in secret some lessons from the missionaries, who are hid in caverns or wretched holes. Others have quitted their miserable country, and have been sent to the general college of Pulo Pinang. We must say, such great misfortunes demand of us new and considerable sacrifices.

"We have, however, gentlemen, the consolation to announce to you, that, in the midst of such great ruin and suffering, sixteen French missionaries, having at their head the generous bishops of Metellopolis and Acanthus (Drs. Cuenot and Retord), remain full of zeal and courage, together with about a hundred native priests, and more than four hundred and twenty catechists, without counting a much more considerable number of other co-operators of the second order, who are permanent, and preside at prayer in the villages, &c. We are thus happy to tell you, that in spite of this long and violent persecution, several hundreds of adults are baptized every year, and several thousands of children of infidel parents.

"Permit us to add again, that the blood of so many martyrs, the sufferings of the confessors, the holy intrepidity of our colleagues, the generosity and constancy of the neophytes, and the continual prayers which are offered up throughout the Catholic world for the per-

secuted Annamites, make us hope for tranquil days for these afflicted missions."

The following passages will furnish a most interesting supplement to the martyrdom of Father Perboyre, of whose frightful and agonizing, but happy death, we gave an account some months back:

"God has not left unpunished the cruelty of our enemies. The viceroy, who had made so fierce a war upon us, had flattered himself that he could utterly destroy the Christian religion; he advanced towards this end by trampling not only on every human feeling, but even the laws of the empire: nothing was sacred in his eyes, provided that the apostacy of some of our brethren rewarded his criminal exertions. But what are the counsels of men against the designs of the Lord? At the time that the tempest was most menacing, the holy see created for this mission a second vicariate: Italy was sending us new apostles, and the disgrace of the mandarin was preparing at Pekin. The innocent blood of Father Perboyre was crying out against the tyrant, who hoped to draw from it a title to the favor of the prince; the pagans themselves denounced his cruelty to the emperor; another governor came to take his place, and he himself, accused in his turn, was juridically degraded by the royal commissioners, on the 6th of January, 1841, banished from China which his barbarity had disgraced, and transported forever to the deserts of Tartary.

"The justice of the emperor extended no further. Our confessors, both catechists and faithful, men and women, continue still to bear their chains for the adorable name of Jesus Christ: confounded with the greatest criminals, they are so strongly fastened every night with chains, sealed to a stone in their dungeon, that it is impossible for them to stir a foot. Nevertheless, by a special protection of God, those who were imprisoned in the chief town of the province obtained on Christmas night, 1840, a favor which the jailers were unable to refuse to their urgent entreaties: their chains were so far relaxed that they were at liberty to kneel. It was truly a sight to delight the angels, to see those pious Christians esteeming themselves happy at being able, in the darkness of their prison, to prostrate themselves before the infant God, and singing until morning, the praises of the Saviour who is born for us. Oh! if the Christians of Europe, who live in comfort, were to see what a great number of neophytes, now chained in several towns of my vicariate, have been suffering for a year back; if they were witnesses of the toils and hardships of our missionaries, in the sad circumstances in which we are placed; I doubt not but that they would blush at their delicacy, and that, animated with a more ardent love for Jesus Christ, their model, as he is ours, they would endeavor to enter by the narrow way into the kingdom of God.

"The heroism of the mother of the Machabees has been here revived in the heart of a Chinese neophyte. Her only son was accused before the tribunal of *Ping-iao-sien* of professing a religion proscribed by the emperor, and upon his own confession he was bound and led to prison. The judge who presided at the arrest of the young man, examined also the women who were present, to know if they were Christians; their answer in the affirmative placed him in much embarrassment, because it was not possible to make them apostatize; this he comprehended by the energy of their refusal; and he did not wish to send them to prison, lest he should make more noise and more victims than he desired. In his vexation he satisfied himself with describing with a stick a circle around a young girl who was kneeling before him. (In China it is the custom to kneel before the judge who examines the accused.) 'If you quit this circle,' said he to her, 'it will be a proof that you have apostatized;' and he then retired. After his departure every one withdrew, except the young girl, whom the fear of abjuring her faith kept on her knees, fixed within the narrow space to which the rod of the mandarin had confined her. A secretary of the mandarin, curious to know what the innocent captive would do, returned, and finding her still in the same place and the same attitude, he desired her to rise and go away. 'No,' she answered; 'I would rather die than take one step.' 'The mandarin did not speak seriously,' said he. 'It is no matter,' she replied; 'I heard his words and I

do not know his intentions.' The secretary pressed her for a long time, without being able to obtain a different reply; he then effaced the line that his master had traced, and the young girl quitted the spot.

"The young man whose arrest had given rise to this incident was brought before the minister of justice, who, after having to no purpose urged him to apostatize, passed from persuasion to tortures, and had him beaten on the face with rods, but without shaking the firmness of the confessor. He was then shut up in a horrible prison, where long sufferings weakened his courage. When the energy of his mind had abandoned him, together with his physical strength, some of his relatives and friends, who were pagans, came to visit him: moved with a false compassion at the miserable state in which they found him, they besought him to abjure, at least outwardly, the faith for which he was wasting his youth and life. 'After all,' said they, 'your heart will still belong to your God; being restored to your family, you will be more free than ever to serve him.' His mother soon heard of the perfidious counsel which a blind friendship was giving to the confessor. She was deeply afflicted on account of it. Her faith enabled her to understand far differently the true interest of her son. She sent for a devoted Christian, and besought him to carry without delay to the prisoner this sublime exhortation: 'My son, it is for heaven that I brought you into the world; until this moment you have realized all my expectations; if you had the weakness to betray them, I would deny you as my child; I could no longer recognize my blood if it ceased to be Christian. My son, in losing your God you would lose also your mother. But I will, on the contrary, acknowledge you, though you were in the tomb, when, as a martyr of that God who has vouchsafed to expire on an infamous cross for your salvation and for mine, I should receive into my arms, with veneration, your corpse in the stiffness of death.'

"These words restored to the young man his courage, which was failing him; he resisted all the solicitations, as well as the tortures of the judges, and was condemned to perpetual banishment to Tartary, where he laments much less the sufferings he endures than the dangers to which his faith is still exposed.

"The pious mother soon heard of the victory of her son: filled with joy at his triumph, she with all her heart, returned thanks to God, and soon after fell asleep in the Lord. The wife of the young exile is still alive, with her two children, her poverty is extreme; but she hopes in him who protects the widow and the orphan."

Nick Pickings.—The subjoined returns of the receipts of the various religious societies in England, would appear almost incredible, were they not vouched for by undoubted authority. The gross amount is astonishing when we consider that it is contributed year after year. Yet with all these abundant means of doing good, both at home and abroad, no pagan nation has been converted by them to the Christian faith, and the mass of the English population are described by the bishop of Oxford as little better than pagans.

Receipts of Religious and Benevolent Institutions for the past year.

African Civilization Society,...	£3,692	10	3
Aged Pilgrim's Friend,.....	1,600	6	6
Anti-Slavery,.....	2,840	17	4
Baptist Missionary,.....	22,727	2	2
Baptist Home Missionary,.....	5,153	15	5
Baptist Irish,.....	2,300	0	0
Baptist Colonial Missionary,.....	507	9	1
Bible Translation, (Baptist).....	1,600	0	0
British and Foreign Bible,.....	95,095	4	8
British and Foreign Sailors',.....	2,500	0	0
British and Foreign School,.....	7,080	13	3
British and Foreign Temperance,.	1,100	0	0
British Reformation,.....	1,508	14	10
Christian Knowledge,.....	90,476	0	0
Christian Instruction,.....	1,428	8	9
Church Missionary,.....	93,592	7	9
Church of Scotland Missionary,...	4,577	3	0
———-Jewish Mission,.....	5,839	9	11
———--Colonial,.....	4,160	0	0
———--Education Scheme,....	5,684	17	2
Church Pastoral Aid,.....	18,900	0	0
Colonial Church,.....	1,900	0	0
Colonial Mission,.....	2,200	0	0
District Visiting,.....	250	0	0
Foreign Aid,.....	1,953	0	0

Hibernian,	£7,050	0	0
Home & Col. Infant School, 1841,	1,905	7	4
Home Missionary,	9,402	4	0
Irish,	4,136	0	0
Irish Evangelical, about	2,000	0	0
Jews, for Propagation of Christianity among the	24,699	8	9
Jews, Operative Converts' Institution,	799	0	0
London City Mission,	5,534	18	11
London Missionary,	80,874	0	2
Lord's Day Observance,	513	4	0
Moravian Missionary,	10,651	9	9
National School, annual subscribers, about	6,000	0	0
Naval and Military Bible,	2,809	0	0
New Brit. and For. Temperance,	2,137	6	10
Newfoundland School,	3,470	0	0
Peace,	768	0	0
Prayer Book and Homily,	2,496	8	1
Protestant Association,	1,376	0	0
Religious Tract,	56,014	8	1
Sailor's Home,	2,811	0	0
Scottish United Secession Mission Fund,	4,196	14	9
Sunday School Union,	10,241	9	7
Suppression of Intemperance,	908	15	0
Trinitarian Bible,	2,201	14	0
Wesleyan Missionary,	101,618	2	4
Total,	£721,512	11	9

or upwards of *three millions and a half of dollars*. That such a sum should be collected every year, speaks well for the zeal of the contributors, whatever may be thought of their good sense.—*N. Y. Freeman's Journal.*

THE CHURCH IN RUSSIA.—The persecutions commenced by the Emperor of Russia against his Catholic subjects have only served to increase their number. In the city of Warsaw alone no less than four hundred Jews abjured Judaism and embraced the Roman Catholic religion in the course of 1841. The number of those who conformed to the Greek schism was comparatively small, although great advantages are held out to the Israelites who embrace the religion of the state, whilst those who become Catholics have nothing but persecution to expect. This is a singular, but by no means an isolated fact in the history of *intolerance.*—*London Atlas.*

We find in the *Univers*, a letter dated St. Petersburg, the 27th August, in answer to an article of the *Quotidienne* on the Pope's allocution, relative to the situation of the Catholics in Russia, in which the emperor was described as personally opposed to the system of persecution pursued towards them during the last four years. "I have lived," writes the correspondent of the *Univers*, "among Russians of all ranks and conditions, and I must say, to their credit, that I never met one who did not deplore the barbarous acts of their government. I heard ministers of state openly express their sorrow at seeing the emperor persist in so impolitic and cruel a system, and blush at the amount of torture inflicted on the unhappy Catholics. The Russian clergy, the council of the empire, the senate, nobility, people, and the different bodies of the state unite in condemning a policy which is only worthy of the Scythians. Count Strogonoff, the minister of the interior, lost his portfolio last year because he would not sanction the spoliation of the property of the Catholic Church. Count Beakendorf was nigh falling likewise into disgrace for having taken some interest in the fate of several victims of this persecution. Notwithstanding the earnest entreaties of a female friend, to whom he is entirely devoted, Count Nesselrode, so powerful at court, was afraid, some time ago, to beg pardon from the emperor for a poor mother who was thrown into prison after her children had been wrested from her in order that they might be brought up in the Russian religion. Finally, to save Princess Wolchensky, and obtain for her permission to go into exile, the empress was obliged to interfere and throw herself at the feet of the emperor. His majesty has repeatedly declared that his mission is to destroy *Polonism* and *Dominus vobiscum.*—*N. Y. Freeman's Jour.*

THE CHURCH OF SWITZERLAND.—We glean the following information principally from the *Union Catholique* and the *Univers*, of different dates:—

The Catholic movement which is now so extensively going on in Switzerland, is a reaction against another movement of an impious and revolutionary character, the offspring of the Revolution of July, 1830. At

hat period, men of order and probity were emoved from places of power, and irreligion, eresy and anarchy gained a triumph. For a ew years only was the Catholic standard upborne by the most energetical inhabitants of Helvetia; they had, no doubt, to encounter ery great obstacles, as in several parts, particularly in Argovia, the revolutionary audacity increased. Argovia, however, is now placed in an embarrassing predicament—the moderate Protestants voluntarily incline towards the Catholics, whilst the latter have recovered all their former posts and influence, and take advantage thereof to recall the true principles of order, justice and humanity. The government of Argovia has suppressed several convents in that canton, contrary to the federal guarantee and the twelfth paragraph of the fundamental pact. The bishops and the monastic superiors all over the confederation have energetically protested against the acts of the Argovian government, which, however, possesses a number of adherents.

The nine cantons which demand the re-establishment of the Argovian convents are all the Catholic states of the confederation, aided by Neufchâtel and Bâle Ville; the cantons which sanction the destruction of the convents belong to the pretended reformation. Out of a spirit of religious hostility, they support violent measures, an odious tyranny and a revolutionary government. Such is heresy, always as blind as it is unjust. The face of matters would have been totally changed, if those powers which are interested in the repose and religious liberty of Switzerland, had fulfilled their mission. The least demonstration would have turned a great number of votes, and the majority of the reformed cantons would have agreed to the maintenance of the pact, and consequently to the re-establishment of the convents. Let us not hesitate to say that diplomacy has not done its duty. The federal diet which was convoked to vote on the convents of Argovia, was not able to obtain a decided majority on either side of the question, and consequently the discussion is postponed till next year; but the activity displayed by the Catholics will secure the triumph of their cause. The generous protests of all the bishops, monasteries and governments of the Catholic cantons, in unison with the sentiments publicly expressed by his holiness, must awaken the zeal of the most timid. The renewal of the debates will be confidently awaited. A Swiss correspondent of the *Union Catholique* states, that "It is useless to expect the least concession from the faction which is now in power, even if the whole world should petition it to grant justice. Force alone can conquer the pride and obstinacy of that sect which is cowardly enough when it beholds real danger, but which is arrogant, cruel and pitiless, when it has only to dread official documents. For my part, I cannot imagine by what a total want of sound policy France does not seize this opportunity to regain a solid and honorable influence, by openly protecting the Catholic party, which has always been attached to France. Heaven above knows what permanent kind of order will be yet established in Switzerland; but at the present moment the only thing to be done is to restore honest men to power, and to remove the radicals—in other words, the terrorists of 1793."

The persecuted Catholics in Switzerland have just obtained a glorious redress. At the time of the suppression of the convents of Argovia, the radicals caused from sixty to seventy Catholics to be arrested in the canton of Soleure, under the pretence that the latter were conspiring in favor of the religious and conservative interests of the country. After the expiration of eighteen months, the criminal tribunal, composed of radicals, has declared that the charge was unfounded, and that no crime had been committed. Radical terrorism manifests itself more and more every day, although public opinion has long ago denounced it in Switzerland. In the canton of Soleure, the radical government has suppressed the *Sentinelle du Jura*, a courageous Catholic organ, and has nearly ruined by prosecutions the editor of that journal, M. T. Scherer. The Rev. Mr. Fuchs has followed the good example of his namesake the canon, and has retracted all those parts of his writings which were condemned by his holiness; the apostolical nuncio, in Switzerland, has restored him to his functions by order of the

Pope. Efforts are again being made to re-establish the Jesuits at Lucerne. The affair was to be decided by the grand council in the beginning of the present month.

The radical municipal council of St. Maurice, in Valais, have refused the rights of citizenship to the editors of the *Gazette du Simplon*, a journal established for the purpose of combating the impious doctrines set forth by the *Echo des Alpes*, a Protestant periodical. The bishop of Sion (Switzerland) has solemnly condemned the above-named revolutionary journal, the *Echo des Alpes*, and has forbidden all Catholics to read it.

A meeting of the Catholic *communes* of the canton of Bâle-Campagne took place lately at Rheinach, for the purpose of demanding a special tribunal and special authorities for the Catholic *communes* of the district of Briseck. The acts of the congress of Vienna authorize them in their demand; but it is melancholy to find that the persecutions experienced by the Catholics of Argovia, begin to excite distrust amongst the Catholics of the other cantons.

In the canton of Lucerne, the association for the progress of the faith, which so powerfully contributed to the welfare of religion, has just received the approbation of our Holy Father the Pope. The late Father Wolf was the founder of the association. In Schwytz, the Jesuits' church is rapidly rising—the two towers being already erected. The architecture partakes of the Gothic and Byzantine styles. In the canton Valais, the feast of the assumption attracted, according to custom, numerous pilgrims, who arrived at St. Maurice with rosaries in their hands and fervent prayers on their lips, and who afterwards went towards the chapel of *Notre Dame du Sex*. [illegible] majority took up their abode for the night [illegible] picturesque road which leads to the [illegible] and counted the dawn of day, singing [illegible] and reciting the rosary. The night [illegible] — and the numerous little lights [illegible] sparkled here and [illegible] rising mass of rocks. [illegible] succours which [illegible] to seek, they all [illegible] the spectacle [illegible] much

DOMESTIC.

STATISTICS OF THE CHURCH IN THE U. STATES.—We have collected the following summary from the pages of the Catholic Almanac for 1843.

Dioceses.	Churches and Chapels.	Other Stations.	Clergymen
Baltimore,	70	20	68
Philadelphia,	100	—	61
New York	90	50	71
Boston,	40	48	34
Detroit,	30	25	19
Cincinnati,	45	20	47
Vincennes,	27	29	34
Dubuque,	10	10	11
St. Louis,	56	60	77
New Orleans,	42	22	32
Natchez,	—	8	4
Mobile,	7	23	13
Charleston,	16	47	19
Richmond,	9	5	7
Louisville,	40	70	51
Nashville,	5	40	7
Total,	587	477	551

There are twenty-one ecclesiastical seminaries in the United States; twelve colleges, and as many other literary institutions for young men; thirty-six houses of religious women, and forty-eight academies for young ladies. The Catholic population is estimated at 1,300,000. During the past year, ten deaths occurred among the clergy.

The editor of the Almanac remarks: "The synoptical table of Catholicity in the United States has been omitted this year, as it was found impossible to arrange it with any degree of accuracy from the imperfect statements transmitted to the editor. The returns from some of the dioceses have been full and satisfactory, but in most of them the number of churches and stations, and in a few, the number of clergymen is only approximately given under the recapitulation of each diocese. It is the fond hope of those who have charge of the Almanac, that the statements for future numbers of the periodical, will be more comprehensive, and for this reason more useful to the public."

ARCHDIOCESE OF BALTIMORE.—The reception of Miss Catharine Clary, a native of [illegible] of the Visitation,

took place at Georgetown, D. C. on Tuesday, the 18th of October. The most Rev. Archbishop presided, and Rev. J. Ryder preached an eloquent discourse on the occasion.

Diocess of Louisville.—We understand that by an arrangement of the Rt. Rev. Bishop with the society of the Lazarists, the diocesan seminary has been placed under their direction. Two members of this pious and efficient congregation have already taken up their abode at the seminary. Rev. Father *Chandy*, is superior; Rev. Father *Demarchi*, is assistant. This information will give pleasure to all interested in the progress of our holy religion. After God, every thing depends upon the character and qualifications, of those who are sent forth as messengers of the gospel, and the character and qualifications of the clergymen, must in a great measure depend upon the institution in which they are educated. The seminary may therefore be regarded as the germ of prosperity to a diocess. It is important to have there a superior of enlarged views, extensive experience, and enlightened piety, to have professors, not only skilled in black letter learning, able to expound the principles of theology, and to show the curious texture of an argument; but professors, who are able to bring before the student's mind, a comprehensive view of religion, with all its elevation and sublimity of conception and grandeur of design as a whole, as well as harmony and beauty of details;—professors who know a sufficiency of general science to teach the student, how every thing may be made tributary to the great cause which he will one day have to advocate before mankind; professors, in fine, whose taste for mere polite literature is sufficiently cultivated, as to throw an exterior elegance over their solid and cumbrous learning, just as the graceful ivy with its tendrils and leaves, winding itself round the sturdy monarch of the woods, invests it with adventitious beauty, but takes nothing from its strength, grandeur, or solidity.

In a seminary also, there should be a well selected and even extensive library, with all the aids and appliances for the illustration of science, and the investigation of knowledge. It has, always and wisely, been the aim of the church to encourage her ministers to keep pace with, if not to precede the march of science; and hence in every department of learning there are many illustrious names among the occupants of the sanctuary. The more extensive is the information of a clergyman, the greater will be his influence with the people. *Knowledge is power.* Every aid for the acquisition of general learning, should consequently be given to the young seminarian. This is done in the great seminaries of Europe. When will it be done in this country? This is an important and interesting question. Our bishops have not yet at their disposal sufficient means, and the people do not give themselves much concern on the subject. How few, for example in the diocess of Kentucky, have ever asked themselves what they could do to contribute to the prosperity of the diocesan seminary? How much smaller the number of those who have actually contributed? Yet there is no object more worthy of their attention and solicitude, and no good work soliciting their co-operation, from which the benefit and advantage in a hundred fold, will more certainly revert to themselves. We merely throw out a hint on this subject.—*Cath. Advocate.*

Diocess of Cincinnati.—*Ordination.*—On the 24th of August, the Right Rev. Dr. Purcell conferred the four minor orders on Mr. Maurice Howard; and on the 16th, 18th and 23d October, the same gentleman was ordained subdeacon, deacon and priest.—*Cath. Telegraph.*

Diocess of Detroit.—*Ordination.*—On last Saturday, 24th ult., being the feast of *our Lady of Mercy*, Mr. Kindekens was ordained Priest in St. Ann's Cathedral, by Right Rev. Dr. P. P. Lefevre, Very Rev. Mr. Badin as high Priest, Rev. Mr. Skola as deacon and Rev. Mr. Kilroy as sub-deacon. This is the second ordination that has taken place here this year.—*Western Catholic Register.*

Indian Missions.—Mr. Rood is now engaged in binding an edition of prayer books for the Ottawa Mission on Lake Superior. This work which consists of three hundred pages, printed in the Indian tongue was prepared by the Rev. F. Baraga, missionary, on Lake Superior. The same gentleman has

also prepared a school book for the same nation which will soon be published.—*Ibid.*

To the Editor of the Religious Cabinet.

Rev. Sir:—At the request of many who feel an interest in Catholic colonization, and who desire the greatest publicity to be given to the various enterprizes of the sort, I beg to lay before your readers some information in regard to the colony I am establishing at St. Marie. The town is situated on the Embarrass river, in Jasper county, Illinois, at the distance of thirty-five miles from Vincennes, the residence of our bishop, fourteen north of the great mail route from Louisville, Ky., by Vincennes to St. Louis, Mo.; twenty-two miles south of the national road, and twenty-four from the nearest point upon the Wabash. The country in the vicinity of the town is rich and fertile, composed, in the most desirable proportions, of timber and prairie, and its susceptibility of cultivation is tested by the numerous and productive farms which dot its surface.

The town already, although but recently established, furnishes the advantages necessary for the convenience of the country. A church, with its resident priest, mills, stores, mechanics' shops, are all to be found; and in the spring, according to arrangements with the right reverend bishop, will be commenced a sisters' school, and one of brothers, so soon as needed. The products of the soil can find their way to the southern market down the Embarrass, Wabash, Ohio and Mississippi, or up the Wabash, the Wabash and Erie Canal, which is now completed, and the lakes and to New York.

This enterprise took its origin in the desire entertained by the numerous family of the founder, to establish in America a home, where all its members might find themselves separated from the vicissitudes and cares of Europe, and united among themselves and such other Catholics as felt disposed to partake of its advantages, to enjoy uninterrupted, and to the fullest extent possible, the comforts of our holy religion.

Several tedious years of toil have at last brought to view a realization of the wish. The town is established upon a permanent basis, and the country is being rapidly populated, so much so, indeed, that although in 1835 the population of the county was only four hundred and forty, it now exceeds fifteen hundred and sixty.

The active spirit of emigrating to the colony is at present manifesting itself among families and individuals, whose principles and character render them a most valuable accession and gives the fullest assurance that the progress of improvement will not stop short of a complete attainment of the objects of the enterprize.

In this vicinity large quantities of government land can yet be obtained at one dollar and twenty-five cents per acre, of the best quality, and in the most desirable situations, and the founder will take great pleasure in giving most complete information and assistance to those desirous of joining the colony, who may communicate their wishes either in person or by writing. To the poor man who may have a longing to retire from the cares of older communities to an unambitious competence in the retirement of a country life, he proposes to sell portions of his own entry, at the lowest price that would cover his expenses, incidental to its purchase and improvement upon a long credit, and even so far as he shall from time to time need it, to take in payment the labor of the purchaser.

He invites all whose feelings are congenial to his own to come and examine, and to all such, whatever may be their means, he hopes the colony will afford the most satisfactory location. The motives which induced the undertaking, must be a sufficient guarantee, that no effort will be omitted, to collect around the settlement every advantage that can render life sweet, or Catholicity edifying. So far as it is permitted to look into the future, we cannot but anticipate from the favorable demonstrations of Providence, an early period, when the colonists will be comfortably seated under their own vine and figtree, enjoying away from the disturbing influences of the great world, prosperity at home, happiness with their neighbors, and peace with their God.

Respectfully yours,

Joseph Picquet, *Post Master,*

St. Marie, Jasper county, Illinois.

THE

RELIGIOUS CABINET.

December, 1842.

RELIGION.

(Selected.)

IF we take into consideration the nature of man, his situation on the earth, the necessities and the dangers to which he is hourly exposed, we cannot feel surprised that in the consciousness of his own weakness, he should have sought, almost instinctively, to secure the protection and friendship of some being more powerful than himself. If a due sense of his own weakness and incapacity thus led him to seek the protection of a friend, it was not until he had attained the full conviction that there indeed did exist some being far superior to himself, whose good graces it was his interest to secure. Daily experience soon convinced him that although he might regulate his actions according to his will, he possessed no control whatsoever over the course of events. He very soon discovered that they moved on without the least reference to himself, and that they were evidently directed by a power that far exceeded his own. Duly impressed with this idea, he naturally bowed down before this Mighty Ruler of nature; acknowledged his immense superiority, implored his protection, and thus laid the foundation of religious worship. So natural is this disposition of the human mind, that no nation, however otherwise barbarous and untutored, has yet been found without some notion of a Supreme Being, and some form of religious worship. This universal, and, as it were, intuitive inclination of mankind to a sense of religion, may owe its origin to the opposite sentiments of love or of fear: whence, indeed, some nations have been found to pay their adorations to the principles of good or of evil. The full enjoyment of health and prosperity, naturally awakened a sentiment of gratitude in the heart of man, and prompted him to pour forth the accents of love and of thankfulness to the Being by whom these inestimable blessings were bestowed, whilst disease, accidents or wretchedness, induced him either to deprecate the wrath, or implore the mercy of his offended master, or, in other countries, to propitiate the being whom he considered the source of all evil. These instinctive notions, although of no great importance in themselves, still prove that man, even in a wild and untutored state, must be led, from the very consciousness of his weakness and dependence, to the knowledge of the existence of a God, and be induced to offer him some tribute of respect and of adoration.

The Christian, however, traces the origin of his religion, to a more noble and more elevated source—to God himself. Though infinitely superior, from his very nature, to the most perfect of his creatures, and wholly independent of them, this Supreme Being, in his kindness to man, has condescended to establish a constant, and, as it were, a friendly intercourse between himself and the work of his hands, between the heavens and the earth.

Not satisfied with revealing to this privileged creature some of his own infinite perfections, and the great and important ends for which he had created him, he has moreover traced out for him the path he must pursue, to secure eternal happiness, and he has deigned to accept his homage and his adoration. To the Jewish nation he gave not only his law, but also the pomp and ceremonies of worship. To the Christian he has given the assurance of future happiness, and rules, by the due observance of which, he may contribute to the welfare of his fellow creatures, and secure for himself the eternal enjoyment of his God.

The deeper we reflect upon the extreme violence of the passions that sway the human heart, the more we must feel convinced, that nothing but a powerful barrier can possibly restrain them within proper limits. They were without doubt bestowed upon man for the wisest and most beneficent purposes, and when duly curbed and directed into a proper channel, they are certainly conducive to his own individual happiness, and to that of his fellow creatures. It is, therefore, of infinite consequence to mankind that they should be duly restrained, and the most effectual curb that can be placed upon them is undoubtedly religion. The full and entire conviction that a day MUST come when the retributive arm of Divine Justice will punish prosperous and daring guilt, and reward suffering and modest innocence, is the greatest possible inducement men can have to keep them in the paths of virtue. The submission they are thus taught to the laws of God, prepares them to submit to those of man, whilst the moral precepts of the gospel, tend to render them good parents, faithful friends, honest men and loyal subjects. Religion may be, therefore, with truth considered the very basis of social order, and as the strongest bulwark of society. Hence do we ever find that the persons who form the detestable plan of subverting every civil institution, begin their fatal operation by an attack upon religious principles. When men indeed have been once induced to hold in contempt the laws of God, how can they pay any deference to those of man? If they are taught, that their existence will terminate *in the* tomb, and that death is an eternal sleep, what curb can restrain the violence of their passions? What charm will induce them to prefer the rugged paths of virtue to the alluring ways of vice? If men are convinced that even an intent of criminal enjoyment will be punished by endless misery, they will undoubtedly pause ere they purchase it at so high a rate. But if they are made to believe, that the present is the only period of their existence, that their evil actions are punished here, and even here only, when they happen to be detected, why should they forego a certain gratification, through the mere dread of an uncertain detection, or of human disapprobation, when they have the assurance of a future impunity? Well do the zealous propagators of the most destructive doctrines, those men who, beneath the mark of philosophy, endeavor to conceal their anti-religious, and anti-social intentions, know the force of the cogency of this reasoning, and therefore do we see them prepare the downfall of social order, by removing the prop of religion.

Notwithstanding the inconceivable effects which the self-styled philosophers of the last century unremittingly made to prove that religious principles are in direct oposition to the dictates of reason, and are even repugnant to common sense, it is somewhat remarkable that a belief in the existence of a Supreme Being, and some form of worship established in honor of this Being, are the only points upon which men of every age, and of every clime seem to have agreed. To whatever spot on the earth we turn our attention, in ancient as in modern times, amongst nations the most civilized, as well as amidst the most ignorant and barbarous tribes, we discover an idea more or less perfect of the dependence of men upon a Being more powerful than themselves. Nor is this universal belief confined to the untutored multitude; it forms on the contrary a striking distinction between the mass of the people and the most enlightened portion of society. If we find the vulgar tenets of paganism no less absurd than they were immoral, we see on the other hand that the sages of antiquity entertained a more elevated and more correct notion of the author of nature. It was upon this basis that all legislators reared the fabric of the laws which they framed

· the purpose of uniting men into one great cial family. Well acquainted with the weakss of human nature, and with the violence human passions, they knew no barrier more pable than religion, to restrain them within oper limits, and thus render them not only rmless, but even conducive to the welfare ' society. They justly considered it as a isfortune, or rather as a crime, in a being stined to live amidst his fellow creatures, to destitute of religious principles; and the retch who dared openly to profess so monrous a doctrine, was abandoned to the serity of the laws, and held up to the execran on of posterity. They were convinced that ligion was the only solid foundation of molity and of social order, an opinion in which lontesquieu coincides when he says, "he who as no religion whatever, is a ferocious anial, who seems sensible of his freedom only hen he tears to pieces and devours his felw men." The truth of this sentiment was lly and dreadfully illustrated in the outrages d barbarities committed in France by the roselytes of anti-religious principles. In at unhappy country, the basis of religion aving been removed, the whole fabric of soial order was levelled with the dust, and a eople once celebrated for the urbanity of s manners, was suddenly changed into a rocious herd of lawless plunderers and of loodthirsty assassins. France has thus afrded an afflicting example of what must be e inevitable consequences of propagating ch fatal and pernicious doctrines, and of subituting the notions and precepts of a preuded philosophy to the sacred codes contained the holy scriptures. In every one of their ublications, the writers already alluded to fecting the utmost contempt for religion, and ore especially for the doctrines of Chrisanity, extolled the *rational* opinions of the ncients upon this matter. If *some* of the anient philosophers have indeed avowed atheistical principles, the number is inconsiderale in comparison with that of those who were eeply impressed with the rationality and tility of religion. Cicero, avowedly one of e most enlightened of ancient sages, asserts, that we ought above all things to be coninced that there is a Supreme Being, who presides over all the events of the world, and disposes all things as sovereign Lord and Arbiter; that to him men are indebted for all the good they enjoy; that he penetrates into, and is conscious of whatever passes in the inmost recesses of our hearts; that he treats the just and the impious according to their respective merits; that his good will cannot be profitable by the use of riches, and by an ostentatious display in the form of worship, but only by the offerings of a pure and blameless heart, and by adoring him with an unfeigned and profound veneration." Such were the sentiments of all those among the ancients, whose minds, rising above the prejudices of the vulgar, were enabled to catch a glimpse of the Deity, and *thus* did *they* seek to establish the morality of human actions upon the firm and rational basis of religion. The uniform belief in the existence of a great and Supreme Being, manifested by every nation in the world, in despite of the prejudices or passions, of the difference of opinions and notions upon other matters, whilst it excites our astonishment, must also lead us to the important conclusion, that it can proceed only from an inherent principle of religion, implanted in every human heart by the Creator himself, and from some original and authentic tradition, the existence of what is coeval with that of mankind, reason and reflection, together with a feeling heart must alone lead men to the idea of a God; an opinion in which we are confirmed by the testimony of revelation, which is unquestionably the only means afforded us of obtaining any thing like correct notions of the nature and attributes of the great incomprehensible Being, and of ascertaining what homage he is pleased to accept from his creatures. Religion is a necessary consequence of a belief of the existence of a God. God implies a creator, the Lord and Master of the universe, and as such he is undoubtedly entitled to our homage, to our respect, and to our adoration; he is the author of our being, the disposer of our fate, and the foundation of all our hopes, and as such, both gratitude and self-interest must prompt us to thank him for past favors, to claim his present protection, and to request his future mercy and kindness. By being thus duly impressed

with the idea of his retributive justice, and of his infinite power to punish, men are induced to follow the paths of virtue. If the fear of offending him be not sufficiently powerful, this important end will be accomplished by the dread of the punishments reserved for those who dare to disobey his sacred commandments. Hence the necessity of religion rests in a great measure upon the insufficiency of civil laws effectually to restrain and to curb the passions of men. Human laws watch over the interests of society by a careful and vigilant attention to public and evident actions; but religion whilst it forms the mind and heart of man, for its private, as well as public offences, condemns the inclination and disposition, no less than the actual deed, and points out the certainty of ultimate conviction, and of the inevitable and awful punishment that will be one day awarded to the offender. The judgments of men may be evaded by cunning, deceived by artifice, led into error by short-sightedness, set at defiance by power, or silenced by bribery; but those of God are dealt to all ages and conditions and ranks, with the most appalling impartiality; and their sentence is as immutable as the eternal Being by whom they are pronounced. Hence, let the powerful barrier of religion be but removed, and the whole fabric of social order will be swept away, by the irresistible torrent of violent and disorderly inclinations. As soon as this sacred bond, which links mankind into one great family is either loosened, or broken asunder, it becomes extremely difficult, or rather wholly impossible, to direct the passions into a channel, that proves neither injurious to morality, nor consequently pernicious and fatal to society. The ancients were duly impressed with this inevitable consequence of irreligion. Plutarch declares that it would be more easy to build a house in the air, than to establish a republic without religion. Plato asserts, that not to believe in God, is an evil more pernicious to states than pestilence, and that he who attacks religion saps the very foundation of society. Nay, even in the pages of Voltaire, the very *Standard Bearer of Irreligion*, we read that it is better for men to live in the shades of ignorance, than to be without religion; that a religion is indispensable in every social state, &c.

If religion be really so conducive to the welfare of society, and so necessary to its existence, whence do we find a set of men, who, while they profess themselves the friends of humanity and the regenerators of mankind, devote the whole strength of their mind to eradicate from the human heart every moral and religious principle? In order to accomplish their baneful purpose, they employ at once calumny, misrepresentation, and ridicule. Wilfully blind to the manifold advantages it procures, they blush not to represent it as a phantom created by craft, and respected by superstition and fear; the tyrant of reason, and the bane of mankind. If the wonders of nature compel some of them to admit the existence of a God, they represent him as a being infinitely happy in himself, and therefore wholly indifferent and inattentive to the actions of men; who can have nothing to hope from his goodness, nor to fear from his justice. In their opinion, God is therefore a passive being; man, a mere machine; life, an evil without hope; death, a final dissolution, an eternal sleep! How pernicious to society! how degrading to man! how painful to a feeling heart! are these suggestions of an impious and pretended philosophy, of which the sole object seems to be the reducing of the first among terrestrial beings, upon a level with, or rather below, the senseless brute! If all things terminate with our present existence, why sacrifice pleasure at the profitless shrine of virtue? why restrain the violence of our passions and of our desires? why not seize the enjoyments that court us on every side, if all things terminate in the tomb? Where is the superiority of man over the brute? Of what use is reason, if it teach him only that virtue is an empty name, an unprofitable self-denial? If death be an eternal sleep, where the incitements to patience or resignation, where the soothing consolations of hope? what comfort is left the afflicted? where shall the oppressed seek for redress? O yes! if this doctrine be true, then God, hope, virtue, crime, justice, are vain unmeaning words, and man the most contemptible, the most miserable of existing beings! In fine, he who denies the

istence of a God, is a dangerous madman; at he, who, while he admits such a being, enies the necessity of religion, is the very orst of men. The doctrine of the atheist, s indeed, upon the whole, less disgusting han that of the deist. We may pity, while re condemn the blindness of the former, but etest and reprobate the wickedness and in-ratitude of the latter. If no God exists, man s independent; but if there be a God, then is an obliged to worship and propitiate this lmighty Being, this Lord of man and of ature.

Among the innumerable gifts which Divine unificence has bestowed upon man, reason s, incontrovertibly, the most excellent and aluable. By it he is enabled to enjoy the ichness and beauty of nature, to rise from he wonders of creation to the omnipotent uthor of all beings, and is thus placed in a ank far superior to that of any other sublu-ary creature. If the extent of gratitude be easured by the magnitude of the favor be-towed, there is not one for which man should, herefore, feel more thankful to his Maker, ot one which he ought more constantly and ealously to devote to the service of the ountiful giver. Truth, however, compels us o avow, that such is, unfortunately, but sel-om the case. Very far from employing their ental powers for the honor and glory of their uthor, there are many men, either misguided, r wilfully wicked, who make it the chief usiness of their life to carry on an open and erpetual warfare with the Lord of Nature, heir Maker and their God. Blinded by the arrowness of their prejudices, the slaves of iolent passions, and proud of the powers of heir minds, they fearlessly arraign their God, t the bar of *their* reason; and making this culty the sole standard of their belief, be-ause it is the only guide of their actions, ey hesitate not to reject whatever it cannot learly comprehend.

So limited is the human mind, and so im-erfect is man, that the extent of his virtues orders upon vices, and the extent of his wis-om upon error. In the physical sciences by roceeding gradually through a series of rea-nings, founded upon such self-evident axi-ns as two and two are four, the whole is greater than its parts, &c. and deducing from them a series of inevitable conclusions, he may indeed arrive at the discovery of many hidden and important truths. The data upon which he proceeds here fall within the reach of his senses, and he can easily seize the first link of a chain that will lead him securely from what he knows to what he did not know. But in the immense and trackless regions of metaphysical researches, he is every where surrounded by uncertainty and doubt, and with no better compass than his judgment, the frail bark of his reason is often exposed to a wreck upon the shoals of error. It is, however, by reason alone that man is emi-nently distinguished from every other sublu-nary animal; and when bereft of this impor-tant gift, he sinks even below the level of the brute creation. It is the main spring of all his actions, and the only guide that can lead him to the discovery of truth. But while this consideration induces us to make it the source of our judgments, the facility with which it may be led into error, should ever put us upon our guard against its conclusions in matters that are, in their nature, far above its compre-hension. The discovery of truth is, even in a temporal point of view, of the utmost impor-tance to man—it was that he might attain so desirable an object that his mind was endowed with the faculty of thought, and with the powers of reasoning. It is by comparing several ideas one with another, that he is en-abled to determine whether they agree or disagree, and to draw his conclusions accord-ingly. His judgments originate, therefore, in his ideas; and the truth or falsehood of the former are consequently dependent upon the correctness or incorrectness of the latter. Were it in the power of man to acquire a perfect knowledge of the nature of things, and attain a clear perception of the truth, reason could not then possibly lead him into error; but such is our ignorance, and such the limited powers of our understanding, that our judgments are generally uncertain, and frequently erroneous. The ideas upon which alone they can be founded are transmitted to the mind through the medium of the senses—through a medium which is proved by daily experience to be singularly deceptive; whence

we find that the opinions of mankind are at variance upon the very same subjects. If reason cannot enable us to see things as they are in reality, in matters that fall within the limits of our senses, how shall we venture to take it as an infallible guide in subjects that are, in their nature, far above human comprehension? Even when it proceeds upon the most incontestible data, it is liable to wander far from the paths of truth, and can seldom attain at any thing like certainty. Hence have those persons, who take it as the only judge of what they should believe, adopted opinions not less absurd than contradictory, and consequently equally opposite to truth, which, in its nature, is essentially *one* and indivisible. Thus Calvin taking into consideration only the infinite justice of God, concluded that men were predestined to eternal perdition, &c.; and Manes, considering only his own sanctity, imagined that there existed two opposite principles of good and of evil. If we pursue the annals of science, every page affords some proofs of the wanderings of reason, and of its liability to lead men into error. The history of every one of the sciences is, indeed, only the record of the weakness and fallibility of the human mind. Hence reason, when left to its own powers, inevitably leads to scepticism, and the discovery of truth thus becomes, if not wholly impossible, at least problematical. Such a conclusion is, however, so absurd in itself, and so contrary to experience, that alone it must prove the rashness and folly of believing only what is clearly perceived by reason.

However divided the opinions of men may be upon some points, there are others which no one can possibly controvert, and which may be therefore considered as acknowledged truths. Thus, the faculty of thinking, must afford each individual an undeniable proof of his existence, for no rational being can deny the correctness of the celebrated axiom of Descartes, "I *think*, therefore, *I am*." Nor can we refuse to believe that the whole is greater than its parts, that whatever *is*, necessarily *exists*: that Alexander conquered the Persian empire, &c. &c. and these facts from which we cannot possibly withhold our assent, prove the existence of what we denominate *truth*. Though we are indeed frequently the sport of illusion, we still possess the means of acquiring conviction. This unerring guide is *evidence*. Truth is, sometimes, so evident, that it commands our immediate assent. Such is, for instance, the necessary connection between a principle and its consequence. Thus, if one and one be two, it follows necessarily, that two and two are four, and by following up a chain of such evident or undeniable principles, we may attain a knowledge of the most important truths. And when we have ascertained that something *does exist*, the whole fabric of scepticism must inevitably be levelled to the ground.

In what a vortex of difficulties are we placed, when we admit reason as the only judge of what we must believe! The human mind is endowed with a spirit of investigation which ever impels it to enlarge the sphere of its knowledge. If it be often led astray, the dissatisfaction it experiences, proves a consciousness of not having attained the object of its wishes; and this very consciousness may be considered as an indirect proof of the existence of truth, and of the misery of absolute scepticism. If truth be, indeed, only an empty name, a mere phantom of the brain, whence can the mere idea of it originate, and what is man? The sport of continued illusions; the dupe of delusive appearances; a being without an object, without hope. But if truth do exist, then are we convinced that it originates in God, that it is God himself, and we look forward to the future with confidence and hope. The notions of truth and of error are so very dissimilar, that the one necessarily excludes the other. It is, consequently, utterly impossible that truth should tend to error, or, *vice versa:* and whatever originates in truth must command our belief, however opposed it may be to the testimony of our senses, or to the suggestions of our reason. God is truth itself, and as such we are bound to believe whatever he asserts. He is omnipotent, and indeed all his attributes are far above the comprehension of our finite minds. We must therefore believe whatever he has done, however incomprehensible to us the action may appear.

The discovery of truth is of infinite im-

portance to man; and so well do we know its consequence, that we take every possible precaution to avoid being led into error. Hence are we naturally more inclined to credit what we know from our own certain knowledge, than what reaches us only through the testimony of others. Though far from blameable in itself, this disposition, if carried too far, may prove dangerous, and become a source of error. It would avowedly be unreasonable in us to deny the existence of a thing, or the truth of an assertion, merely because they are not consonant to our notion of probabilities, or possibilities. The concurring testimony of respectable eye-witnesses, and the certainty that they can have no interest in deceiving us, are sufficient motives to command our belief, however otherwise improbable the circumstance may appear. The inclination to believe or disbelieve generally depends upon the number of our prejudices, and the extent of our knowledge. Thus, an African who had never seen an European, might deny the existence of white men, and persons unacquainted with the mathematical and astronomical sciences, might not readily admit the possibility of ascertaining the magnitudes, distances, &c. of the celestial bodies. Since we know that things, apparently impossible to us, do nevertheless exist, we must feel the necessity of yielding acquiescence to the testimony of respectable and unprejudiced witnesses. This assent of the mind, which originates in a due consciousness of its own weakness, is termed *faith*. It is produced either by the immediate conviction of our own mind, or by an implicit reliance upon the respectability of the source from whence our information is derived. Hence we are more disposed to believe the assertions of a well informed and honorable man, than those of a person whose mind is obscured by ignorance, or whose judgment is influenced by prejudice, or led astray by the violence of passions. In short, upon religious matters, reason must necessarily yield to faith, in the same manner that, in scientific subjects, the senses must submit to reason; as the faint light of the starry heavens must fade before the superior splendor of the solar beams. The determination of believing only what can be understood clearly, must lead either to absolute scepticism, since but few things are placed within our comprehension, or to induce us to place a confidence in the powers of our mind, which may prove a source of error. What, indeed, is the reason, that we should make it the sole judge of what must be credited? An *ignis fatuus* that leads the unwary far from the path he should pursue, or, at best, a glimmering taper, that sheds around only a faint and uncertain light.

CUPIO DISSOLVI.

BY NICHOLAS J. KEEVE.

My spirit sighs to be away,
And leave this world of blight;
To wing its flight to realms of day,
Where shines eternal light.

The world to me has irksome grown,
Its charms have passed away;
All the illusive dreams have flown,
Which brightened life's young day.

The visions fair which fancy drew,
Before my raptured mind,
Have all assumed a darksome hue,
And vanished like the wind.

The star of hope that lured me on,
And *seemed* to burn so bright,
No longer now doth shine upon,
Or cheer me with its light.

And friendship I have found "a name,"
An empty, hollow thing;
That only smiles 'mid worldly fame,
Then flies on falsehood's wing.

Thus doth the world the heart ensnare,
And hold forth cloudless skies;
Then leaves it wrapt in cold despair,
A nursing place for sighs.

Then, sweet religion! let me cling
To thee, to whom 'tis given,
To soothe the mind, to comfort bring,
And guide the soul to heaven.

My spirit sighs to be away,
And leave this world of blight;
To wing its flight to realms of day,
Where shines eternal light.

GUNPOWDER, *Baltimore county, Oct.* 1842.

From the Dublin Review.

RELIGIOUS ASPECT OF ALGERIA.

M. LE BARON PICHON, the late civil intendant of Algiers, writing in 1833, exclaimed: "We are certainly a strange nation! Ever since the revolution of July we have had no religious services at Algiers, either for the army or the civil administration; Algiers, which under the Turks had always one or two Catholic chapels open, has not seen for the two years and a half it has been in our hands any Christian worship performed within its walls; and now at last, instead of building a church, we plant the cross in one of its mosques." Of the seven mosques which the French seized upon, out of thirteen, at the taking of the town, one was demolished to make room for the new square, others were used as magazine rooms, and one only was converted eventually into a Catholic church. This original inattention to the interests of religion was injudicious on grounds of an enlightened policy. It tended to widen the breach between the conquerors and the conquered, to throw still farther back that desirable consummation—the ultimate fusion of the two nations. For it will be seen, as we proceed, that it is almost exclusively in the matter of religion that any conciliation has been effected between the French functionaries and Abd-el-Kader and his followers. This will be discerned more completely when we come to a detail of the proceedings of the present estimable and zealous Catholic bishop at Algiers. But first let us take a glance at the general relations which have subsisted between the Christians and Mussulmen of Algeria, so far as we are enabled to gather them from the accounts of laymen, such, for instance, as that of the Baron Baude, whose work is more extensive and ample than that of any previous writer, upon pretty nearly all subjects connected with the colony, though, like most of his predecessors, his remarks on the topic of religion are sufficiently meagre.

"The Mussulmen," he observes, "have never refused to receive services from Christian hands, and the obstacle which separates us from them, lies much more in the manners and customs than in the forms of worship. Christianity and Islamism are both founded on the dogma of the unity of God, and the most incomprehensible mysteries of the Christian religion are related in the Koran almost in the same terms as in the Gospel.* The Turks of Algiers professed a complete toleration for every one who did not attack their faith by proselytism. Save the interruptions caused by the state of war, they permitted from 1646 to 1827, an entire liberty of action to the mission of the Lazarists, who, founded by St. Vincent de Paul, and the Duchess d'Aiguillon, had for their object the relief of Christian slaves, and their confirmation in the faith. This venerable establishment found protection from the divan, when, in a moment of thoughtless impiety, the convention destroyed it."

Though a digression, yet, as we may not have another opportunity, we will give some account of the origin and progress of this holy mission. As above stated, it was founded in 1646, by St. Vincent de Paul, who undertook the work at the pressing solicitation of the niece of Cardinal Richelieu, Maria Magde-

* M. Baude gives in a note several extracts from the Koran in proof of this assertion.

e de Vignerod, Duchesse d'Aiguillon, who nished the chief portion of the funds of the ublishment. A priest, named Jean Barreau, s appointed to fulfil at the same time the ies of French consul and of vicar-apostolic the regencies of Algiers and Tunis. With ther Barreau, St. Vincent de Paul associated other missionary, Father Novali: these were n joined at Algiers by two other priests his order, Fathers Lesage and Dieppe. e three last died of the plague, while at- ding to the relief of those who were af- ted with it, and Father Barreau survived m but a short time. To supply their places Vincent de Paul sent Philippe le Vacher, o successfully occupied for some time the ne two-fold office assigned to Barreau. He ished in 1683, being blown from the mouth a cannon fired upon the French fleet.* At close of the war, his place was filled by a zarist, named Montmasson, who met the ne fate on the 5th of July, 1688. From t time the Lazarist missionaries succeeded thout material interruption at Algiers, till 11. At a former period the fraternity made ne charitable collections in France, and ob- ned the aid of government towards the de- rance of the French slaves. They had cted at Algiers a hospital for the sick, to expenses of which Louis XIII. contributed sum of twelve thousand francs. In the spital was a chapel, where the services of Church were gone through as regularly as a parish. The missionaries also performed duties of the chapel of the French consul- , and took care of the Catholics dispersed the environs of the town; they repaired to na, at the epoch of the coral fishery, to d the sick, and administer the succors of igion. This establishment suffered greatly 1793, from the acts of the convention. e missionaries were expelled, by its decree, m the hospital they had founded, which was d. Nevertheless they did not abandon their rk. They partook of the food and shared the habitations of the slaves to whom they were devoted. During the war which the regency of Algiers now waged against France, Father Joussouy, then vicar-apostolic, came to his native country to collect all his patrimony, and took it to Algiers in order to assist the French establishment. Ere long he saw himself seconded in his righteous enterprise: by a decree of the 31st of July, 1806, the emperor accorded to him an annual stipend of three thousand francs, which was regularly paid to the time of his death, which happened on the 6th of January, 1811.

In 1825, the government having expressed a desire that the order of St. Lazarus should re-establish the Algerine mission, the fraternity despatched two missionaries, one of whom, like his predecessors, possessed the title and the power of vicar-apostolic of Algiers and of Tunis. They continued the exercise of their ministry till the blockade of 1827, when they received an order to return to France. The object of their mission was to preserve in the faith the Catholic population of Algiers, and to administer spiritual and temporal succor to the slaves. For a considerable period France was the only European power that maintained a consul at Algiers, and he was thus not only the protector of the French, but also of the Italians, Spaniards, Portuguese, Maltese, Greeks, Flemings, Germans and Swedes. The missionaries informed the various governments of the names, capacities and position of their respective subjects reduced to slavery. Nor did they confine themselves to the spiritual and temporal care and ransom of the slaves; in many circumstances they rendered considerable services to commerce. Some found themselves in a position to assist, by their influence and their counsels, the consuls of different nations who resided at Algiers: others enjoyed the confidence of the deys, and being employed by them in affairs of delicacy, used their interests to protect the Christians from many hardships.

But to return. Those tolerant sentiments of the Algerine Mussulmen, to which we have above alluded, are manifested even at this moment. On the 31st of December, 1837, a Catholic church was consecrated at Tunis, and the minister of the dey contributed six-

* "Amongst the many pieces of artillery which ended the batteries of the mole, and neighbor- forts," says Mgr. Dupuch, "there is one called Consular, the most celebrated of all; it now aments the Invalid's Court; it was from its aicidal mouth that Father le Vacher flew to ven."

teen thousand piastres* towards the public subscription for its erection. And when at the public fêtes in 1832, the central mosque at Algiers was converted into a church, the ulemas presented themselves in a body before the general-in-chief, the Count d'Erlon, and the mufti, Moustapha ben Ekbabti, addressed him in somewhat remarkable language: "Our mosque will change its worship without changing its master, for the God of the Christian is also ours, and we differ only in the manner of worshipping." In holding this singular language, the mufti derogated nothing from his office, inasmuch as it is written in the Koran: "We believe in God according to what he has sent us, according to what he has revealed to Abraham, to Ishmael, to Jacob and to the twelve tribes; we believe in the sacred books which Moses, Jesus, and the prophet received from God; we make no difference between them."

"The natives repudiate us," says M. Baude, "less as Christians than as unbelievers; and the establishment of the churches of Algiers, of Bona and of Oran, is very far from depreciating us in their eyes."

With these introductory remarks, the statement of which will not be deemed irrelevant to our purposes, we proceed to observe, that on the 25th of August, 1838, the king, Louis Philippe, signed the ordinance which named the first and present bishop of Algiers, the active and pious Mgr. Dupuch, whose labors have been crowned, we are happy to say, with extraordinary success. Not only have his exertions realized much good, in respect, more particularly, to the special objects of his holy mission, but by the exercise of humanity and courage, and all those conciliatory virtues for which he is greatly distinguished, he has won the respect and esteem of Abd-el-Kader and his chiefs. The presence of the bishop and his clergy has been also greatly beneficial in softening the manners of the inhabitants of Algeria, for the clergy have conducted themselves towards the people in the manner which befits ministers of religion; in consequence of which they are justly obtaining that influence over the minds of the Arabs, which generates confidence and a willingness to listen to their sacred instructions. We must mention, to his high credit, that the bishop was chiefly instrumental in bringing about an interchange of prisoners,—of those more particularly whose capture was occasioned by the cruel and wanton system of *razias*, a species of warfare between the French and the Arabs, resembling the Highland forays of former times. The negotiations for these exchanges were originated by his lordship on his own responsibility, as a matter of religion and humanity; he led forth a convoy of prisoners himself, and superintended their exchange in person, after having clothed them at his own expense, previous to their departure, given them money, and provided conveyances for their women and children. The Arabs, who are a generous and noble-minded race, were touched by these kind attentions; and the khalifat, Sidi Mohammed Ben-Aila, entered into a correspondence with him, and sent presents for the sick under his care. As the prelate, without any escort, conducted the convoy of prisoners across the Metidja plain, to the foot of the mountains, he fell in with the French troops near Blidah, whose presence had well nigh prevented the cartel from being completed: at length, however, the Arabs approached, and the khalifat entered the bishop's carriage; they remained in conversation about an hour, and parted with every mark of mutual esteem. Subsequently another beneficent mission, for the like blessed purposes, has taken place, which is well worth noticing. The number for last March (1842) of the *Annals of the Propagation of the Faith*, contains a letter, dated 10th September, 1841, from the Rev. M. Suchet, vicar-general of Algiers, (a nephew or son of the marshall, we believe,) addressed to the Rev. M. Samatan, giving a most interesting account of his journey to the camp of Abd-el-Kader, and his safe return without any escort whatever. The cause and nature of the undertaking, M. Suchet describes as follows:

"Fifteen days had passed after the exchange of the prisoners; our joy was not complete, for several of our countrymen were still captives at Tlemesen, the capital of the states of Abd-el-Kader; and we could not tell the number of these unhappy men. The 6th of June we were enabled to ascertain the number

* The piastre of Tunis is equal to about seventy centimes.

he bulletin of the expeditionary column, commanded by the governor-general, announced the taking of Mascara, and published the names of fifty-six Frenchmen, which had been found inscribed on the walls of a fort of the town. At the head of the list, which had been drawn up by the prisoners themselves, there was a cross, and underneath it these words:—*We know not whither we are going—God be our guard.*

"How our hearts were rent at this sorrowful news! I said to his lordship, 'If you would send me in search of these poor captives, I would not return without them, though I should have to go to Tlemesen and ask them of Abd-el-Kader himself!' The worthy prelate desired it more ardently than I did; and my hope of succeeding became the better founded, as the khalifat had promised to restore us our prisoners, on condition of our sending to him some of his, who were then detained in the prisons of Algiers. His lordship had already solicited from the governor the liberation of the eight Arabs now asked for, and he was expecting an immediate reply; some presents bespoken for the emir, and intended for the ransom of our brethren, were also expected momentarily to arrive from France. On the same day we received the present, and a favorable answer. My journey was from that moment decided upon."

The next day M. Suchet set out with the eight Arab prisoners, accompanied only by an interpreter and two young moors to lead the mules, loaded with the presents for Abd-el-Kader. Having delivered the captives to their relatives and friends, he repaired to the camp of the kaid of the Hadjoutes, brother-in-law of the khalifat. The kaid provided him a guide to the tents of the latter, which lay beyond the first chain of the Atlas, near Schelif. The khalifat received him with pleasure, and gave him a further guide to discover the abode of the emir, and his French prisoners. On the journey, M. Suchet underwent extreme fatigue and peril, and was for some days in great suspense as to the success of his enterprise. The party, having arrived near Tekedempt, and not finding Abd-el-Kader there, turned in the direction of Mascara, and at length, through many dangers, made their way to the powerful tribe of the Hachems, whence the sultan has his origin, and whom they expected to find there in the bosom of his family. They made many inquiries as to his present abode without success.

"At last," says M. Suchet, "two old men with white heads, came up to us, and to the usual question of my guide, they answered, 'See, near those two tall poplars in the middle of the plain (the plain of Ghris); we are going to conduct you to him.' At these words I felt within me a universal confusion. I cannot express the feeling which agitated me; but there was certainly mingled in it a lively satisfaction that I was approaching the end of my mission. By a spontaneous movement we pressed the flanks of our horses, and galloped in silence to the camp of Abd-el-Kader. Here and there numerous groups of Arabs were lying on the ground, near their coursers, which were browsing on the dried grass. We crossed the Oued-Moussa, and we had arrived. 'The sultan is there,' said, in a low voice, one of the old horsemen that accompanied us; 'there, in the middle of that garden of orange-trees, of fig-trees, and of laurel-roses.' A gloomy silence reigned around us; we only whispered or spoke by signs. Some young negroes surrounded us, and took our horses, and some Arabs, who appeared to be officers of distinction, came to us, and pointed with their hand to Abd-el-Kader, squatted on the bare ground, in the shade of a fig-tree. Surprised to find myself in the presence of the sultan, I asked leave to retire behind an olive hedge, which was before us, in order to recover myself and to take out the letters of the bishop.

"Abd-el-Kader had already perceived me; he sent, on the spot, his secretary, to whom I gave the despatches of which I was bearer. I told him I awaited the orders of his master to present myself. In two minutes after, the same secretary returned to inform me that the sultan was ready to receive me. He was in the same place and attitude as on my arrival: he did not arise. He saluted me most graciously, and made a sign for me to be seated upon an humble carpet which was spread at his side. This formidable chief was dressed as a common scheik: an or-

dinary haik, a white burnou and camel-hair cord, rolled round his head, constituted his whole costume. No arms, no poignard, no pistols in his belt, no warlike trappings, no sort of court, as I had remarked around the khalifat, at the time of the first exchange of prisoners, distinguished the sovereign of the Arabs. He may be about thirty-five years old; his stature is of the middle size; his physiognomy, without being heroic, is majestic; his face is oval, his features regular, his beard thin and of a deep chesnut color; his complexion is white, or rather pale, although a little browned by the sun; and his eyes, of a greyish blue, are handsome and very expressive. When silent, he has a pensive and almost timid look; but if he speaks, his eyes become gradually animated, and sparkle. At the name of religion, he lowers his eyes, and then gravely raises them towards heaven, in the manner of one inspired. In other respects he is simple in his manners, and even appears embarrassed by his dignity. It was, therefore, with no small surprise that I saw this austere personage laugh with complete freedom when the conversation took a more familiar turn."

The emir was delighted with the bishop's letters, and, as he was expressing his admiration of his lordship's charity, "I know all," said he; "I know all he has done for Algeria, and I have a great veneration for his person." At first he was unwilling to release the French prisoners, except on certain conditions; but afterwards, on further explanations, readily consented. An interesting conversation here followed on some of the leading topics of the Christian faith, and then Abd-el-Kader accepted the presents which the bishop had sent. "I receive them," said he, "because it is thy bishop that offers them; I would not have received them from another." The sultan wrote with his own hand a most friendly and interesting letter to his lordship, which we regret our limits will not permit us to quote. This interview, conducted with the greatest courtesy and urbanity, would doubtless have been prolonged, had not the near approach of General Bugeaud's column compelled the Arab chief to move his tents. M. Suchet and his companion took a hasty leave; and after some perilous adventures, joined their own countrymen at Medeah, who were not aware of their mission, and whose surprise was extreme at seeing two simple clergymen advancing alone towards them across the hostile plains, where any other person would have required an army to protect him. At length, the abbé, with his guide, after a very narrow escape, reached Bleedah. "The following week," he concludes, "I embraced at Algiers, Captain Morisset, who had just arrived at the head of his companions in captivity."

The religious progress which Mgr. Dupuch and his clergy have accomplished throughout Algeria, is of the most encouraging character, for which they are indebted indeed in considerable part to the prompt co-operation of the excellent Institution for the Propagation of the Faith, whose assistance the bishop, in his letters to the central committee at Lyons, very frequently acknowledges in expressions of lively and pious gratitude. His first communication inserted in the *Annals* is dated from Bona, April 22d, 1839; and the last, that has come to our hands at least, is addressed to his holiness, of the date of 22d June, 1841. By briefly tracing the course of his indefatigable labors in various quarters of the country, the reader will be enabled to arrive at something like a correct idea of the actual progress realized by his zealous exertions. To begin with the capital: "At Algiers," he observes in the last-mentioned letter, "I have more than twelve thousand Catholics, two churches (shortly there will be three), and four chapels. Before the end of the year I shall have an additional chapel in the town, and another in the suburbs. In the province of Algiers I have also, independently of those enumerated, four chapels and five churches, one of which has been solemnly consecrated; it is under the invocation of the illustrious saints Perpetua and Felicitas." In 1839-40, he had spoken of two churches, and of only two chapels in the city. The principal church of Algiers, which was some years ago the elegant mosque of the women, was ordered by his holiness Gregory XVI. to be dedicated under the patronage of St. Philip. It is, in humble proportion, something like the Pantheon at Rome, or rather the Assumption at Paris, but larger. The great cupola is sur-

rounded by nineteen smaller ones, and rests upon sixteen columns of white marble, each made out of a single block. The chapel, which is the residence of the bishop, is described as singularly beautiful and rich in decorations. Built by the Moors, it was for a long time the vestibule of the episcopal palace; it is all marble and carved stone. There are seven doors opening into it, of different sizes, and all carved in an admirable style. Twenty pillars of white marble, ornamented with capitals of infinite delicacy, support the roof, and divide it into twelve niches, each of which is appropriately dedicated. An angel in the antique form, reposes upon a monument of white Carara marble, dug from the sacred ruins of Hippo; the inscription, which is in admirable preservation, records that it was erected to the memory of a child placed at the angel's feet. In the middle of the sanctuary, and underneath the bronze lamp, is a mosaic found in the same ruins, and representing, by two rings intertwined, the union of the two Churches. Over the altar is a fine painting of the Assumption, given by the Queen Marie Amélie; and on either side are two angels in the posture of adoration, similar to those at the great altar of St. Sulpice, at Paris. In front of the altar are placed two magnificent balustrades, of white marble pillars, incrusted with flowers of antique marble, and of the most exquisite workmanship, the remains of a Mahometan pulpit. The altar is surmounted by a cupola, through which a softened, religious light is admitted; and at the door, the tomb of a dey serves for the holy water, his turban being hollowed for that purpose. "Sanctuary, a thousand times blessed!" exclaims the good bishop: "a thousand times more precious, by the treasure of grace it already contains, and those that are every day being multiplied there, than by the marble and bronze, the wonders of the chisel and pencil, with which it is enriched,—for it is there that I have, for a long time past, received a great number of abjurations, conferred baptism upon Jews and infidels!" &c.

The church mentioned above as having been solemnly consecrated to SS. Perpetua and Felicitas, is at the village of Dely-Ibrahim, where, in 1839, his lordship informs us, it was with difficulty that the holy mysteries could be celebrated in a kind of hut, which served at once as a Catholic and Lutheran or Calvinist temple; for the different preachers went through their respective functions there in turn. On the 24th of March, 1841, the bishop writes: "Last Sunday, I consecrated the first church which has been built since the conquest, and probably the first built here during ages,—I mean the handsome church of Dely-Ibrahim. The nave, sanctuary, steeple, all bring to mind, with our country, the dearest recollections. The weather was beautiful: it would be difficult for one in Europe to conceive such a ceremony in the plains of Staouéli, which are rendered illustrious by the death of the young and brave Amadeus de Bourmont, and in front of Mount Atlas, near the sea, and under the magic sun of Algeria." In the west, at Cherchell (the ancient Julia Cæsarea) and at Mostaganem, the bishop has established, respectively, a priest and an hospital. At Oran, he has a church, dedicated to St. Louis, a large military hospital, a fine establishment of the religious Trinitarians, for the redemption of captives and the beginning of a civil hospital. Three priests reside at Oran, where the Catholics, exclusive of the army, amount to about five thousand. In the east, at Calle, near Tunis, there is a priest, and a church is being restored. At Bona, besides an humble church dedicated to St. Augustine, there is an hospital for 1,500 sick, Sisters of Charity, and a school. The bishop has also purchased there, at a large expense, the ground for the site of a large ecclesiastical edifice. At Hippo, about a league and a half distant from Bona, a monument has been raised to the memory of St. Augustine. The solemn ceremony of blessing and placing the first stone took place on the 28th of August, 1839, and the scene is thus interestingly and feelingly described by Mgr. Dupuch:

"I thought that, alone with two or three priests and a few workmen, I should perform that great act; but no; as early as five o'clock, you might have met along the shore, on the old Roman bridge, and in the thousand pathways lined with myrtles and olive-trees, with which those immense ruins are intersected in every direction, a crowd of anxious pilgrims

dressed as on a fête-day, and joy beaming on their countenances. The ceremony was attended by the troops with their military music; the excellent General Guingret and his staff, the sub-director of the interior, the Mayor of Bona, the king's attorney, the officers of the navy, &c. &c. At six o'clock I arrived, and found an altar erected over the splendid cisterns of the hospital of St. Augustine, and on the spot where the monument of filial and fraternal affection is to be raised. The underwood had disappeared, as if by enchantment, and a large quantity of flowers had been gathered, with which our poor Sisters of Charity decorated the altar. It was in the midst of these preparations, so enchanting at such an hour, and in such a place, that I celebrated in pontificals, and with the most solemn pomp, the sacrifice which St. Augustine at the same place, had celebrated for the last time fourteen hundred years before. But with what events were these fourteen centuries filled up!

"The hill we stood on was the same, the sea before us was that which he beheld, the echoes which surrounded to our voices those which so often had repeated his. On that day were heard beneath us, on the other side of the bridge, the shouts of the barbarians, the cries and lamentations of the people of St. Augustine. And to-day it is the sound of warlike music, the acclamations of a new people, and the neighing of the horses of the Christian conquerors. And during that mass, at which all my brother bishops of France were present in spirit, what prayers were sent up to heaven! The Sisters of Charity received the holy communion, the Arabs themselves knelt and prayed. I endeavored to speak; my mitre sparkling with the dazzling rays of the rising sun, and my crozier resting upon the green sod, which covered stones where perhaps . . . Do not ask me what I felt, what I said, what the sentiments with which we were all animated; what the vows we made, the solemn obligations we renewed. I could not tell you; oh, no, never, never.

"I descended some steps at the sound of warlike music, still in my richest pontifical dress, and accompanied by my strange suite; I blessed the stone which had been prepared, perhaps two thousand years ago and more; my priests, assisted by the general, the sub-director, and the mayor, placed it upon its foundation.

"I gave my solemn benediction to the assembled multitude, to Bona, and to Africa, and to France; and a flourish of trumpets closed that morning, which is the aurora of so many bright and glorious days; for the finger of God was there."

At Constantina, a handsome mosque has become a church; and there are a civil and three military hospitals, with two chapels formed into one magnificent establishment. There are, moreover, three missionaries and six Sisters of Christian doctrine. Constantina contains about thirty thousand inhabitants. M. Suchet has admirably discharged the functions of missionary there, and his exertions have been well seconded by the governor of the province. Here the approximation of the Arabs towards the Catholic faith seems to be in preparation. The worthy prelate speaks highly of the friendly reception given to him by the natives of this town, and calls it a "providential progress:" writing in March, 1841, he says,—"In the month of September I presided at Constantina over a meeting of all the muftis, cadis, and superior functionaries of the mosques. We assembled in one of the chambers of the palace of Achmet Bey. Our signatures and seals were intermingled; our meeting had religion for its object. During this journey I have received five young Arabs, who belong to respectable families. I have placed them in the preparatory college of St. Augustine, which will form the commencement of an Arab college, if our means will allow us to establish one. Like the preparatory college, and the orphans, it would be confided to the priests of the holy cross."

At Stora, exclusive of the garrison, there are five thousand Catholics, a chapel and an oratory, and probably, by this time, two other chapels and an oratory. There is also a military hospital, containing one thousand two hundred invalids. At Gigelly there are a hospital and a sanctuary; and the small town of Bugia, which perhaps more than any other part of Algeria, stands in need of the light of faith, and the blessings of Christian colonization, owns a pretty church, and an excellent

priest from Alsace, who is a real providence for the soldiers of the foreign legion and the children, for he is at once priest and schoolmaster. This place contains also, a large military hospital, attended by a single priest. Between thirty and forty leagues from Bugia, on the sea-coast, at the extremity of the bay of Stora, is the cradle of a rising city. But a short time ago it was called Russicada, with its immense ruins, its quays, its theatre, its aqueducts, and cisterns of Roman origin; it is now called Philippeville, where, in October 1839, there were fifteen hundred colonists. A priest has been placed there, a church built, and a community of Sisters of Christian doctrine settled. At Bouffarick, Douera, Hussein-Dey, and Mustapha-Superior, a church or a chapel exists, respectively, and a priest has been assigned to each. The great mosque at Blidah has been changed into the church of St. Charles, the ceremony of the consecration of which has been very interestingly described by his lordship. It was at Blidah that a young mufti said to him, at one of his visits to that place, "How impatient I am to be able to understand what you say to me! In the meantime, the sweet sound of thy voice enables me to taste the sweetness of the sentiments it expresses!"

Many similar interesting circumstances have occurred in the course of the worthy bishop's philanthropic labors. In his correspondence, he mentions some singular instances of conversion, not only of Protestants, but of those professing Islamism, to the ancient Christian faith. One of the most remarkable, is the case of Aïcha, now called Marie Antoinette, the wife of Achmet-Bey, of Constantina. We give the relation of it in his own words:

"One of those who was the most stricken with this peaceful triumph of religion, and on whose head I afterwards poured the waters of regeneration, presents a touching subject of serious reflections; I mean Aïcha, now called Marie Antoinette, for she cannot bear to hear herself called by any other name. This lady, wife to the Bey of Constantina, of whom the public papers spoke about four months ago,* escaped the most imminent perils through my mediation, and the generous interference of the governor of Constantina. I have had an opportunity of studying her, and of putting to trial her most secret dispositions. I have not words to express what the first dawning of faith has produced upon this soul, that has been in a manner created anew: she has no longer any taste for dress, once her only consolation; she is constantly engaged in manual labor, and enjoys a profound peace, an unalterable joy. 'I am now,' said she to me with a smile, 'like the ring on your finger; it never quits you, and on what side soever you turn it remains; such am I in the hands of God!' On the day of my arrival, she saw me enter Constantina with General Galbois, at the head of his column; surrounded at the time by the spies of Achmet, who sought an opportunity to carry her off, the sight of a bishop made upon her mind a sudden and extraordinary impression; she wrote to me immediately, imploring me to save her. Three weeks afterwards she was looking at a beautiful painting of the redemption of captives in the regency of Algiers, given me by the minister of war, when I gave her a cross, observing that it was marked on the habit of the religious of Mercy, as well as on the heart of the bishop. Seizing it with earnestness, she hung it round her neck, and kissing it with transports she said, with an accent of inexpressible tenderness: 'Be my father, and I shall be thy child; I am a Christian!' And, indeed, it is thought she was born at Genoa, was made a captive when five or six months old, was sold at Smyrna, Alexandria, and Tunis; presented to Achmet-bey by Ben Aissa, the latter regarding her as a Christian; for having, on a Friday, nearly assassinated her (she had received five strokes of the yatagan):—'You are not worthy,' said he to her, 'to die on the blessed day of the Mussulman prayer; you shall die to-morrow (Saturday)!' It was on a Saturday she was rescued from another death. She is about nineteen years old, possesses an excellent judgment, and is remarkable for a candor and simplicity, surprising in one who has led such a life."

The number of charitable and other institutions which the bishop has been successful in

* The bishop is writing in August, 1839.

establishing in his diocess, bespeak his unwearying industry and Christian zeal in the cause of religion and humanity. There is in Algiers a college, half civil and half military, which contains one hundred and fifty pupils, whilst about one hundred and sixty children frequent the gratuitous school. This institution is calculated to exert a very powerful influence over the destiny of Algeria. There are also four private schools, with a hundred and eighty-four scholars: the school under the care of the sisters of St. Joseph is attended by one hundred and thirty-seven females: and four private schools by one hundred and ninety-five pupils. There is likewise the ecclesiastical college of St. Augustine, the pupils of which seminary are educated so as to be able to speak both French and Arabic.

In addition to their school, and the work-room they have annexed to it, the sisters are at the head of an asylum for the poor orphans of colonists, and of an infant asylum, which contains one hundred and nineteen children. Other orphans are entrusted to the ladies of the Sacred Heart, and a house of refuge for young females exposed to danger, to the sisters of St. Joseph. To the care of the brothers of St. Joseph of Mans, are committed the orphans of St. Cyprian, whose number is limited to twenty-five. In 1830, an association of charitable ladies was founded at Algiers (now composed of two hundred and fifty members in that town alone), and presided over by the Baroness de Sales, daughter of the governor-general. This society is divided into different sections, which correspond, as much as possible, with the principal miseries which afflict humanity. A general meeting is held four times a year, under the direction of the bishop; and every year a lottery is drawn on the 5th of July, in memory of the taking of Algiers, for the relief of those whom their charity has assembled. His lordship has also formed at Algiers two associations of perseverance, and commenced the establishment of the society of St. Francis Regis, for marriages.

The present diocess of Algiers is composed of the ancient Roman provinces of Mauritania Cæsariensis, of Mauritania Sitifensis, and of Numidia, which included Getulia. About the year 484, these celebrated provinces contained no less than three hundred and fifty-four episcopal sees. In his letter of the latest date that has come under our notice, Mg. Dupuch states, that his priests, including the chapter, composed of three canons only, his vicar-general, three assistant priests of our Lady of the Cross of Le Mans, and the other missionaries, amount, in the province of Algiers, to the number of twenty-three. The word of God is preached in five different languages,—Maltese, Mahonese, Italian, German and French. These clergy attend, together with the church and chapels, one large civil and four military hospitals, containing as many as 6,000 sick; also a civil and military prison, in which there are 1,400 convicts condemned to labor on the public works. 'They are also charged,' says he, 'with the commencement of our college, with the care of the ecclesiastical school, of my double house of orphan boys, of the house of orphan girls, and of my small house of newly converted females. I have in Algiers and its environs, four establishments of the Sisters of St. Joseph, and two of the Brothers of St. Joseph of Le Mans. I am in daily expectation of the ladies of the Sacred Heart. The priests of the Holy Cross direct, together with the ecclesiastical schools, a college of young Arabs of distinguished birth. I am endeavoring to establish the Sisters of St. Joseph at Bledah and at Bouffarick." May success attend the future labors of the pious and active bishop!

OXFORD MOVEMENT IN AMERICA.

WE have extracted the following remarks from a *Letter on the Oxford Movement*, which we noticed some months since.

"It is not to be doubted, that there are many of them (Episcopalians in the U. States), no whit behind the best even of illustrious Oxford either 'in good feeling or common sense,' but they are here in a double isolation: they are not only cut off from the communion of the Catholic Church, but they are without individual Christian sympathy, and it is asking too much of men in general, to ask them *singly* and alone to take a step which, however they see it to be right, they themselves, and all around them, have been in the habit of thinking wrong, or rather, to speak more truly, *of thinking that they thought* it wrong. This habit, like any habit, was only to be got rid of by another's taking its place, and thanks to the better spirit, which has every where grown up in religious matters, and of which Oxford seems to be the organ, it has been got rid of. The habit of thinking or speaking all manner of evil against the Catholic Church, falsely, has given place, in a manner altogether wonderful, to inquiring about the truth and acknowledging it. So the first step is already taken, and, as I have said, the road to Rome, for men of 'Catholic minds,' is greatly shortened here from what it yet is in England; that is, at least for individuals, for of course the re-union of the Anglican Church with Catholic Christendom is far easier than that of the 'Protestant Episcopal Church in the United States.'

"If, moreover, serious men among Episcopalians here, any more than their brethren with you, have not yet agreed, or perhaps discovered '*quæ erga Deum et homines agere et dicere deceat*,' what regard should be paid to God and to men in our words and actions, at least they are beginning to feel it is time to make up their minds. They are quite satisfied that something more is wanted than human laws, or human respects, or 'religious institutions,' both for individuals and for the public in an age like this, when men whose daily bread is an accident, or perhaps an alms, *affect* waste and luxury, and when the intellectual, and the cultivated, and the high in place and fortune are among the foremost in vice and profligacy, and even the low crimes of forgery and theft. These men, all of them, feel the necessity for themselves, and often still more for others, of a yoke other than material, or political, or ad arbitrium alicujus. And no man of any mark amongst them but is ashamed of the absurdity of private judgment's going along with creeds and articles, or even moral codes; and sees, with honest indignation, the fruits of what people have been pleased to call 'Evangelical doctrine.' They may have let their wives or daughters 'play the spider and weave meshes' round their outward man, but their intellect or their heart has never been 'captivated' in the ill-woven web of Protestantism; not even their honor or their pride is entangled in it. They are uncommitted, in general, at least, by any act of their own, and often take little trouble to conceal even from Catholics their most reasonable want of reverence for a system of negations, a visible body without a visible head; sovereignty without unity; authority in spirituals (that is, to bind men's consciences) with the claim even to infallibility or indefectibility. How many a time have you and I, in our days, of what we rejoiced to call 'churchmanship,' heard from men, who never doubted they were staunch Protestants, sober acknowledgments of the utter inefficiency, and insufficiency of their Church, and frank, if not cordial admiration of the sacred majesty of the Catholic rite; of the sublime charity of the Catholic religion; of the never ending triumph of Catholic martyrs, and of the every where parent authority of the Catholic priesthood, with its consolations and its counsels, its indulgences and its restraints! Such men, with you, may be kept where they are by hopes *for* their Church, but there are no such hopes here, nor does the deceitfulness of such

hopes blind them. Nor is it the future struggle, the horror difficultatis, the labor certaminis, that holds them back, but their spiritual as well as religious isolation, the stare super seipsum; and I verily believe there are hundreds and thousands of Episcopalians that would be *glad* to hear it said by all around them, 'we will go into the house of the Lord.' Could the religious atmosphere of Oxford be created in any Protestant community here; could the religious dispositions which, thank God, have always existed among the female portion of the Anglo-American race, begin to exist among the male; could the *men* of that communion here, be led to seek the grace of devotion and to practise *acts of Christianity*, they would not wait for the civil power nor for *their* Church to 'return to the reverential faith of other ages—to that high, and holy, and self-denying spirit of devotion and charity, which visibly embodied itself of old in our cathedrals and our abbeys' of England, and to the Church which only is ever and forever practically in possession of it, the Holy Catholic Apostolic Church of Rome. The Anglo-Americans are eminently a straightforward people;—in right or wrong, *en avant* is their motto, and just as soon as they become animated by Catholic feelings will they cease to be satisfied with Protestant communions. And so far as we are concerned on this side of the Atlantic, I, for one, care not if no new work of controversy be written from this day forever. Episcopalians may use their own editions of our sweet Thomas à Kempis, (alas! that they should be so different from the true one!) they may use their own beautiful Oxford prayers for unity—and even read their own 'Catholic minded' authors; I have no fear but that those who are really *ready to take up their cross and follow* the Redeemer, will be led by him to the holy city.

CHRISTMAS.

(Selected.)

STARS of glory! shine more brightly,
Purer be the moonlight's beam!
Glide ye hours and moments lightly,
Swiftly down Time's deepening stream.

Bring the hour that banished sadness,
Brought redemption down to earth;
When the shepherds heard with gladness
Tidings of a Saviour's birth.

See a beauteous angel, soaring
In the bright celestial blaze,
On the shepherds, low adoring,
Rest his mild effulgent rays:

Fear not, cries the heavenly stranger,
HIM whom ancient seers foretold,
Weeping in a lowly manger,
Shepherds, haste ye to behold.

See the shepherds fast obeying,
Hastening to the humble stall,
And the new-born Infant praying,
As the mighty Lord of all!

Lowly now they bend before him,
In his helpless infant state,
Firmly faithful they adore him,
And his greatness celebrate.

Hark! the swell of heavenly voices,
Peals along the vaulted sky,
Angels sing while earth rejoices,
"Glory to our God on high!

"Glory in the highest heaven,
Peace to humble men on earth;
Joy to these and bliss are given,
In the great Redeemer's birth."

THE PROFESSIONS.*

THE pamphlet which bears this title, and for a copy of which we are indebted to the politeness of the author, is from the pen of a gentleman justly distinguished in the literary world, and contains many excellent lessons that deserve to be treasured by those who aspire to the liberal professions. In saying this, however, we do not undertake to pronounce the address free from all inaccuracy. Did our limits permit us to enter upon a formal critique of the oration, we would consider it incumbent on us to show, that "the generation of mere scholars" on the other side of the Atlantic, does not consist, as the author remarks, of "mere abstractions in the world," and that the distinction between education as a means and education as an end, is not so much founded, as he seems to suppose, in the practical application of knowledge. But we willingly abstain from this discussion, as our object, in noticing the pamphlet, is chiefly to call attention to its more instructive portions. We publish as long an extract as our space will allow, and cordially recommend it to the consideration of those who are preparing themselves for the bar or the practice of medicine, or who are already engaged in the duties of these professions.

"I do not deny" says our author, "that there is a strong prejudice existing in this country against the profession of the law. It is often spoken of as a needless and unhealthy excrescence of the body politic, itself a greater evil than those which it pretends to cure. On the individual, its influence is thought to be still more pernicious. It is thought to chill the heart, narrow the understanding and corrupt the moral faculties. The lawyer is thought to live by the moral obliquities of his fellow-citizens, and to be engaged by the strong force of interest in fomenting the social evils which afflict mankind. The inference from all this would seem to be, that the lawyer is by profession, a bad member of society.

"But is not this, let me ask, an illiberal and unjust view of the profession? Is not this visiting upon the whole, the misconduct of a few? Is it just for men to cast the blame of their own evil passions on the mere instruments they use to wreak them upon their fellow-men? Were these same men who cast the censure what they should be, the very profession which they declaim against would be deprived of the power of doing mischief.

"I do not deny that it is in the power of any man, who devotes himself to the law, to realize the worst conceptions that have ever been formed of the profession. He may enter it with low ideas of its dignity and its duties. He may regard the law, not as a peaceful remedy for social ills, but as the means of turning the collisions of interest and the ebullitions of passion to the advantage of the selfish and unprincipled. He may regard its professors as not linked into the common brotherhood of humanity, not bound to aid their fellows in the struggles of life, but privileged to live like beasts or rather insects of prey, upon the weak and defenceless. He may think that it is allowable for him to spread the meshes of the law in some dark corner, and there like some bloated spider sit and watch the entrance of the unwary as his legitimate prey. Such unworthy members, I grant, merit all the reproach which has ever been cast upon the profession.

"But notwithstanding all these prejudices, the law, in itself considered, is a noble and an elevated pursuit. It is the triumph of civilization. It is the enthronement of reason and justice in the place of passion and violence in the intercourse of mankind. It is the best remedy which man can provide for the imperfections of his nature; itself imperfect only because it shares the common imperfection, which is inseparable from all human things. Legal tribunals have existed wherever man has attained to a state of civilization. Infinite

* An Oration delivered before the literary societies of Marshall College, Mercersburg, Pa. Sept. 27th, 1842, by George W. Burnap. Baltimore, published by John Murphy.

Wisdom saw, that revealed religion itself could not subsist unless sustained by civil institutions, and the same prophet, who from the solitudes of Sinai proclaimed to all ages the eternal truths of religion, was commissioned likewise to prescribe for a nation the municipal laws, which should regulate all their social relations.

"The profession of the law then, grows out of the necessities of man in society. It is impossible for society to exist without laws, and it is natural that their interpretation should grow into a profession. Men, so long as they maintain the intercourse of business, will differ as to their rights and duties. Blinded by interest and passion, they will diverge more and more, instead of approaching an agreement. Some third party then must come in to adjust their difficulties. The decisions of that third party naturally grow into precedents, to be referred to in future controversies. Hence law would grow up, and the profession of the law, without any special enactments; and the principle of the division of labor, if nothing else, would appropriate the business of settling disputes to a particular class of men.

"The profession of the law then, being necessary to the existence of civilized society, may be entered on with the most honorable motives and the purest intentions. Its true end is justice, not wrong. The guilty must be defended, not indeed that he may escape, but that the bounds of justice may not be exceeded in his punishment. The merits of the wrong side, as well as the right, must be brought forward, not only because it is difficult to find a case in which the right is all on one side, but lest the penalty should be disproportioned to the offence. The defender of the side that is on the whole wrong, does not necessarily task his ingenuity to make the worse appear the better reason, but only to make the wrong appear no worse than it really is.

"And though every benevolent mind must look with sorrow at the immense expense, and often ruinous consequences of law-suits, there is this consolation about them, that the litigants are martyrs as well as victims, the means of keeping alive the forms of justice and a knowledge of social rights,—the sacrifices which from time to time are thrown into the gulf of ruin for the salvation of the state.

"Is it objected that the profession of the law has a tendency to blunt the moral sensibilities? That position I utterly deny. The distinctions of the law do not kill or paralyze the moral faculties. On the contrary, no man knows better what is morally right than the lawyer. No man perceives more keenly than he the point where legal award diverges from absolute rectitude, and if he sins and makes himself the instrument of wrong, no human being is more sensible of his guilt, for no man sins against greater light. The unprincipled lawyer, it follows from this, must be a self-condemned and a wretched man.

"To the intellectual man the study and practice of the law is the most propitious pursuit. Nothing could be devised more calculated to secure a complete intellectual development. What does the scholar want to round the full circle of human attainment, but the knowledge of men and things superadded to literary and scientific accomplishment? This knowledge of men and things is the necessary consequence of the practice of the law. The habit too of public speaking, which this profession involves, gives the lawyer the power of wielding at will whatever knowledge he may have amassed, and advances him to the highest point of social influence. If he add to these intellectual accomplishments, that moral worth which commands the confidence of his fellow-citizens, the lawyer assumes the most commanding position in society. He becomes a radiating point of intellectual light, and his daily conversation widely influences the opinions and the conduct of those around him; and in this country, in the absence of all other title to command than that which every man bears in his intellectual and moral attainments, he wields the most important power in the state.

"Hence it is, that the profession of the law leads so directly into the arena of politics. The lawyer becomes the political leader simply because he is generally better qualified than any other individual to assume that position. His extensive intercourse with his fellow-citizens enables him to know more of

the interests of the community to which he belongs than any other man, and his education and pursuits give him a wider acquaintance with the condition of public affairs. Business habits and the discipline of public speaking, fit him better than any other man to represent a constituency in the legislative assembly. If he has maintained, as he ought, the studious habits of early life, there have been some hours of the busiest week kept sacred to the delights of classical literature and philosophical investigation. He does not forget that Bacon and Hale, Sir Wm. Jones and Lord Brougham, were laborious lawyers as well as philosophers and literary men, and the lightest effort that ever fell from their pens was all the more valuable from the fact, that it combined the wisdom of experience with the exquisite polish of literary beauty. He remembers that many of the fathers of our republic were lawyers, those minds which have exerted the most controlling influence over its destiny were trained to the bar—Jefferson, and Adams, and Hamilton, and Madison, and in our own times, the second Adams, Webster, Calhoun and Clay, whose wisdom and eloquence have travelled as far as the accents of our mother tongue, and awaken the thrill of patriotism and liberty in the bosoms of the sons of freedom from the equator to either pole.

"No career of honorable ambition was ever presented to the mind of man, not even in the republics of Greece and Rome, more glorious than is opened to the young lawyer by the free institutions of our vast and growing country.

"Not a few, it is to be presumed, of those whom I now address, have already chosen the law as the pursuit of their lives. I have spoken in vain if I have failed to persuade you that it is not that narrow, selfish, cold-blooded profession, which it is too often considered by the world, at least not necessarily so. You, I hope, are resolved that in becoming lawyers you will not cease to be men, that you will never suffer its dry technicalities to wean you from the study and admiration of elegant and classical literature, nor its practical imperfections to induce you to lose sight of the great principles of truth, integrity and honor. Above all, scorn the mean arts of the demagogue and the politician. And if your country calls you to serve her in the sphere of political life, enter upon it with the pure and lofty principles of a statesman, a patriot, and an honest man.

"Others of you have chosen to devote your lives to the study and the practice of the healing art. To the physician, though in another way, the same responsibility attaches of being a public man. The good or evil he does is by no means confined to the diseases he cures or aggravates. His action is not restricted to the mortal part of his patients. By his daily intercourse he acts morally and intellectually on multitudes, and either alleviates or confirms their moral and intellectual maladies. Of the duty of making yourselves thoroughly acquainted with all that can be known of medical science, I shall here say nothing. A wise regard to your own comfort in after life will prompt you to do this. There will be exigencies in your future experience when nothing but this can save you from the most bitter and agonizing self-reproach. There will be times when you will be brought to grapple with disease in its most appalling forms, when the anxious eyes of the suffering patient, and the beseeching looks of surrounding affection will be turned on you. No tongue can tell the anguish of that moment, if you cannot return that gaze with the full consciousness that you have done all that man could do to prepare yourselves to meet the exigencies of such a crisis.

"But it is not of mere professional skill that I now speak. I speak of the qualities of mind and heart which ought ever to accompany the skill of the physician. Doubly is he a physician, who is likewise a wise and good man. If he be such a man, such is his access to the intimacy of the domestic circle, such the nearness of his approach to the heart when it is softened by suffering or sorrow, that a few years establish him as the endeared friend as well as the medical adviser of the family. In this capacity no human accomplishment will be lost. He will have opportunities to probe and heal domestic wounds which have rankled in secret for years, and caused perhaps more unhappiness than any bodily malady. No stores of accurate and

extensive information will be useless. Eloquence even will be as useful to the physician in his daily walks, as it is at the bar or in the pulpit. His audiences, it is true, are not so large, but he meets them more frequently, and they listen to him with greater confidence and less reserve.

"This union of social influence with professional skill is by no means impossible; nor is classical and literary accomplishment by any means excluded by a successful practice of the healing art. It is generally found, I believe, that he who finds time to study his cases most thoroughly, will also create opportunities to keep alive that general culture which is, after all, the legitimate solace of professional life. Science and literature should ever walk hand in hand. To whom shall the community look for the maintenance of a tone of intelligence and cultivation, if not to her professional men, whose lives have been set apart for the pursuit of useful knowledge, and whose daily occupations bring them largely in contact with the world? Who can so well help forward every good work as he whose acquaintance is most extensive, and who knows most intimately the wants of society?

"The physician has the opportunity to become a wise and an accomplished man, and he must be especially wanting to himself if he do not become a good man. His daily employment is a school of benevolence, and the best means of augmenting the virtues is their constant exercise. Those of you whose tastes have led you to prefer this calling, have chosen a good part, an occupation which will never suffer the mind to stagnate, nor the heart to grow cold, and which, with all its fatigues and privations, fills up life as pleasantly perhaps as any other employment. You yourselves have lived long enough to have felt the healing and comforting influence of the presence of the good physician; you have seen him moving in society the solace of the suffering, the counsellor of the ignorant, the mediator of peace, the delight of friendship, and the ornament of the social circle. And you have said to yourselves, that with such a companion you would choose to walk the pilgrimage of life, and with him at your side to encounter the onset of the last dread enemy, from whose grasp no human arm can deliver. The idea of the good physician rises up clear and vivid to your mental eye. Go forth, and realize it in your future career."

LETTERS ON THE HOLY EUCHARIST.

LETTER II.—(Concluded.)

YOU have, doubtlessly, often perused the eleventh chapter of the second epistle to the Corinthians. Have you never been forcibly struck by the twenty-seventh, twenty-eighth, and twenty-ninth verses? "*Therefore, whosoever shall eat this bread, or drink the chalice of the Lord unworthily, shall be guilty of the body and of the blood of the Lord. But let a man prove himself: and so let him eat of that bread and drink of the chalice. For he that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the body of the Lord.*" To me these impressive words have always conveyed a strong and unanswerable proof of the real presence. The apostle, in the preceding verses, gives the words of institution, of which we spoke in the first part of this letter. And while the mind is filled with solemn awe at the dignity of the sacred banquet which is there prepared for man, he insists in the above words on the preparation which the receiver should bring with him in order to approach worthily. How appalling the consequences of an unworthy receiving of "*the body and blood of the Lord!*" No greater crime can stain the culprit's soul, and he stands before his God in all the horrid guilt of deicide! That this is the meaning of

the sacred writer, the words themselves evidently show us. Now let us ask you, how, rejecting the real presence, is it possible to *eat and drink judgment to oneself, not discerning the body of the Lord?* or how can one be *guilty of the body and of the blood of the Lord*, if that body and blood are not there? If, as you assert, the Eucharist contain nothing but a *figure* of the body and of the blood of Jesus Christ, how, I ask you, can I unworthily eat that body and blood? The most that I can do is to eat unworthily the figure. Now St. Paul, you will observe, does not say that a man must *prove himself* to eat of the *figure* of the body and of the blood of the Lord,—but he expressly says that a man must "prove himself" so as to be worthy to eat of that bread and drink of that chalice, the unworthy eating or drinking of which, renders the offender "guilty of the body and of the blood of the Lord." Now what is *that bread*, and what is that *chalice* for the reception of which we are so seriously to prepare? The apostle tells us in the same eleventh chapter and twenty-third verse, that it is the bread which on the memorable eve of his crucifixion, the Saviour took into his sacred hands, and giving thanks, and blessing, broke it and distributed it to his apostles, saying: "*Take ye and eat; this is my body which shall be delivered for you.*" And that the chalice is that which at the same solemn moment he likewise blessed and gave to them, saying: "*This chalice is the new testament in my blood. This do ye, as often as you shall drink for the commemoration of me.*" Need I ask the question, what is that bread whose unworthy manducation involves the soul in guilt of as deep a die as that of Judas? A voice from Capharnaum falls upon my ear: "*The bread that I will give is my* FLESH *for the life of the world* (St. John vi. 52). Here then, I discover at once the important reason why the apostle urges us so strongly to *prove* ourselves lest we might eat of that bread and drink of that chalice unworthily,—for it contains no empty figure,—no simple emblem,—but the one is the saving flesh which was lacerated on the cross for man (1 Cor. xi. 24);—the other, the all atoning blood which, streaming from the wounds of Jesus, "drowned our offences in the tide." (St. Matthew xxvi. 28.) I must then discern "the body and the blood of the Lord," that is, I must distinguish between it and simple or ordinary food;—and this I can do,—for in accordance with the above principles, "that bread" is the body which was given for us,—and that chalice contains the blood which was shed for the remission of sins.

Rejecting the real presence, how can you be guilty of the body and of the blood of the Lord? According to your principle, we have, at best, but the figure;—was not manna, in the ancient law, a figure of Christ? Was not the paschal lamb a figure of Christ? If any one partook either of the mysterious manna or of that paschal lamb in a state of sin or "unworthily," was he too "guilty of the body and of the blood of the Lord?" If you reply in the affirmative, I ask you for your scriptural proofs;—if in the negative, I ask why not? Were they not figures as well as the bread and wine we have? In very truth, my valued friends, look upon the subject in any light you may, difficulties will meet you at every step, unless you yield assent to the evident teachings of the "words of promise," "the words of institution," and the confirmation of St. Paul.

But I fear that long since you have suspected me of wishing to pass too lightly over objections which have very naturally from time to time occurred to your minds. To remedy this, let us dwell for a short time on some, at least, which appear the most important. And first. In Luke xxii. 19, we find that our adorable Saviour, after blessing and giving to his apostles the mysterious food, says: "*Do this for a commemoration of me.*" Now the commemoration of a thing presupposes its absence. Hence you conclude the absence of the true body and blood of Christ. But permit me to remind you, that the remembrance or commemoration of an object does not necessarily presuppose its absence, but our forgetfulness of that object,—for an object may be present but concealed or invisible to the eye and thus be forgotten. Is not Almighty God every where present? And is he not too often forgotten? If then any visible sign be instituted to remind us of God,

does this argue against his presence: This then is no argument against the real presence. Moreover the Holy Eucharist is a sign or a commemoration of a fact long since passed, namely, the passion and death of Jesus Christ. "*As often as* [illegible] *the chalice, you* [illegible] *Lord until he come*" [illegible]

Another difficulty is found in the fact that our Lord frequently, in instructing his hearers, used expressions which must necessarily be taken figuratively. Thus he says, "I am the door." "I am the vine." "I am the good shepherd." &c. Why then, you ask, are we not equally justifiable in understanding figuratively these words: "This is my body!"—"This is my blood!" My reply to this question is simply this. If because sometimes Jesus Christ adopted a figurative mode of expression, you maintain that the words "This is my body," "This is my blood," are to be also figuratively understood, by what authority do you condemn the unitarian, who takes in a similarly figurative sense, every text of scripture which you adduce to prove the divinity of Jesus Christ? You will cite, "I and the Father are one." He will reply, like you: "But Jesus here speaks in a figurative sense; he means that the Father and himself are one in will,—one in love,—not that he is equal to the Father;—as he elsewhere calls himself *the vine, the door, the good shepherd*, evidently meaning that he, in quality of Saviour and Teacher of his people, is to them as necessary as the vine to the fruit, the door to the fold, and the shepherd to the sheep." In the one case, even the most untutored mind readily perceives the figure, while in the other it requires evident violence to the text, to distort the meaning into a figurative sense.

You say, with rather too much confidence, that the dogma of the real presence is evidently repugnant to reason;—for, as you continue, is it not opposed to the testimony of all the senses? Does not the eye tell us that it is but bread and wine?—does not taste confirm the testimony of the eyes? The same may be said of the sense of smell. Now, you ask me, for what were we gifted with these senses, if not to be guided in our belief and actions by them? And as their testimony is unanimous on this subject, why should we not follow that testimony in opposition to the mere opinions of some divines?

To the above objection, let us now turn our attention. Had it come from less gifted minds than yours, I would not experience that surprise which now fills me. Reflect for a moment, I pray you, on the evident tendency of this objection. Have we not already seen from the most evident texts of scripture, that the Saviour of the world promised to give us his sacred BODY and BLOOD,—that he faithfully fulfilled that sacred promise,—and that the illustrious apostle of the Gentiles echoes the words which Matthew, Mark, and Luke affirm to have fallen from the lips of Jesus, when at the last supper he gave to man this glorious proof of his omnipotence and love! If then, despite all these evident proofs, deduced from the sacred volume, you still maintain your opinion, grounded on the feeble testimony of your corporal senses, or on any other testimony, you must adopt one of these alternatives: either what the sacred volume teaches on this subject, as proved in this and the preceding letter, is erroneous, or any objection to the contrary, is groundless. If you maintain the former of these alternatives, see you not how impiously you destroy the truth of the sacred volume, and consequently of all revelation? And if the latter be your choice, you must then conclude that difficult as may seem to you the solution of your objection, there is—there must be—some means of arriving at that solution. But why argue so strongly from the senses, in direct opposition to the written word? Is the Saviour less worthy our credit, than the senses which have often and will continue to deceive even the most experienced? How often have the eyes, the ears, and all the senses, borne "false testimony" in relation to surrounding objects? When the patriarch Abraham, filled with religious awe and reverence, fell down and worshipped the three individuals whom he saw advancing, did not the senses proclaim that they were men? But the word of God assures us they were not men, but angels! Countless are the instances which might be adduced to exemplify this point. But let us come to the New Testament. What plaintive

ushers these which fall on the listener's ear as wrapped in astonishment he gazes on a scene which fills the spirits of heaven with wonder and amaze? The chilling blasts of winter howl without, and Mary and Joseph are heard within the lonely stable mingling their tears and prayers before the infant Saviour, who lies cradled in a manger! Faithfully keeping their night watch around their flocks, the wondering shepherds in a distant field, are startled at the sound which alone disturbs the stillness of the midnight hour, when the multitude of the heavenly host stand by them, and the glory of the "Living God" shines round about them, as, sweetly borne upon the winds of heaven, this announcement proclaims to them and to us the explanation of the mystery. "*Fear not. . . . For this day is born to you a Saviour, who is Christ, the Lord.*" (St. Luke ii. 10.) What, ask the astonished, "Christ, the Lord!" This infant, born in poverty and nursed in sufferings, like to those whose palace is a stable, whose throne a manger, to be called Christ, the Lord! The "Messiah," the "Expected of all nations!" This is but a dream! No,—'tis not a dream,—'tis but a proof, a wondrous proof of God's infinite love,—the mysterious fulfilment of the ancient prophecies. Infant, feeble and suffering as he appears, that weeping infant is the long expected Redeemer,—the second person of the Triune God,—human and divine. Your feeble senses deceive you in your estimate,—they pronounce him only man,—the scriptures and the angels proclaim him God! O, had you but seen this same adorable Saviour, when in after days, with fevered brow and trembling step, he pursued his wearisome journey from city to city, and from village to village, "going about doing good," with no place whereon to rest his head; had you been present at the cruel scene of flagellation and death, and marked the varied tortures he endured, till exhausted nature sunk beneath the weight of suffering and of anguish, you would have felt for the "Man of sorrows," the deepest sympathy. And scarce would you recognise beneath that unseemly exterior, covered as it was with blood and disfigured by wounds, that lovely countenance, radiant with the divinity, the object alike of admiration to angels and to God! Yet that meek and lowly sufferer, was the second person of the Blessed Trinity, true God as well as true man. Of what avail then, I ask you, is the testimony of your senses in this case, though apparently strong, in opposition to the word of God? Away then, with that spirit of pride, which would array either private opinion or any testimony against the express revelations of God. Again, what would have been your opinion, what the testimony of your senses, had you been present with the admiring crowd when St. John baptized our Saviour in the Jordan. The heavens open above them,—a voice is heard from the throne of God, and the third person of the adorable Trinity descends in "bodily shape as a dove" upon the Man God! Would not your senses have testified that the gentle dove, descending from on high, and hovering over the Saviour, was but a dove? And would they not have deceived you in this testimony? For the same sacred volume which informs you of the miraculous fact, assures you that it was not a dove but the Holy Ghost! (John i. 32, Matthew iii. 16, Mark i. 10, Luke iii. 22.) Need I adduce further argument to show the fallacy of arguing from the testimony of the senses, against the truths of scripture? How forcibly is not this manifested in the case of the descent of the Holy Ghost upon the apostles on Pentecost Sunday, as related in Acts ii. A mighty wind sweeps through the house wherein they were assembled; and tongues of fire are seen descending and resting on the heads of the apostles. Here your senses would have told you that these mysterious tongues or balls, were merely globes of fire;—but the scriptures teach that the Holy Ghost assumed this form and descended upon them. Does not every day's experience convince you of the absurdity of your objection. Arguing from the senses, we should reject all fixed principles of astronomy, and fall back into the unsettled systems which confused the world for so many centuries, until Copernicus, in the fifteenth century, demonstrated the immobility of the sun, and of the earth's revolutions—for nothing is more evident to the sense of sight than the stability of the earth, and the rising and the setting of the sun.

Natural philosophy must yield to the infallible decisions of the senses. And optics, acoustics, chemistry, nay, even common sense, to say nothing of divine revelation, all, all are driven away by this doctrine of the senses, which after all, daily experience proves to be, at best, but a doubtful and uncertain guide. Are you disposed, my dear friends, to admit such absurdities? You are not, you cannot be. The senses were given us to guide and assist us in the ordinary actions of our life; by them we decide upon the best means to promote the required ends, by them we are secured against danger, and we sustain existence. In this, their natural province, they are to be our guides, but wo the day that they are made superior to the revelations of God! Wo the day, when man in the pride of opinion, believes the testimony of his feeble, finite senses in opposition to the express word contained in the sacred volume! That moment every barrier is broken down,—religion is questioned,—the immortality of the soul is doubtful,—the justice and mercy,—nay, the very existence of the Deity becomes matter of speculation! Let not, then, such be your temerity. When God speaks, let dust and ashes obey. Away with the testimony of the senses, when they oppose the testimony of God.

There are some individuals in the community so opposed to the Catholic doctrine on the Holy Eucharist, that they find, or think they find in it an evident opposition to human reason. In this they are in error, for the very fact of its being a mystery, and consequently above the reach of human understanding, demonstrates the absurdity of calling this doctrine repugnant to reason. Before we can correctly pronounce upon its opposition or repugnance to human reason, we must necessarily understand the manner in which this miraculous truth is wrought, the nature and extent of God's power, &c.—but is this possible! No. The very admission of a mystery, precludes all possibility of understanding these things, and consequently it is absurd to pretend that the doctrine of the real presence is repugnant to reason. All that can be said is, that it is above the comprehension *of our* reason, and this we all admit. But are you to reject this sacred mystery because you cannot comprehend it? If this be the case, you must reject not only every other article of the Christian religion, but the existence of God—the existence and immortality of the soul, every truth in natural philosophy, nay, even your own existence; for which of them can you comprehend? Is the mystery of the Trinity more intelligible than the Holy Eucharist? Is original sin, the incarnation, birth or death of the Redeemer? Can you understand the existence of God? his eternity, his omnipotence? Can you form any idea of the soul's existence, its nature, its duration, or of its susceptibility of happiness or of suffering? Still, do you not admit each of these sacred mysteries? Why then reject the real presence on the ground of its being a mystery or incomprehensible to human reason? If I ask a solution of the simplest fact in philosophy—in either the animal or the vegetable kingdom, who can give it? Who can explain to me the nature of time, of space, of distance? Who will analyze the grain of sand, or the smallest drop of water? Who can explain the process by which the seed committed to the earth, in time increases and brings forth its fruit a hundred fold? The tender germ is seen just rising from the soil; the gentle dews descend and moisten it, and the genial rays of summer's sun warm its growth until it matures, and buds forth in all the loveliness which nature's God intended? But how? By what process? Mystery involves the whole subject. What becomes of the matter which at each instant of our existence is decaying around us? Its component particles are scattered by the winds of heaven, and in time are fashioned into new forms, no particle is lost, but each in time assumes some position which is again sooner or later changed to give room for others, thus the very pen which now traces these words was not always what it now is, but years, centuries ago existed in some other form, and after it and the hand that guides it, and the eye that is soon to peruse what this pen now traces shall have mouldered into dust, it will continue to exist in some modified form, or perhaps it will enter into the composition of the majestic oak, the sculptured marble or the lovely rose; can you deny this?

Do you not, must you not in consonance with the first principles of natural philosophy admit, that there is no annihilation of matter, and that from the instant the word went forth from the mouth of God that matter should exist, that matter must continue to exist till time in its decrepitude shall be merged into eternity? Mysterious world! The earth, the seas, the heavens, all nature reads to man a lesson of his total ignorance! What can he understand? Without, mysteries deep, dark, profound, meet him at every step:—within, all is as incomprehensible as the outer world. Well may it be said:

"The greatest mystery to man is—man."

Who can understand his own existence, his own formation? By what mysterious agency does the human mind perform its operations? I will to meditate on this or that subject, and the mental powers yield assent. By an effort of the will, this "God within us," as the pagan philosopher designates the mind, is borne aloft and dwells amid the fruitful valleys and the verdant hills of Zion, it soars to the highest heavens, and like the "just made perfect," it dwells in the very bosom of the Deity. Again it leaves the portals of the heavenly Jerusalem, and sorrowing goes to wander mid the frightful abodes of the reprobate in hell, it dwells upon their sufferings, it grieves for their misfortunes, and in the gushing anguish of the moment it exclaims, "Save me, O Lord, or I perish!" The mind in its mysterious workings, who can control? in its varied powers, who can describe? Nor is the mind more incomprehensible than its earthly tenement. What constitutes the connecting link between the mind or the soul of man and the body? What is this body, this "house of clay," which we now so pamper and preserve? Can you explain by what unseen agency its existence is continued? By what virtue is the food of which you partake each day transubstantiated or changed into your flesh and blood? But yesterday perhaps, the food which you this day consumed was either the wheat in the granary, the lamb sporting in the field, or the property of the merchant. To-day it was dressed and prepared for you, you partook of it, and what at this hour yesterday was far from here, is now your flesh and blood, your very, your only substance! You will tell me that the laws of nature produce this change. Is that a solution of the mystery? What is the force, what the nature of those laws? And admitting this with every other mystery which surrounds you, with what consistency can you reject the real presence, because you cannot understand how it can be operated? I have seen the young and interesting Christian the victim of consumption, pining on a restless couch, still watch and feed with tender care her favorite bird, the sole companion of many an anxious moment. What joy, what mingled emotions of gratitude and love would thrill her youthful soul, when at morning and at evening hour her little bird would carol forth his matin and his vesper song to God! Yet as she watched around her favorite's cage, and was even then drinking in the inspiration of its sweetest notes, she saw it droop its wings, its notes are hushed, it reels and dies; she took the little warbler in her hands, and the tears coursed down her fevered cheek, as she vainly sought to call back the life which had escaped. "Thus," thought she, "will it be with me, and the spirit which now animates this feeble frame will soon pass away, and I shall die, and be forgotten." Excuse me for this short digression, I find in it a subject for reflection; what was the vital principle in that little bird? Whither sped the life which so lately animated its slender frame? Can you, can any earthly being tell me? No. Again mystery throws its veil around the subject, yet we believe, we admit that once it existed, and that now it is dead, and we believe though we cannot understand. You find no difficulty in admitting the gospel relation of the miraculous appearance of Christ to his disciples while they were assembled in the room, "the doors being shut," for fear of the Jews. (John xx. 19.) But can you explain how Jesus Christ appeared there? You ask me how the Saviour of the world in his divine and human nature can be confined within the narrow compass of our tabernacles? And in reply I ask, by what power, or in what manner was he confined during the space of nine months within the narrow limits

of a Virgin's womb? By what power was his Divinity united to his humanity? by what or how—but away with this absurd mode of arguing. Whatever others may attempt let not yours be the rashness to limit the omnipotence of the Deity to narrow bounds, to span his power by your feeble understanding. It is God that operates the mystery, by his authority, his power, it is effected: let all admire and adore his greatness.

Your's, &c.

J. P. D.

(Selected.)

THE CLOSE OF THE YEAR.

Horæ quidem cedunt, et dies, et menses, et anni: nec præteritum tempus unquam revertitur, nec quid sequatur sciri potest.—*Cicero.*

When thy heart was young, and thy mind was gay,
And thou hadst not heard of ill,
And the sun that rose and set on thy day,
Was genial and lovely still;
When thy youthful temples were wreathed with flowers,
How little to thee was the march of hours!

The autumnal leaf was as gay to thee,
When it floated and fell in the wind,
As the vernal bud and blossom could be,
On the flourishing plant reclined:
For then thou wert reckless and young as they,
And alike to thee was their bloom and decay.

But now perchance, with an altered eye,
Thou beholdest the passing year;
And with sorrow thou viewest the hours go by,
And the last sad day draw near;
When the Giver shall call for the soul he gave,
And thy clay shall commix with the kindred grave.

And thou watchest perhaps the changeful year,
At times with a pensive sigh;
And the leaves of November all strewn and sear,
Will remind thee that thou must die:
And the seasons' change, and the year's decline
Speak loud of the changes that must be thine.

And the year that is gone,—as it died away,
Didst thou see it expire unmoved?
Or didst thou not muse on thy own decay,
And farewell to the things beloved;
And feel that its days and its months, for thee,
Were all sunk in eternity's boundless sea?

It is time to think when the days of men,
Thus rapidly hasten on,

And the glass of Time, though it 's turned again,
Will too quickly again be run,—
And these are the thoughts which the pensive sage
Will love to revolve in maturer age.

The autumnal blast may despoil the tree,
And scatter its foliage round;
And the drifted snow may a girdle be,
Where the ivy had fondly bound:
But the widowed stem and the leafless spray,
Shall be green again on a sunny day.

Not so with man;—there's a fearful hour
That will blight his joyous bloom;
When his leaf shall be in the whirlwind's power,
And his trunk lie low in the tomb:
And no genial sun, and no gladsome spring,
To him a new verdure of life shall bring.

Translated from the French.

THE LILY OF THE VALLEY.

Chapter IX.

A Catastrophe.

[E mournful presentiments of Egenolfe were soon realized. The countess, who ared to have waited for the return of her and before she departed this life, was and more enfeebled. Already unfavor- symptoms announced her approaching lution, and the dying lady, with perfect nation, offered to God the sacrifice of her and slept in the sleep of peace, fortified ll the aids which religion offers to her ren in their last moments.

e count was inconsolable, and paid to orthy lady all the honors that were cus- ry at that epoch of the middle ages. ed in mourning, and followed by a long of nobles, he accompanied the funeral ssion with his two sons, and gave an dant alms to the poor.

ary, twice an orphan, had not on that g occasion neglected to show her attach- ; in her arms the countess breathed her she closed her eyes, and threw the last piece of earth over her grave. Every day she went to pray near the tomb of her benefactress, her cherished mother; every day she repaired there to receive consolation, to renew the promises which she had made to her, to fortify herself in her good resolutions, and to learn of her, who had guided her infancy in the path of virtue, and who had taught her by her example in what true happiness consisted, and how to become more and more worthy of the love of God.

The death of the countess left an immense void in the castle of Ribeaupierre. That lady by her presence and by her extraordinary virtue knew how to adorn that solitude, and restrain the two young counts within the limits of their duty. Their father was delighted to see them so large, and hoped that they would walk in his footsteps. He took advantage of the sad event of his wife's death to strengthen them in virtue, but carried away by their impetuous passions, they did not pay much attention to his exhortations; their favorite amusement was the chase, and from that period their manners grew more haughty

and fierce, because they spent a considerable portion of their time in the forest.

. Egenolfe never recovered from the fatal blow, which the demise of his wife had inflicted on his heart; it was easy to perceive, a few months after, that his health, already so much injured by the fatigues of war, and the long sufferings of slavery, insensibly declined, and that the time was not far distant when he also would descend into the tomb.

Mary, who never lost sight of her generous benefactor, was deeply moved when reflecting upon the dark prospects which were before her. She bestowed upon the count the same care, which she had formerly given to the countess, and thus paid a debt of gratitude to her two protectors. The count, who, on his side was not blind to his situation, and to whom life seemed a burden, since he could no longer share it with his wife, confirmed all the measures he had taken with regard to the orphan, and recommended her to his sons.

The tender virgin had just attained her seventeenth year; being adorned with every gift of heart and mind, as well as with every exterior charm that makes virtue shine with so much brilliancy, she attracted all eyes. Her modesty repelled the adulation, which every where awaited her; she was nothing in her own opinion, and seemed totally unaware that she possessed those excellent qualities which others perceived in her.

In the meanwhile, death sought a new victim in the castle of Ribeaupierre. The venerable chaplain, that worthy friend of Mary's, that guide of her conscience, also descended to the tomb, and carried with him the regret of all. Mary had so much the more reason to lament him, as she beheld death slowly consuming the only comforter that remained, the noble Egenolfe. That excellent nobleman, over whom the demise of the chaplain had thrown a deep gloom, soon followed the holy priest: his death was the occasion of numerous and grievous calamities.

Chapter X.

The Dismissal.

Egenolfe's two sons, at length in possession of the immense fortune which their father had left, soon forgot the injunctions he had given them at the moment of his death. The time of mourning was not yet gone, when they gave themselves up to the sway of their passions. Too much confined in their castle, they sallied forth to meet jovial companions, and sometimes passed whole weeks in drinking, playing and hunting. This disorderly life frequently caused dissensions and drew upon them serious maladies; but they regarded not these warnings, and ceased not their dissipation. Arthur the younger suddenly announced his determination to travel, and taking a large sum of money, he departed with one servant to visit castles, assist at tournaments and make a parade of his valor. He was not long absent, for the extravagant expenses which he incurred, obliged him to return home. And moreover, his health, enfeebled by excesses, required attention. The inactivity to which he was necessarily condemned, was a great punishment for him. The castle offered no amusement to his ill regulated humor; he fell into a deep melancholy, slowly wasted away, and died, a victim to his excesses, in the twenty-second year of his age.

Maximilian was little affected at the death of his brother, and continued the same kind of life. Until then Mary had lived tranquil and retired at the castle. Occupied with the care of the household, she took no part in the noisy company of the castle; her happiness was to serve God and to pass her time in her chamber when her occupations would permit. She would have been contented in that modest situation, advancing every day in virtue, and endeavoring to please God. The young count Maximilian, now in possession of the entire fortune of his father, only thought of enjoying it, caring little about the amount of his expenditure.

After the death of his brother he observed no caution, but entirely abandoned himself to pleasure. Parties were more frequent, banquets more sumptuous, diversions excessive, and the heir of the noble Egenolfe became by degrees so sottish that he could scarcely have been recognised. In vain did the pious Mary endeavor to excite in him more noble sentiments; in vain did she represent that he was destroying his health; in vain she showed

him the new made tomb of his brother. He treated her fears as childish, her remonstrances as absurd, her apprehensions as vain terrors.

One evening in November, when the rain fell in torrents upon the mountain, Maximilian having returned very late from an excursion which he had made to a neighboring castle, would not retire to rest. The fire was blazing on the hearth, and the servants were ordered to bring him wine. The young count drank copiously, and thus passed a great part of the night; he then ordered the servants to retire, and staggered to his bed; but he was too much agitated to sleep. Until then, although given up to vice, he had respected the virtue of Mary, but that night his passions, excited by his excesses, carried him so far as to make dishonorable proposals to her, which she rejected with indignation. Furious in his disappointment, he uttered a thousand imprecations, and swore the next day to drive her from the castle, calling her a vile beggar and a hypocrite, adding that his clemency alone kept her from the dungeon in which she deserved to be put, in punishment of what he called her audacious insolence.

Mary was ready to suffer death, rather than consent to sacrifice her innocence. She threw herself upon her knees by her bed side, before the image of the Queen of Heaven, and conjured her patroness not to abandon her. As she knew the impetuosity of Maximilian's character, she expected indeed, the next day to be sent away from the castle, resigned herself in every thing to the will of God, and secretly bade adieu to the scenes of her childhood. Submissive in every thing, strong in her virtue, and raised above those apprehensions which generally agitate the heart in like circumstances, she prepared to drink the chalice of tribulations, confident that God, for whom she suffered, would protect her and render it less bitter.

Scarcely had the day begun to dawn, when a servant came to her apartment, and informed her of the order of the count that she should immediately quit the castle, threatening to lock her up in the dreadful tower, in case she should make the least resistance, or demand the legacy which Egenolfe and his wife had left her.

Mary obeyed the injunctions of her barbarous master, of him whom she had formerly called her brother, and without answering a word, she cast a last look around the apartment, the silent witness of her virtues and of her anguish, and left the castle, carrying with her only the clothes which she wore. Tears escaped from her eyes when she passed the drawbridge; she had hoped to receive the smile of compassion from those whom she met in traversing the court-yard, but every one seemed to shun her, so great was the terror the young count inspired in all who surrounded him. With trembling steps she descended the mountain. The falling leaves which the furious wind drove before it, called to her mind the inconstancy of human things. "And I too," she said to herself, "now resemble these falling leaves which are the sport of the winds. Pressed by violence I bend, like those tender branches, under the persecution of my enemy; but as those boughs resist the wind, because they hold to the stout trunk which nourished them, so I will resist his fury, because I trust in God, my only support in this world. No, never shall I blast my innocence, never shall I sacrifice my virtue; I would rather die than sully my soul by a mortal sin."

Entertaining thoughts like these, she arrived at the cell of the venerable Rodolph. The holy hermit was kneeling before a wooden crucifix, the only ornament of his solitude. His thoughts were in heaven; his spirit, detached from visible things, tasted the delights of prayer, and breathed forth the sweet incense of devotion, the fruit of long intercourse with the Creator. He was not a little surprised to hear a knock at his door so early in the morning, and at so disagreeable a season. He rose immediately; charity had made it a duty for him, never to refuse admittance to his neighbor. He fell back a step, when, opening the door, he recognised the orphan.

"God of heaven!" he cried, "what brings you here at such an hour? You are alone it appears; why did you not bring some one to accompany you?"

Mary informed him of the reason of her coming, and bitter tears flowed at the simple recital of her griefs. "I had partly foreseen what has happened," replied the holy man,

"but I did not expect such violence from Maximilian. Never mind; be not disheartened, my daughter; this storm will soon be over. God will punish this young libertine by the very excesses of his passions; for the wicked man generally finds his punishment in the unbounded desires to which he abandons himself. The Lord will put an end to the fury of this senseless youth, who dared attempt to corrupt a tender virgin. While waiting for the day of vengeance to arrive, we shall find a place to shelter you from this persecution. You are now without fortune, you are even without a name. It would be difficult to obtain admittance in one of the convents of the neighborhood; it would be moreover necessary to know your vocation, in order not to take a step, for which you might afterwards repent." The holy anchorite paused for an instant, and then added:—"At three leagues distance in the mountains, there is a lonely farm, inhabited by a virtuous couple, to whom God had given numerous children, but who have lost them successively. They are not rich, but they will receive you with so much the more pleasure, as their advanced age does not permit them to attend to the household affairs, and to the culture of their little farm. You will be the support of their old age. But perhaps you would not like to bury yourself in solitude, after having lived in the tumult of a castle?" "No, no, father," cried the pious girl, "I would love to dwell in a cottage; for it seems to me I should be more happy there than in a palace. My heart tells me that in solitude I would find those charms, that happiness, that peace of soul, which is vainly sought for in the world. After the loss which I have sustained by the death of the count and countess of Ribeaupierre, who cherished me as their own daughter, although they had not given me birth, I feel that I must attach myself to others who will take an interest in my welfare. Do you think that the good people, of whom you spoke, will receive me?"

"They will receive you, my daughter, and will take more than an interest in you, they will love you, they will regard you as their own child; they . . . . "

Here the old man stopped, as one who feared to reveal a secret. Mary paid no attention to his hesitation, but, desirous of seeing those, with whom she was to pass her life, she blessed the Lord, who deigned so soon to provide for her subsistance.

Rodolph finished his devotions and then set out with the young woman to conduct her to the farm, where she was to dwell. On their way, he gave her a great deal of advice on the manner in which she ought to treat the inmates of her new home; but he hesitated at every moment, and greatly excited the curiosity of Mary. After a painful walk, across mountains and valleys, the hermit stopped under a fir-tree, and wiping the sweat from his wrinkled brow—"My child," said he, "do you see the smoke, rising from that cottage? There is the place of your residence. There dwell those, who will repay you by their love, for the trouble you have undergone, and your tender heart will become attached to them. There you will fear neither perfidy nor persecution. Your life will pass calmly and happily. You will find parents . . . . . yes, you will find those, who will replace the count and countess of Ribeaupierre. It will be rather painful at first to accustom yourself to their monotonous life, and their simple and frugal fare, but happiness will eventually attend your steps."

Mary felt herself, as it were, impelled towards the hamlet. She experienced an indescribable feeling in approaching that humble dwelling; every thing told her that she was to be happy. At length after a walk of five hours and a half, they arrived at the threshold of the cottage. The barking of the dog announced their coming. The aged Joachim immediately opened the door, and when he perceived the hermit, he exclaimed, uncovering his head, "Good day, father Rodolph! What brings you to our retirement at this season? "You will learn by and by, my friend, replied the anchorite. Is Agatha, your wife, at home?"

"Yes; she is making bread for our little family."

"Well! we wish to see her."

They entered the cottage together. Agatha and Joachim kissed the hand of Rodolph, and cast a look of surprise on the young lady who accompanied the venerable hermit. Strong

emotions were painted upon their faces at the sight of Mary; she stood like an angel radiant with beauty. Her long light hair descended to her shoulders in a profusion of curls; her form was fine and graceful; the fatigue which she had undergone in her long walk, gave to her features still more expression, and her candor impressed a sentiment of respect. She resembled one of those heroines of the true faith, who, in the first ages of Christianity, appeared before proconsuls, generously confessed Jesus Christ and resisted all the enticements of the world.

Agatha offered seats to the travellers, and was about to bring them some refreshment; but Rodolph retained her, and having taken a seat, he said: "Good Joachim, and you virtuous Agatha! I bring you here a young person, an orphan . . . but no, she will no longer be so, for you will be her father and mother. Mary, who for a long time was considered the daughter of the count of Ribeaupierre, has been obliged to quit the castle of that nobleman, where her virtue was no longer in safety. She came this morning to seek an asylum with me. I immediately thought of you, and brought her here, hoping that you will adopt her as your daughter; moreover, by her attentions, she will render herself worthy of your kindness. Will you receive her? Agatha's only answer to this question was to embrace Mary with lively emotion and press her to her heart, whilst tears coursed freely down her wrinkled cheeks. Joachim also endeavored to give the young girl the most generous reception. "In our solitary situation," he said, "we would gladly have received any person, who might need our feeble assistance, and why should we not welcome her, who to continue faithful to virtue, leaves the honors of this earth? Provided Mary will be contented to remain in our humble cottage, we shall use all our endeavors to make her stay agreeable."

"You are then at home, Mary," said Rodolph; "I hope nothing will be wanting here to complete your happiness."

Mary took the hand of Agatha, and placing it upon her heart, she said: "Good and virtuous mother; for henceforth you will permit me to call you by that name; the reception which you give me, solaces my afflicted soul. My heart tells me that I shall love you, and in admitting me into your house, you have not, I assure you, received an ungrateful being. I will endeavor to merit your love, and my actions shall prove that I can appreciate your kindness." She stopped; sobs stifled her voice.

Agatha went for some refreshments, whilst Rodolph and Joachim continued the conversation in a low voice. In a little while the rustic table was covered with some dishes, the hermit and Mary sat down to it and eat with a good appetite.

Night approached. Rodolph not being able to return to his cell, accepted the hospitality which was offered him. The next day he departed for his dwelling, carrying with him the benedictions of Mary, happy in having found an asylum, and of the old couple, delighted to have a companion in their solitude. Joachim accompanied the good man for a considerable distance and afterwards returned to his family.

Chapter XI.

The Reconciliation.

Mary was not long in becoming acquainted with the new kind of life, which she had embraced. Forgetting the castle of Ribeaupierre, and the comforts she had there enjoyed, she contented herself with the state of mediocrity to which she was reduced, bestowed all her care upon her new parents, attended to all the duties of the house, and soon found that happiness which Rodolph had promised to her. Notwithstanding her delicate constitution she worked from morning till evening, and seemed delighted beyond expression, whenever her parents gave her any proof of their love and assured her of their affection. The name of *dear daughter*, which they gave her, was a sufficient compensation for the sacrifices she had made, and in her new situation, she never regretted the luxuries and the thousand superfluities which had surrounded her at the castle.

Little is required to make man happy; and the happiness which the world so ardently desires, would be easily obtained, if each one

would restrain the desires of his heart, moderate his affections, and place them upon objects in which religion and virtue permit him to seek felicity.

The rigor of the winter that year was scarcely felt in the mountains, which formed as it were a rampart round Mary's dwelling. The verdant fir-trees raised their majestic summits in the midst of the white mantle of snow, which lightly covered the country rich in romantic scenery.

Mary did not find her solitude wearisome; after the ordinary duty of the house, seated by the hearth, on which the fire blazed cheerly, she occupied herself in spinning; every thing announced her contentment; she would not have changed the retirement in which she found so many charms, for a throne. Simple but agreeable conversation, sometimes a pious canticle, relieved the monotony of the cottage; the barking of the dog, when a stag or a wild boar passed near the house, also interrupted from time to time the magic silence of the forest, and repeated by the echo of the mountain, was prolonged to an indefinite distance. There, no intrigues, no cabals, no brutal passions were found; but peace and innocence, a repetition of that golden age, formerly sung by the poets of paganism.

But having witnessed the happy simplicity and contentment of the lonely cottage, let us now cast our eyes into the castle of Ribeaupierre. There reign luxury, riches, pleasure, with a hideous train of passions. Look there for happiness, examine every corner of that maze of voluptuousness, observe the refinement of sensual pleasures, behold that slave of his caprices, of his humors, speak to him, ask him if he is happy. He will answer sadly, no; still he never restrains himself; he is intoxicated with pleasure; he gives his imagination and his senses every thing which they court, still a frightful void desolates his heart; he swims in opulence, he commands numerous vassals, he enjoys every thing, and he is poor, he possesses not that only good, virtue sanctified by religion; the celestial fortune of life, the source of true happiness, virtue offers no charms to the sorrowful Maximilian. Go on then, foolish young man, you pursue happiness where it is not to be found, you run after shadows, you embrace a phantom, and if you possess what you thought could make you happy you find that you have been deceived, because you do not seek happiness in God. Surprised at the violent measure which he had taken, in cruelly banishing the innocent Mary, Maximilian soon perceived the fault which he had committed. The loss of the intelligent girl, who had presided with so much wisdom over the house, was felt in the infidelity of the servants, who plundered it with more ease, as being frequently absent himself, every thing was in some manner laid at their mercy. But interest was not the only motive that made him regret her departure. When bad weather did not permit his friends to visit him, and when by reason of the maladies which his licentious life had brought upon him, he could not cross the threshold, he wandered sad and gloomy through the vast corridors of the castle, overwhelmed with ennui, not knowing with whom to hold conversation. The cares which Mary had formerly bestowed upon him, were wanting, the advice which she had given him no longer overcame the voice of his passions; the candor with which she had dared to reproach him with his disorders, no longer gave a check to his vices. In a word, every thing seemed to conspire against him after her departure. He had hoped to live more contented with his independence, when, freed from the importunities of her, who had become his pitiless censor, he might indulge at will his impetuous desires; but his punishment arose from the source whence he expected his happiness; the restraint which he had thrown off, the liberty which he had acquired, forged for him chains still heavier than those he had broken, and the evil which he had wished to avoid, fell upon him with redoubled violence.

God, unwilling to lose that wandering sheep, sent him a sickness sufficiently severe to suggest to him serious thoughts about his salvation. During the silence of night, he was tortured by a burning fever. By his side was burning a lamp, whose pale light seemed to throw its rays upon a tomb. His servant had fallen asleep, but Maximilian was awake, a prey to pain of body and anguish of soul. "She, whose virtue I had the misfortune not

to know, never slept during my sickness. Ah! what tender care she used to bestow upon me, how many nights she passed near me like a guardian spirit, to comfort me in my infirmities! How she tried to benefit my soul by her salutary counsel. And how have I repaid so much tenderness? I have driven from my house her, who sacrificed herself for my preservation. I have insulted her virtue, I have scoffed at her piety, I have disobeyed the express commands of my parents. Yes, in vain I try to conceal it, that act of brutality has drawn upon my head the vengeance of heaven; misfortune pursues me like a cruel vulture; my conscience is torn with remorse and overwhelmed with bitter reproaches. Oh! virtuous mother! you, who recommended me to love that orphan as a sister, come and reconcile me with her and with myself! Pray for your guilty and ungrateful son! You are in heaven, where your piety and your virtues have placed you! Ah! pray to God for my conversion! And you, my father, whose noble soul must have started with horror at beholding your son unworthy of you, do you also take pity on me, and beg of God, whom you have served so well, to restore to me his grace and give me your virtues!"

Maximilian, under deep emotions, shed a torrent of tears, and that sadness was the prelude of his return to the path of honor. Until then he had not even inquired where Mary had found an asylum. For many years Rodolph had but seldom appeared at the castle; and what could he have done there? His presence would have been unwelcome in the midst of that wanton crowd, living only for the world; the man of penance and mortification could no longer appear in a house which was become the dwelling of licentious pleasures. Imagine then the surprise of Rodolph, when, one cold morning in January, the servant of the young count came to his cell, begging him in the name of his master, to repair to the castle. He accompanied the servant, and had the sweet consolation to find the son of his noble friend entirely changed, and desiring to know how he might be reconciled with God. He passed nearly the whole day with him; and toward evening returned to his cell.

Spring had just reanimated nature with its fragrant breath. The fields were covered with flowers, the trees with foliage; the birds were playing upon the verdant branches, and everything was blessed with new life in the solitude of the mountains. Mary was sitting in front of the cottage, by the side of good Agatha, when something in the distance attracted her notice. Soon she perceived two men, who followed the mountain path and approached the cottage. "It is father Rodolph," she suddenly exclaimed, "accompanied by a knight, who it seems to me is count Maximilian. What can they intend to do here?"

Mary was not deceived. Rodolph soon appeared. By his side walked the young count in the attitude of a guilty person. His fierceness had abandoned him. He looked like one of those great criminals who dare not raise their eyes before their victim, and seem to wait in shame and confusion for the sentence which is to be pronounced against them.

Rodolph saluted Agatha and Mary, and asked if Joachim was in the house.

"He is trimming a fir-tree which he cut down this morning," replied the aged mother, "but I will call him." Then leaning upon her staff, she went for her husband. They returned in a little while, and all entered the cottage.

"Mary," said Rodolph, "I bring to you count Maximilian; he will tell you himself the cause of his coming."

Maximilian, not daring to raise his eyes through emotion and shame, took her hand and said in a tremulous voice: "Dear Mary, how culpable must I be in your eyes, I have disregarded your virtue; I have outraged your feelings; can you ever forgive me? You once called me your brother. In the name of that friendship which united us, of the religion which commands us to have mercy, of my parents who were so dear to you, forget the wrongs I have inflicted on you."

"All is forgotten, my lord," she replied, "my heart has never had any bitterness towards you; you have even rendered me a great service in obliging me to leave the castle. I am happy in this retirement."

"The pardon which you grant to me is a

great consolation to my soul. I know you well, and I am sure you are not capable of harboring any resentment against me; but this is not all I desire. Since your departure I have not known happiness. Father Rodolph knows what anguish I have suffered; he knows also what repentance I have felt for my fault. If this repentance were not sincere, I would not have presented myself here to-day. I come to beg you to return with me to the castle, not as formerly, but as mistress of all I possess, as the daughter of those who used to give you that sweet name. I offer you my heart. You will be the wife of my bosom, and the future will prove that I . . . . . "

"Heaven!" cried the agitated girl, "you become the husband of a person without name, without fortune, without parents. . . Ah! . .

"Your parents, Mary, are well known to me . . . "

"What! you know my parents! Where are they? What country do they inhabit?"

At these words Joachim and Agatha threw themselves upon Mary. Their tears, their emotion, their sobs told her that she was not a stranger among them. Rodolph at length removed the veil, and Mary learned that she owed her life to those who so kindly received her. Here we ought to drop our pen, for it cannot describe the flow of joy and delight which followed. Let us behold their tears mingled, paternal and filial love poured out, and let us bless the Lord who reunited hearts made to love one another.

After some moments of religious silence which sweetly replaced the tender transports of joy, Joachim, taking the hand of Mary, said:

"Can you, my daughter, pardon us also, for having so long concealed your birth? but we have acted thus by order of Rodolph. O! pardon us, my daughter . . . " and the old man covered his face with his hands. "Yes, I blush to tell you that I am your father. Poverty alone induced me to commit an action which my heart has always disavowed. You were the fourteenth of our children. Your brothers and sisters surrounded our table like young olive trees. We had not bread for all, and in exposing you at the door of Rodolph's cell, I well knew the worthy man would take care of you, and would place you in a situation where you would be raised as a Christian. I did not lose sight of you, but learning that the count of Ribeaupierre had adopted you, I was satisfied with your lot. However, God has punished that action, so unworthy of a father. All my children are dead, and it has been a source of bitter reproach for your mother and myself, seeing our deprivation, and the gloomy solitude in which we languished. More than once was I upon the point of reclaiming you; I cannot account for not having done so, but in confessing that I trembled lest our poverty and humble station would render you unhappy."

"God has disposed of all for the best," interrupted Rodolph. "He returned you your daughter. He took advantage of a moment of weakness, without doubt very blameable in Maximilian, to show the virtue of Mary in all its brilliancy. To this moment of blindness is due the conversion of the young count. The departure of your daughter became the occasion of the unhappiness which he experienced. If Mary had not shown so much horror for sin, Maximilian would not have conceived for her that profound esteem which prompts him to-day to ask her for his wife; and you too would have groaned still longer in trouble and privation, whereas now you will taste repose and tranquillity in the castle of Ribeaupierre, where you will dwell with your daughter. See how admirable every circumstance is linked in this great event. This child, whom you exposed, has become in your old age your support and consolation. I suppose you have nothing to object to this union, so ardently desired by the count?

"It is too much happiness," cried Agatha, wiping away her tears. "But my lord, the count, does not reflect upon the reproaches which will attend so unequal an alliance."

"I am not ignorant," replied Maximilian, "that the world will blame this alliance, but no one marries below his dignity when he seeks innocence, piety and virtue. I could certainly have found many young ladies of noble families whose riches and beauty might have captivated me, but never could I have found one

more virtuous than Mary. And of what use would my riches be to me, if I were to divide them with a giddy, inconstant, and extravagant wife?" Then going up to Mary, "I have not yet heard from your mouth the word which is to ensure my happiness; but am I to interpret your silence and believe that it has revealed to me the sentiments of your heart? Oh, Mary! if you doubt the sincerity of my purpose, put me to the trial, assign a term, at the expiration of which I may date my happiness. I will submit in everything, provided you crown my expectations."

Being unable to decide immediately, Mary asked for a few days for reflection, not that she doubted of the change which had taken place in Maximilian, but she wished to consult her God, that she might not act lightly in so important an affair. At length she consented to become the wife of her former persecutor, and informed him through Rodolph that she was disposed to give him her heart and her hand. Three months after the mountains resounded with the sound of music. A splendid retinue came to find in her retirement the humble daughter of Joachim and Agatha, to conduct her to the cell of Rodolph. There a chapel had been constructed, in which Maximilian placed a beautiful image of the Blessed Virgin which his father had brought from the holy land, and which a Greek priest had given him; it came from a monastery at Constantinople. The chapel was hung with magnificent tapestry. A simple, but elegant altar was raised at the end of the sanctuary, brilliant with lights. The statue of the Queen of Heaven shone beautifully. A rich garland of rubies and emeralds was hanging from her neck, and two angels held a crown of gold over her head. In the front of a little temple was seen the name of the daughter of Joachim, surrounded by a chaplet of flowers, with these words: "*To the Lily of the Valley.*" Opposite to this were the arms of the noble house of Ribeaupierre, admirably contrasting with the simplicity of this name.

When the train arrived at the door of the castle, Maximilian, surrounded by his vassals, appeared and received the modest bride to conduct her to the altar. Mary, according to her own desire, wore a simple white robe; her modesty and the condition of her parents did not permit her to dress as splendidly as her husband wished; but her true ornaments were her candor and her virtues.

Maximilian was happy beyond expression, in being at length united to her, who was by her noble qualities to be the charm of his life. He entered with her in triumph into the castle, and instead of the nobility, who had thought proper not to attend the feast, he received all the poor of the surrounding country.

Mary, raised to the rank of countess of Ribeaupierre, remained as before, mild, modest, pious, and easy of access. The riches which she enjoyed, served her only to do good. Never did ambition and pride possess her heart. The ascendant of her virtues shed such an influence over her husband, that he too became a worthy heir of the brilliant qualities of his ancestors. Avoiding tumultuous assemblies, seeking his happiness only in intimate union with her whom he had chosen in preference to so many others, and who made him the father of many children, Maximilian found that the practice of religion and virtue can alone render man happy in this land of exile.

Mary and her husband passed their days together with as much happiness as is generally permitted for mortals to enjoy in this world, where trials are sent to the just by the hand of God. Oh! blessed be the Lord who thus wills it, to teach us that this world is not our true country, that we must prepare ourselves for another, in which we shall enjoy a felicity that nothing can disturb. Yes, a thousand times blessed be his name, who makes our afflictions so many titles to glory, pleasure and happiness, immeasurable, eternal.

THE END.

DESULTORY SKETCHES OF THE CATHOLIC CHURCH IN MARYLAND.

BY BERNARD U. CAMPBELL, ESQ.

No. VII.

MEMOIR OF THE REV. JOHN FRANCIS MORANVILLE.*

OBSERVING with great regret the neglect of proper provision for the education of poor females, Rev. Mr. Moranvillé determined to establish a school to supply the deficiency in that section of the city in which the principal portion of his congregation resided. The better to insure success to this institution, he organized an association of charitable ladies, under the name of "St. Patrick's Benevolent Society," who, by monthly contributions, supplied funds for the support of the school, and for the relief of the suffering poor. This society was founded in June, 1815, and the school went into operation the same year. At this period public schools under the state and city authorities had not yet been established. Nor had any of those admirable schools, since conducted by the sisters of charity, been instituted in Baltimore. St. Patrick's free school admitted poor children without distinction of creeds; and by its judicious course of instruction, produced the most salutary effects upon their morals, while it imparted a useful English education to its scholars,—the average number of whom was between sixty and seventy. The society, which was conducted with great spirit for some few years, began to languish; owing to the altered circumstances and diminished number of its members; and its customary good works were found rather onerous to the survivors. But by the active exertions and zealous appeals of the good pastor, its useful labors never ceased, and the school, the source of so much good, has continued to the present day, a monument to the tender charity of the founder, and of those who have continued to conduct it. The good ladies of the society exercised a maternal supervision, and often placed the orphans advantageously. Many of the more destitute children were clothed by the ladies; and others at the expense of Mr. Moranvillé, who frequently visited the school, and by his affectionate manners, and instructive discourses stimulated the children to improvement in learning and virtue, and encouraged them to a career of usefulness. Once a year he gave them an entertainment at his house, at which he and the ladies of the society, waited on the children at table. The society continued to be an object of his paternal care as long as he remained in this country, and of his pious solicitude after he had left it. In his letters from France, written a short time before his death, he commends their good deeds, and enjoins upon the members to continue their meritorious works.

His attachment and respect for his ecclesiastical superiors, were striking traits of the true priest in Mr. M. After so long an absence from France, his superiors of the "*Seminaire du St. Esprit,*" remained endeared to his heart; and the favorable remembrance entertained of him by these preceptors of his youth, was testified by their soliciting his return to France, to assist in the re-establishment of this meritorious institution. His archbishop was to him the representative of Christ; and he always enjoyed the confidence and esteem of the venerable Dr. Carroll and his two successors. His love for all his brethren of the clergy, manifested by the most frank and cordial manners, and by the pleasure with which he embraced every opportunity to serve them, was reciprocated by their unanimous respect and esteem, and by their admiration of his useful labors and edifying life.

* Concluded from page 560.

His active zeal, far from being confined in its exercise to the congregation under his immediate care, was displayed in various efforts to promote the general interests of religion. Admiring the inquiring disposition, and the intrepid love of truth which characterize the American people, his comprehensive mind regarded the United States as an inviting field for the diffusion of the Catholic faith, and he labored assiduously to establish and to sustain various religious orders and communities in different parts of this country. He was one of the earliest and most zealous friends of the community of sisters of charity, which in 1809, under the guidance of Mrs. Seton, commenced the establishment of St. Joseph's, near Emmittsburg. His congregation furnished some of the first members of the community, as well as several of the earliest pupils of their distinguished school. The society of the same order in Kentucky, could exhibit proofs of his zeal in several members who in the "fresh prime of life, and bloom of womanhood," were allured to the beautiful path of Christian perfection by this holy man. He paid the expenses of some, whose poverty would have prevented them from making the long and expensive journey to Kentucky.

Eager to secure laborers in the vineyard of his Lord, he took the most lively interest in the welfare of the theological seminaries, and did all in his power to excite the interest of the faithful in them, and to produce a sense of their primary importance. He spoke on all occasions to the pupils of the sanctuary with an ardor of faith, which often served excellently to excite in them the true spirit of their vocation, and produced in the seminarians the highest respect and esteem for him.

He recognized in the religious orders, both of the contemplative and active life, those, who by unceasing prayer in the cloister, and by the public exercise of the ministry, imitated the union of the prayers of Moses with the arms of Joshua. And on these means,—consecrated by primitive example, and sanctified by the triumphs of the cross over the corruptions of the world, in every age and clime,—he relied for the diffusion of the faith of the saints in this country. Hence, encouraging all those under his care who gave evidence of a religious vocation, to embrace the more perfect way, he had the satisfaction to witness the profession of many who owed their religious instruction to him. The more austere the order, and the higher it carried its practice of the evangelical counsels, the more was he enamored of it. "The Lorettines," or "friends of Mary at the foot of the cross," founded in Kentucky in 1812, by his much valued friend, the late Rev. Mr. Nerinckx, were objects of his pious admiration, and of his paternal care and zeal.* To this distant and austere order also, did St. Patrick's congregation send some of its members, who owed the happiness of following their vocation to the religious nurture of its pastor.

But of all the religious orders which embellish the Church by the angelical lives of their members, none claimed a larger share of the affection of Mr. Moranvillé, than the austere order of La Trappe. His admiration of their perfect seclusion from the world,—their uninterrupted application to the service of God, by abnegation and a life of penance and prayer, made him extremely solicitous that the order should be established in this country,—relying upon the efficacy of their prayers, and the sweet odor of their example, for the blessings of a more general practice of virtue, and a greater reverence for religion. It was about the year 1811 that twelve members of this order arrived in the United States, with a view to an establishment. After some efforts to effect their purpose in the west, which various causes combined to frustrate, they went to St. Mary's or Charles county in Maryland. Unaccustomed to the climate, and pursuing their rigorous rule in unwholesome locations, their health failed, and as it became neces-

* "The virtuous sisters of this society," writes the bishop of Bardstown, "edify all who are acquainted with them. They retrace in the regularity and austerity of their lives, all that we read of the ancient monasteries of Palestine and Thebais. More than two hundred and fifty girls of the poorer classes are educated every year in their houses, and receive a Christian education, suited to their station. Many orphans partake of the same benefit gratis, and it is commonly to those monasteries, that the ministers send the girls whom they wish to prepare for their first communion." From the time of their formation, 1812, to November, 1822, they had prepared eight thousand females for their first communion. *Cath. Miscellany*, vol. xv. p. 58.

sary for them to withdraw from the lower counties, they were induced to come to Baltimore, and Rev. Mr. Moranvillé invited them to remain with him.

F. Francis Xavier, a priest of the order, died on the passage thither. Rev. Mr. Moranvillé had the body of the venerable servant of God interred behind the church, at the foot of the Calvary, and immediately received the survivors into his own house, where he entertained them for some time, renting a small house adjoining the church yard, to furnish additional accommodations: and here the Trappists remained temporarily, until the indefatigable pastor arranged a plan for their more suitable accommodation.

The large house and extensive garden opposite St. Patrick's church, known as Whitehall, was rented for the Trappists, and they were installed in their new habitation with a view to the permanent establishment of the order. Their devout deportment became a source of edification to the congregation of St. Patrick's, whose pastor, with his wonted zeal, succeeded in inducing several of the more fervent to unite with these good monks in their pilgrimage along the straight and narrow way that leads to salvation. The Trappists, after remaining in Baltimore about two years, removed to New York, in 1814, which city, it was thought, offered a more eligible location, and a more extensive field of usefulness. Their plan was to unite the instruction of youth to the ordinary exercises of their order, and they took possession of an establishment previously occupied by the French consul, about four miles from the city, and issued a prospectus. Their constant friend, Mr. M. was with them in New York, explaining their plan and bespeaking the favorable interest of the public in their behalf. The superior however, to the surprise and regret of Mr. M. suddenly determined to abandon the contemplated settlement in the United States, and arrangements were commenced to return to Europe; leaving to the election of the Americans, who had joined the order, but were not bound by vow, either to accompany the elder members in their return, or to withdraw from the order. Two of the more youthful members of St. Patrick's congregation, determined to go to Europe, and the others, being persons advanced in years, who were ignorant of the French language, were induced to leave the order. The good pastor, who had continued near the children of his flock, to encourage and counsel them in all their difficulties, remained with them to the end: and when the final arrangement was completed in New York, conducted his novices back to Baltimore, and all of the female having determined to solicit admission among the sisters of charity, he accompanied them to Emmittsburg, made known their wishes, and saw them favorably received into the house of St. Joseph's. Among the many instances of his friendship for the Trappists, as displayed in his unabated exertions to promote their establishment in America, it may be mentioned, that a loan of four hundred dollars had been procured for them from the late venerable Charles Carroll, of Carrollton. Mr. Moranvillé waited on this patriot, and induced him to convert the loan into a gift. Though disappointed and grieved at the failure of his efforts to found a house of this new order in America, his respect and admiration of the institution, and his affection for the members he had known, remained unabated. Long after their departure, he corresponded with the superiors in England, in France, and Nova Scotia; while his letters to those of his former flock who remained in the order, encouraging them to persevere, proved that the distance which separated them, had not extinguished the fervent zeal for their eternal welfare, which still animated his paternal heart. What he had witnessed in the lives of the members of La Trappe left the most favorable impression upon his memory, and he often spoke with edification of the excellence of that order, of which he thought so highly, that it was his intention, if circumstances permitted, to enter it himself. His pure and fervent life might have given great confidence to Mr. Moranvillé, but his delicacy of conscience, and profound humility, made him think himself a great sinner, and wish for the most severe penance. However zealous had been his ministry, he dreaded the account of so many years of pastorship, and never believed that he had fulfilled his whole duty to the

souls entrusted to his care, by Almighty God. He complained with his friends, indefatigable as he appeared, of his carelessness, sloth, and want of ability to save souls. "I ought to retire," said he, "to weep over my sins in solitude, and prepare for death." His friends had frequently to combat seriously the strong inclination which he often showed for his retreat to La Trappe. Such thoughts prevented all vain glory, and served to increase that hunger and thirst after justice, which animated him, and gave a remarkable sacerdotal vigor to his life and ministry. His zeal for the salvation of souls, and his docility to advice, made him persevere in the pastorship; but he forgot all his good works to think only of his sins. When sick, he seemed either occupied with the fear of the judgments of God, or with the thought that to be restored to health would only prolong a life of offence, and add to his account. "Rather to quit this body of death," would he say, "in which I do but multiply my sins, it is time to go hence, rather than add iniquity to iniquity." Yet, resignation to the *will*, and trust to the *mercy* of his Lord prevailed, and maintained his soul in peace, and a holy indifference to the events of his sickness.

It was a matter of surprise to those who knew how small his income was, how Mr. Moranvillé could support the hospitality which was conspicuous during his residence at St. Patrick's. It was not, it is true, like that of men of the world; he gave no convivial entertainments, made no ostentatious display, his was that hospitality which God blesses. Ever happy to share his meal with those to whom it was welcome, he had often at his table a venerable old man who had been ruined by the disasters of Saint Domingo; and another person, whose life was devoted to works of charity, shared his table without intermission, for many years. He entertained priests who were strangers, and many others who visited the city, sometimes for weeks together. As we have seen, he obliged the Trappists to remain with him for a considerable time. So too did he welcome several of the missionaries who arrived in this country with Bishop Dubourg, in 1817. Not satisfied with entertaining as many of the latter as his house would accommodate, he procured homes for many others, among his friends. The venerable Mr. Nerinckx,* so distinguished among the zealous missionaries of the west, and the companions of his labors, always found a ready home and cordial welcome with the pastor of St. Patrick's: who greatly admired the simple manners, devout life, and edifying conversation of this learned and venerable priest.

After the various debts contracted in building the church had been discharged, and every thing necessary for the decoration of its interior had been done, the pastor found new objects for the exertion of his industry in the erection of a steeple, and completion of the frontispiece of the church.

Setting forth again as a mendicant, he collected the sum necessary for these works—about four thousand dollars, and thus completed the building; which cost entire, about twenty-four thousand dollars, the ground being then still held under rent.

Never seeking to gratify himself, nor to raise any larger income than suited the moderate circumstances of his congregation, he was not only content with a very moderate salary, but gave a striking proof of his disinterestedness, when, after the revenue of his church was reduced by the inability of some to pay their pew rent, he voluntarily relinquished one-fourth of his salary, by a formal act to the trustees: proposing that in future, it should be six hundred, instead of eight hundred dollars; which it had been previously Of this moderate salary, much was returned to his congregation in the persons of the poor, or in the care of his church. Though he asked nothing for himself, to beg for either of these sacred objects was never a pain to him. He was rather eager in that duty, and knew so well how to plead either cause, the poor's necessities, or the honor of the sanctuary, that while the pleasure of the generous and pious was enhanced by his vivid representations, it was not easy for the less willing to resist his earnest calls and let him depart

* This excellent man was the only companion of Rev. Mr. Badin, in the extensive missions of Kentucky in 1805. See a sketch of his life in Catholic Miscellany, vol. xv. p. 57, &c.

wholly disappointed. Never did Mr. Moranvillé's charity know impossibilities, or despond for difficulties. It would be difficult to review all the forms of distress to which the peculiar circumstances of Fell's Point, in those days, subjected a considerable portion of its population. Daily, and many times a day, the good pastor's door received the trembling knock of supplicants, and as often he sallied forth to relieve them, or to repeat his incessant pleadings in their behalf. With a soul so possessed by charity as to make him truly "believe all things, hope all things," he proved that "charity never faileth." Remembering the declaration of our Lord, that charity to one of the least brethren was accepted as done to himself; (St. Matth. xxv. 40), besides attending to the wants of the meritorious poor whom he knew, it was his practice to give something to every beggar who called upon him. On being cautioned against impostors his reply was, "give to all, lest he whom you refuse be Jesus himself." "I have seen him," says Bishop Bruté, "often receiving the poor during his meals, and sending them away with what would help them; or leaving the table to go and see that they should be relieved. And if the tone, and manner, and countenance may give consolation to a sufferer no less than what is awarded, who can express the effect of the hearty, kind, cheerful manners of Mr. Moranvillé to the poor? It was faith, Christian faith, and love, that breathed on his features whenever he did, or ordered any thing for sufferers."

On one occasion, when a vessel arrived from Ireland with a number of very poor passengers, he visited them, and taking ten of the poorest children to the stores, clothed them completely at his own expense. He often purchased large pieces of calico, cotton, flannel, and other materials for clothing, and bringing them home himself, distributed them among those whom he knew to be in want. A widow woman of his congregation, who was in very reduced circumstances, applied to him once for the loan of a sum of money, offering a watch as security for the repayment, or as some remuneration for the loss he might sustain. He gave her the money and took the watch, which being broken, he had repaired at his expense, and returned it to her. She declined receiving it, saying, that she intended he should keep it, till she repaid him. "Never mind, my dear child," said he, "'tis in good order now, take it, and sell it for yourself." When he found children barefoot, he often took them to shops, and furnished them with shoes; on other occasions, he invited them to his house, and there took the measure of their feet, and having shoes made carried them home himself to the poor children, thus delicately bestowing charity, without exposing the objects of it. Studious to perform his acts of benevolence in secret, he frequently concealed his purchases under his cloak, and deposited them in the sacristy, where he distributed them to the poor, who came thither to confession, many of whom struggled through the difficulties of their humble condition without soliciting assistance, but whose circumstances being known to him, who was the father of his flock, they could not decline the charity offered privately, and with such delicate regard for their feelings, and tenderness for their situation. Instances of this sort are known only by having been mentioned by those who were the objects of such benevolence, though the persons of his household knew considerable quantities of clothing to disappear through the sacristy. During severe winter weather, being very poorly supplied with clothing suitable to the season, his housekeeper mentioned the circumstance to a gentleman of the congregation, who immediately provided a supply, which was presented by the housekeeper to Mr. M. on a very cold day, at the moment he was called to dinner. Before he sat down, and without speaking, he bundled up the clothes, and carried them to some poor people who lived at the distance of about a mile. The house-keeper supposing he had only retired to his chamber to put on his new garments, was surprised to see him return after a long absence, wearing his old ones, and ascertaining what he had done, suggested that it would have been better had he kept the new and distributed his old clothes; to which he replied, that "the poor sick had nobody to mend their tattered garments, and therefore stood more in need of new clothing than he

did, who had so good a seamstress for his housekeeper."

Although of the most cheerful temper, and agreeable conversation, Mr. Moranvillé had his time too sacredly occupied, by the works of duty, zeal and charity, to have much to spare beyond that which he gave to those visits and communication with his flock, which are rather part of the pastoral life and usefulness, than mere recreation. He rose at the early hour of four, employed himself in prayer, meditation and study in his chamber until the hour of mass, commenced his labors of visiting the sick and poor immediately after breakfast, and gave to prayer and study, all the time he could reserve from his more active daily occupations. The labors of his youth in the ungenial climate of Cayenne, had made impressions upon his constitution that must have enhanced the fatigues of his ministry, yet he seemed never to relax the austerities of his life. His diet was often very poor, and his clothing unsuited to the season. Though very sensitive to cold, he never would use fire in the room which was his chamber, library and study. And there, in the most intensely cold weather, did he spend three hours in the morning, and several hours during the day; although a fire was burning in his little parlor for the convenience of his housekeeper and visitors. He would not allow fire to be made in the sacristy, which was also the confessional, in which he was frequently occupied for many hours without intermission. He often prayed in church, and was frequently found on his knees in his study; when more confined than usual, he supplied the want of exercise by walking in the church enclosure while reading his breviary, and by visits to the sick, and some families of his congregation. He managed to make these visits profitable, by his address, in making the conversation conducive to virtue and piety. And he succeeded in this, not by morose censures, or formal declamation, but by introducing in a lively and agreeable manner some incidents, or traits suited to the company; on which he dwelt in a familiar style, that never failed to please, as well as instruct the family circle which felt happy in having his company. He made himself acquainted with the wants of the poor, and in his intercourse with the more prosperous members of his congregation, devised means for their relief. His extensive acquaintance, and great influence, enabled him to promote the interest, and improve the condition of many whose diffidence or unfavorable position cramped their energies, and restrained them from the exertions necessary for their own advancement. Apt at settling differences, and imperative in requiring such concessions and reconciliations as Christian charity exacts, he was very successful in restoring peace and harmony, to individuals and families, whose feuds had disturbed the spirit of charity which ought to be the ruling principle of Christian society.

He gave a signal instance of attachment to his flock and devotion to duty during the last war. After an illness which had exhausted his strength, relaxation and country air were deemed necessary for the restoration of his health; and he went to Emmittsburg, where it was hoped his physical powers would revive in the bracing air of that mountain region, while his mind would luxuriate in the atmosphere of piety and friendship, created by the society of cherished friends, and the associations of Mount St. Mary's college, and St. Joseph's house, both then in their infancy. He had but just arrived there, when a report that the British fleet threatened an attack on Baltimore, induced him to abandon all his pleasing anticipations, and refusing to wait for a more comfortable conveyance, without a moment's delay, he commenced his return to Baltimore on horseback; which he reached after a toilsome ride of more than fifty miles.

Those who are acquainted with the duty of a Catholic priest and the responsibility laid upon him by its nature, as well as by the injunctions of the Church, will not be surprised at the promptness with which Mr. Moranvillé answered every call of the sick. Yet to many it might be a cause of astonishment, as well as edification, to see him readily start from his meal, or hurry at night from his bed, without regarding the inclemency of the weather, or the state of his health, and follow the messenger to the most distant and obscure streets of his parish, or to a distance of many miles in the country. That diligence and perfect

readiness, with so much self-denial and forgetfulness of himself, were not rare and occasional cases, but the almost daily habit of more than twenty years of pastorship. Without selecting those transient, though never to be forgotten occasions during the prevalence of yellow fever, in 1819 and 1821, when he seemed to rise above the common energies of nature,—his habitual care of the sick and the dying, was prompted by something more than the spirit of humanity; it was the fruit of grace and of supernatural motives, in a soul imbued with the true sacerdotal spirit. During his illness, learning that some sick persons had not been visited by other priests, he arose from his bed and visited them. On one occasion, after having been confined to his house by sickness for a week, being summoned to see a sick person who lived a mile or two in the country, his servant denied him, which he discovered, and chiding his domestic, he immediately went to see the sick person.

His visits to the sick, which were very frequent, were most useful and consoling in their nature. He encouraged the patients to repentance and piety by conversations, pleasing as well as instructive and edifying, so that the heart and the will were won without apparent effort. Favorite topics of conversation were the virtues and distinguished examples of the saints, with whose biography and writings he was very familiar. He narrated particular incidents of their lives, and dilated upon them with judgment and eloquence, in so engaging a manner, that his conversations, instead of being fatiguing, were refreshing and agreeable to the sick person, who often longed for the visits of the good pastor. Being frequently called to visit patients in the Maryland hospital, he was observed by a man whose habits of intemperance had so impaired a vigorous constitution, as to compel him to take refuge there. A member of a respectable family of the south, he had been well educated, had held an office in the army, and had been a judge in one of the western territories. Possessed of an elegant person, and polished manners, he might have attained the highest honors of his country. But becoming the victim of intemperate habits, he forfeited all claim to the notice of respectable society, and became a street mendicant in the prime of life. While lying in the same ward of the hospital in which Mr. M. was ministering to others, he was attacked by the small pox in its most malignant form, and deprived of his sight. While in this forlorn and suffering condition, Mr. M. spoke to him on the condition of his soul, and the necessity of making his peace with God. Poor B. informed him that he was the brother of a most respectable Protestant clergyman, gave him an interesting history of his past life, and desired, if it was not too late, to embrace the Catholic religion, with the doctrines of which he was acquainted, having in his youth been induced to read Catholic writings by a young lady in the west, to whom he was attached. His profligate course of life had banished all thoughts of religion from his mind, but during his confinement in the hospital, having been edified by the ministerial attentions of Mr. M. to those around him, thoughts of his former conviction of the truth of the Catholic religion had returned, and feeling his end approaching, he earnestly desired to be received into the Church. The good priest rejoicing at the return of a sinner, devoted many hours to his patient, who seemed anxious to atone by the fervor of his repentance, for the scandal of his former career; and devoting the remaining hours of his life to contrition, edified all within the hearing of his voice by his penitential prayers, and the sentiments of submission and resignation to the divine will which he expressed. He died in a few days, after receiving all the consolations which the good pastor could bestow. It was the happiness of Rev. Mr. Moranvillé to receive many converts into the Church during his ministry. His edifying life, teeming with acts of charity, while it secured universal respect, also induced inquiry into the principles of a religion which produced so bright an example of every virtue. Many, receiving assistance and consolation from him alone, found their distress the occasion prepared by Providence to enlighten their minds, and to restore to them the peace they had long lost. This was the case especially, during the periods when the yellow fever visited Baltimore, of which, as illustrating the latter years of the subject of this

memoir, some brief account may be acceptable.

In the summers of 1819 and 1821, the city of Baltimore was visited by this dreadful scourge; and its ravages were principally confined to that section of Baltimore called Fell's Point, in which St. Patrick's Church is located. The utmost effort of medical skill was unable to arrest its progress; the young and vigorous, as well as the aged and infirm, were alike victims of the fatal malady. Business was in a great measure suspended. Most of those whose means enabled them to remove from the "infected district," as it was designated, sought refuge in the country, or in distant parts of the city. The poor and sick were almost the only inhabitants of a portion of the city that had been distinguished for its active enterprise, and the thrifty industry of its population. Want of employment deprived many families of that support which willing industry had never failed to provide. The utmost efforts of the well were required throughout the day and night in attending the sick. Here a father of a family was nursed by a devoted wife, whose little ones required all her care: there a mother was indebted to a hardy and athletic husband, who would have toiled with pleasure during the long summer day for his loved ones, but was sadly deficient in the gentle blandishments of a nurse. Sometimes both were stricken down, and the care of parents devolved upon inexperienced childhood. Often the sad scene was varied by death, and the sick survivors saw the objects most dear to them on earth, borne to the silent grave without being able to pay the last sacred rites to parent, child, or cherished partner.

The physicians, with the lofty intrepidity of their profession, exhausted their skill and their strength in assiduous attention to the sufferers; seconded by some few generous spirits who dared to be nurses in the midst of pestilence. Death struck down some of the physicians, and the streets became more deserted, and the sufferers more desolate. Yet amid these sad and mournful scenes, there was one venerable form to be seen at all hours, under the burning sun of noon, or the unwholesome dews of night,—moving with rapid strides through every street and alley of the infected district, to the humblest hovels. Reckless of fatigue, or of the dismal scenes which constantly met his sight,—the pastor of St. Patrick's was always at his post, and that post was wherever death was most busy. His many acts of charity are embalmed in the memory and immortalized in the benedictions of the community in which he performed the office of ministering angel. He was for a long time the only clergyman in the district. The ministers of other denominations had all removed with their families, to more healthy locations. Not content with the performance of his spiritual functions, Mr. Moranvillé administered temporal relief to the sufferers with a liberality that surprised those who knew his poverty. Besides bestowing money, all the little delicacies that his house had been furnished with by his friends, were distributed to the sick. He caused his servant to prepare soups, ptisans, &c. for them; provided medicines at his own expense, and often carried those things to the bed side of the deserted, whom he watched over with a parent's care, and where there was no physician, prescribed such remedies as he thought suitable to their situation. In many cases he provided nurses at his own expense.

No human being called on him for spiritual aid who was not attended, until the good pastor himself was attacked with the fever. When struck by sickness and struggling against it with the powers of a once strong constitution, but exhausted and wasted by too active and ardent a soul, the long effort, the alternatives of partial recoveries, which he immediately abused by new exertions, and of interruptions so extremely painful to his zeal, showed in the most affecting manner, how truly Mr. Moranvillé was detached from himself, and wholly the willing slave of duty, the devoted pastor, the priest once offered, who had left all to follow Jesus, desiring, like the great St. Paul, "to impart and be imparted over, for the salvation of souls."

The destitute condition of the sufferers, had awakened the warm sympathy of their more favored fellow-citizens, and Baltimore, ever distinguished for its generous impulses, made provision for the sick in the Maryland hospi-

tal, and established an encampment on the hills on the north eastern side of the city, to which the poor were removed, and were provided with provisions at the public expense. In the same tents, and on the very spot where they had encamped a few years before in military array, many of the inhabitants of Fell's Point, now found refuge from an enemy, far more dreaded than "an army with banners." And the beauteous spectacle was exhibited, of citizens the most distinguished for virtue, talents, and wealth, devoting their utmost energies to alleviate the sorrows of those who were houseless and penniless.

No persuasion could induce the pastor of St. Patrick's to remove from his house during his illness. "A pastor," said he, "should die in the midst of his flock." As soon as he recovered from the fever, he resumed his visits to the sick, whether at the hospital, or on Fell's Point. Eminent as was the charity of Mr. M., there is one circumstance that exhibits his devotion to duty in a striking light. It was then, as now, the opinion of the physicians of Baltimore generally, that the yellow fever was not contagious;—although admitting the liability to contract the disease by being in the same spot where it had been generated in others,—they held that it was not communicated by personal contact. Many physicians of Europe and elsewhere, are of a different opinion, and so was Mr. Moranvillé *a contagionist*, yet in constant intercourse with hundreds of the most desperate cases,—touching the body in administering the sacraments,—nay, inhaling the breath, as he leaned over the dying penitent to receive his confession.* During the fever he called at a house where a poor man whom he had attended, was then lying dead. On entering the room where the corpse was, he was surprised to find it entirely naked, and he spoke to two or three gentlemen present on the indecency of burying it so. They told him that on inquiry they had ascertained there was not a piece of clean linen in the house. Requesting them to leave the room, he locked himself in, and stripping himself of his own shirt he called the gentlemen in, and told them to bury the man in that. He often paid for coffins for the poor.

It was not until long after his death, that the source of his liberal expenditure of money during the fever was discovered. A poor Irish sailor, who had drawn a large prize in a lottery, being soon after attacked with the disease which terminated his life, sent for Rev. Mr. M. who attended him with his wonted care. The poor fellow bequeathed to his pastor several thousand dollars, but the legacy not being payable until the expiration of a year from the death of the testator, was not legally available during the period of yellow fever. Mr. Moranvillé, however, was so anxious for advances that the executor unable to resist his importunities, paid him in amounts of one or two hundred dollars, the sum of two thousand seven hundred dollars, before the yellow fever had subsided: and thus was he enabled to indulge his generous heart in deeds of charity that seemed so inconsistent with the scantiness of his ordinary means. On receiving the balance of the legacy, he applied the sum of three thousand, seven hundred and fifty dollars to purchase the fee simple of the lot on which St. Patrick's church and the pastor's house stand.

After the fever had subsided he found many calls upon his charity. Among the survivors, the effects were visible long after the epidemic had ceased. As winter approached, widowed mothers and orphan children occupied the places of once cheerful and happy families. Men who had been accustomed to earn a comfortable subsistence for themselves and families, by their industry, were now to be seen with enfeebled constitutions and broken spirits, mourning the loss of the wife of their bosom, or of children who had been their comfort. With some, want of employment, with others, inability to work, made assistance from the benevolent necessary. Then it was that Mr. Moranvillé's little remaining wealth found active employment, and his benevolent heart rejoiced in the possession of money, because he found objects for its application. The extent, or the particular instances of his charity can never be ascertained, because of his silence and delicacy. But he was known to have

* No one who has encountered the breath of a subject of yellow fever when the *black vomit has* commenced, will ever forget the painful effect upon his senses.

purchased wood, paid for hauling it to the door, and for sawing it for the poor. He purchased the entire contents of a wood-yard, and had it distributed gratuitously. So delicate and secret was he in his charities, that his intimate friends only learned these facts after his death from an officer of the city, who had, by means of his public station, necessarily become acquainted with them.

The number of Protestants whom he received into the Catholic Church during the fever was very great. He spoke of those times as his *harvest of souls*; and before the termination of the sickness, mentioned to Dr. Bruté that he had received more than forty converts.

During the two years in which the yellow fever prevailed as an epidemic, Rev. Mr. Moranvillé was twice confined with that disease, from the effects of which he never entirely recovered. For the last few years he generally had an assistant in the pastorship. But although sickness had diminished his physical powers, his fervor in the ministry was unabated, and he continued his labors as before, until a severe cold, contracted during his laborious duties on the eve of Christmas, 1822, and increased during the following lent, acting upon his enfeebled constitution, so impaired his health that retirement from active duty, and a change of air were deemed indispensable. Leaving Baltimore on a visit to the country, he stopped at Doughoregan manor, the hospitable abode of the late Charles Carroll of Carrollton; and while there accepted the kind invitation of Mrs. Harper, one of the daughters of Mr. C. to accompany her to Berkley springs, from whence he wrote, on the 20th of August, 1823: "I feel as yet no way benefitted by the journey, except perhaps a little more appetite. Every sort of attention is paid to me; if this can contribute to the amelioration of my health, I am truly in a very fair way." Deriving no advantage from his visit to the springs, he returned to the manor, where the utmost kindness was shown him by the family, of whose graceful attentions he spoke with gratitude. Writing from the manor, 2d of September, he says: "I feel a little stronger these last two days. The good soups I eat two or three times a day, supply my not eating any solid food. Although the company is very large here, my little fare is provided for, and adapted to my situation. I ride on horseback, and walk in the various shades of this plantation with steadiness and pleasure." And ten days after: "I begin to feel a little more appetite now, but always the same want of sleep, slow fevers, and much coughing." Returning to Baltimore about the middle of September, the reverend gentlemen of St. Mary's seminary apprehensive that his return to St. Patrick's would lead to the renewal of labors incompatible with his enfeebled constitution, claimed him as their guest; and used every effort to alleviate his disease. So numerous, however, were the visiters from St. Patrick's, that their pastor determined to return and dwell amongst them, which he did against the advice of his reverend friends at St. Mary's. It being the opinion of his friends and physicians that a voyage to his native country offered the only chance for the restoration of his health, he was persuaded to make arrangements to embark with Bishop Cheverus, who was to sail from New York on the 1st of October. His entire property consisted of his library and furniture in the presbytery house and about one hundred and fifty dollars in the hands of a friend. He gave to the trustees, for the use of his successors, his library and furniture, selling to them at less than their value his few articles of table plate, to assist in paying the expenses of his voyage. And he directed the amount of money in the hands of his friend to be paid to his servant woman in monthly payments of five dollars. The trustees and some other persons of the congregation raised a sum of money sufficient to pay the expenses of his journey, which they determined to hand him only at the moment of his departure, lest he should bestow it in charity, and leave himself unprovided. The few arrangements necessary being completed, as he was too feeble to bear the trial of a public farewell from that congregation whom he had loved so devotedly for twenty years, a carriage conveyed him privately from his house to the steamboat, while the congregation was in the church at Vespers.

When the people of St. Patrick's learned

at the conclusion of the evening service, that their venerated pastor had departed, they were inconsolable; and immediately many of them proceeded to the steamboat wharf, at the distance of a mile, to bid farewell to him they were never again to see in this world. Nothing could be more affecting than this testimony of reverence and attachment. Crowding on board the boat they entered the cabin respectfully, and kneeling, asked his parting blessing. The good priest, though much moved, braced himself for this trying moment, which fortunately did not last long. Recommending himself to the prayers of his people, he invoked the blessing of Almighty God upon them, and in a few minutes was borne away from their sight. The following characteristic letter, addressed to a friend and neighbor on the morning of the day of his departure, was probably the last he wrote in Baltimore:

My Dear Mr. ——, I have no change and can give nothing to my desolate friends, the poor; be so kind as to send me dollars, half dollars and quarters for the three notes and a piece of gold I send you by a good soul.

Yours, Moranville.

A respectable merchant of his congregation, the late Mr. Charles Malloy, volunteered to accompany Mr. M. to New York, where they arrived on the 30th of September. The following letter from thence, on the morning of his departure, was the last he ever wrote in America.

1*st October*.

My Dear Mr. ——, It is almost half past nine, and I must repair to the ship at ten o'clock. Fifty cabin passengers, the good Dr. Cheverus at the head of us all. Yesterday, before I arrived, he hunted after me, and enjoined me by proxy, to dine with him at Rev. Mr. Power's. My health has a little improved, I have now almost my ordinary appetite. I leave this in the hands of Mr. Malloy; he has rendered me all manner of service, and spared me the least trouble. I will never forget this generous turn of his, and I hope that God will reward him for it.

I wish you and your dear Maria all manner of prosperity; let us go to the very source of it, fidelity to our Christian duties. Remember me to my dear flock. I have and will always cherish, and be present with them before the Lord. Ever, your most devoted friend,

J. F. Moranville.

Embarking on the same day in the ship Paris, Captain Robinson, they had a prosperous voyage, until they reached the English channel, when they were overtaken by a tremendous storm. The following extracts from Mr. Moranville's letters will best describe the awful scene.

Cherbourg, 5th Nov. 1823.

"I am, thanks be to Providence, rescued from a most dreadful shipwreck. On the 30th October, when within about forty miles of Havre, whither we were proceeding with a good wind, which promised to conduct us into port in a few hours, the weather changed suddenly, and a frightful tempest overtook us. We have been in the agony of death during eighteen long hours. After having escaped from one peril, we were threatened by another. The 31st was a most dreadful day to us, the storm continued, and about three o'clock in the afternoon, we were told that our situation was hopeless, that we must pass between enormous rocks, where scarcely one vessel in a thousand could escape in so terrible a tempest. Judge of the impression such awful news made on the passengers, especially on the ladies. The good bishop Cheverus preserved his tranquillity, and strove to compose those who appeared most affrighted. In this awful state of things, the captain and his officers and crew, did their duty most manfully:—and their endeavors to rescue us from the perils that encompassed us encouraged us to entertain hopes again, but the tempest and the contrary winds continued, and made us feel the dangers of our situation. No other chance remained, but to run the ship on shore, and that in the midst of rocks, with which this coast is surrounded. At five o'clock in the evening, the horrid breaking, and thumping of our vessel on the rocks, renewed all our fears and apprehensions. The poor women around us, rent our hearts with their lamentations, the sea raged in a most tremendous manner, and the water was filling our rooms; after an hour passed in this awful situation, our excellent captain (who had never ceased to exert his utmost to save us)

came down, to announce to us that we were safe, and that in another hour the vessel would be on dry land, and in effect, in an hour he came to tell us we might disembark. It is impossible to describe to you the joy of all our companions in misfortune.

"The good inhabitants of Oderville came to offer us their assistance, which we readily embraced; I lost no time with the bishop and some others in leaving the wreck, to undergo new trials, by walking in the water and mud for an hour and a half.

"How I did not expire in these trials, God alone knows, who granted me this most extraordinary favor. Yet, thanks be to him I am still living:—but my health is no way better; my cough is always the same, my appetite is good, and sleep better: this is the only change in my situation; if it goes on increasing, you may expect my return to the United States next fall.

"I start after to-morrow for Amiens, my own city; after having remained a fortnight in my family, I will go to Paris, where I intend to spend the winter, and to follow the prescriptions of some eminent physician. I will not fail to write to you from time to time, hoping that you will do me the same favor, and give me all the particulars which will always interest me, of my good congregation; tell them, that they are always present to my mind, and that I embrace them all in the affection of my heart. I am in the midst of many people who come to sympathise with us, and congratulate us upon our happy escape. The good bishop Cheverus has been and is still very friendly to me; expecting that I had not much to finish my journey, he offered me a hundred dollars, which, with gratitude, I declined to accept.

"Nothing is lost of all our baggage, except some insignificant articles. The inhabitants of Oderville assisted us as friends, and were very exact in remitting us all that belonged to us."

The biographer of bishop Cheverus, says: "What is remarkable, of all the vessels that were overtaken by the tempest in the same place, this was the only one saved. All the rest were entirely lost, with both freight and crew."

After this miraculous escape Mr. Moranville reached Amiens, visited his family at Cachy, with whom he spent a few days, and then returned to Amiens, accepting the kind invitation of Rev. M. Isnard, curate of St. Peter's, who persuaded him to reside in his house, for the greater convenience of medical aid. In a letter dated Amiens, 18th Dec. 1823, he thus describes his situation, and expresses his sentiments.

"Since my last, in which I gave you some particulars of our shipwreck, no great amelioration has yet taken place in my present state. I am still frequently coughing, and that cough is always accompanied with an extinction of voice. I look often towards you, and regret being so far from that spot which is still so dear to me. The present season leaves me no hope of my speedy relief. The good season is distant from us, and if I can reach it, I might perhaps feel its salutary influence . . . Now I am in the bosom of my family, they do every thing for my comfort, but I expect much more from Divine Providence than from any other assistance. It would afford me great pleasure to know how things go on in Fell's Point, whether you have now a pastor who resides among you. Oh, may God in his mercy look to that desolate church! and give it a pastor according to his own heart, a pastor who may abundantly repair all the faults of my administration. How happy I should be if by your first letter I was informed of such an event having taken place!

"You will be pleased to be the interpreter of my affection, and truly paternal sentiments towards all those who compose our dear congregation. Tell them all that I have them present to my mind, and that I have not let pass a day without recommending them earnestly to God. May they all partake plentifully of the temporal and spiritual blessings of this life, and may their gratitude secure to them those which are eternal.

"I beg you and —— to pray often for me, as I do for you. May the Lord, in his mercy, procure me the inexpressible satisfaction of seeing you again."

The health of Mr. M. continued to decline during the winter of 1823. But the physician who attended him expressed the opinion

that if he could survive the month of April, he might yet lead a lingering life, for a longer or shorter time, according to the strength of his constitution, but that there was no hope of his ever being able to return to Baltimore, to exercise his functions.

In the early part of the year 1824, the Rev. Mr. Bruté, who was then in France, went to Amiens, to see his friend. No visit could have given so much pleasure to Rev. Mr. M. as one from Mr. Bruté. They were congenial souls, and each entertained for the other the most exalted respect, and the most tender friendship: brother missionaries of America, endeared to each other by a most affectionate intercourse for many years, and now united again in their native country. But under what different circumstances did they meet! Bruté, then in the vigor of his manhood, glowing with all the ardor of that noble heart whose every throb was given to the advancement of religion, by some achievement of genius, some work of labor, or some miracle of piety, beyond the comprehension of men of common mould; while Moranvillé, the missionary of North and South America, crowned with the laurels of forty years' ministry, though rich in the trophies of the past, felt himself worthless, because unable to achieve new triumphs for the cross of Christ. Bruté destined to found a new diocess, and fill a bishop's grave in the western wilds of America, and Moranvillé whose every breath was an aspiration for some heroic work of active charity, sinking into a quiet grave, near the spot of his nativity. With that true charity which marks the faithful Christian friend, Mr. Bruté acquainted Mr. Moranvillé with the hopeless state of his health, which from the flattering nature of his disease, and his desire to breathe his last among the people of St. Patrick's, he had not been fully aware of. Like a true soldier of the cross, he replied, "the will of God be done."

About three weeks before his death he wrote as follows:

AMIENS, 24*th April*, 1824.

MY DEAR, AND MOST DEAR—Your letters have comforted me exceedingly, the many particulars you have given me left me nothing to desire,—continue to write me that way. Now, what news shall I give you of my state of health? A poor and a sad account indeed: the winter has killed me. A fever almost continual, an obstinate cough, a want of appetite, and since the dreadful month of March, a great difficulty of hearing. My head is in a continual uproar; this hard hearing seems to increase every day. Behold the fine fruits of my natal air. Oh! why have I left Baltimore! I am now so low, though not confined, but at the corner of the chimney, that I have not been able to say mass these two months. Would you believe, that for five months, I have taken no kind of exercise. Had I not been sick, such a situation would have brought upon me all manner of miseries. All tell me that the good season will remove all these evils. I say the good season, for it has not as yet begun; so far we have to bear the rigors of the winter. You will say, why have I not removed to Paris? When I thought of it, I had not strength enough to undertake the journey. God be praised for all. If it be his will that I shall never return to America, we must cheerfully submit, painful as the sacrifice may be. This is enough of me. In a short time after the receipt of this letter you will receive some ornaments for our church, 'tis the last token of my affection to her, unless God permit me to see it once more."

During the visit of Mr. Bruté, Mr. M. confided to him one hundred and twenty dollars to purchase some sacred vestments, and a niche for the exposition of the Blessed Sacrament. These, the last token of his affection to St. Patrick's church, were received after his death. "It was his desire," says bishop Bruté, "to be earnestly prayed for, and remembered in that church, and at that altar, which he remembered and adorned at his last hour, out of his last mite."

The picture of the last moments of this venerable servant of God, is drawn in the letters of the Rev. Mr. Isnard to Archbishop Maréschal and Rev. Mr. Bruté, with a felicity imperfectly conveyed by the following translation:

"It would require an abler pen than mine, to describe the delicacy and scrupulousness of conscience, which the deceased so eminently possessed. He did not appear at the altar

without having previously purified himself by the sacrament of penance. The last time, as if he had a presentiment that it would be the last confession he would be able to make well, he desired to make a general confession of his whole life." As he always persisted in remaining on his knees during confession, Rev. Mr. Isnard would not permit him, in his exhausted state, to attempt what he considered an exertion beyond his strength.

Although his weakness was so great that he had been unable to say mass for two or three weeks, yet a few days before his death, collecting all his remaining energies, and making an almost supernatural effort to enjoy so great a consolation, he went to the chapel, ascended the sacred altar and actually offered the adorable sacrifice of mass. Returning to his chamber, never again to leave it alive, he disposed himself for eternity.

No description of the last moments of our good priest can be so appropriate as the following narrative of Rev. Mr. Isnard. "Two days before his death, Mr. Moranvillé, resigned as he was to his sufferings and to die, having become very deaf and extremely feeble, caused me to approach his bed and apply my ear to his mouth. He then expressed how sensibly it afflicted him to die so far from his congregation. I then made him understand that he should consider the many persons of my flock who were then kneeling around his bed as his own parishioners of St. Patrick's, and bless the latter in the persons of the former, for whom and myself, I craved his benediction. He granted it immediately, having raised himself up in the bed with a fervor and vivacity that surprised us all. He preserved his senses perfectly to the last breath. One moment before he expired, fixing on me one of the most sweet and gracious looks I had ever seen him wear, with his hands and arms extended, he lifted up his eyes towards heaven, where they remained fixed, while we shed sweet tears over his happy departure." The following letter from Paris of the Rev. M. Garnier, superior general of St. Sulpice, and the first pastor of St. Patrick's, was addressed to Rev. Mr. Bruté, then at Rennes.

"PARIS, *May 21st*, 1824.

"I have to inform you of the death of the good and apostolical Mr. Moranvillé. He departed this life on the 17th of May, and was interred in the cemetery of the parish in the bosom of his family. He said mass two days before his death. He desired very much to die at the Point, and be buried in the midst of his parishioners. If he had thought that he would die in France he would not have returned. His death was precious before God. The parishioners of Mr. Isnard have carried their veneration so far as to kiss his feet, and to touch his body with their crucifixes and beads. I need not recommend him to your prayers. If you have an opportunity direct for America, send this sorrowful news to the end they may pray for him."

The notice of his death published at Paris, in L'Ami de la Religion, says: "The bishop of Amiens administered to him while dying, the plenary indulgence. The Abbé Isnard, who had carefully attended him to the last hour, conveyed his body to the cemetery of Cachy, where his family had desired it should be deposited."

The congregation of St. Patrick's expressed the most profound affliction, when the tidings of his death reached Baltimore. The church was hung in black, and the people, clad in mourning, lamented the death of a most tender father. Regretting to be deprived of his mortal remains, the trustees wrote to France to obtain them. The following letter from the secretary of the board, addressed to Rev. Mr. Bruté, was received by him at Rennes:

"BALTIMORE, *July 30th*, 1824.

"MY DEAR FATHER,—The mournful news has reached us. We know that the faithful servant is gone to his rest. I need not tell you how heart-rending is his loss to all his congregation. But you would be surprised, as I have been, to see how generally, nay, universally, he is deplored by those of other religions who knew him; they speak of him in the most unqualified terms of approbation and admire those heroic virtues which he so long practised among them, almost as much as his own parishioners.

"Though I rejoice that he died in France, where he was so well attended, and where the care of his congregation did not interrupt his last preparation, yet, in common with all

his afflicted children, I grieve that his ashes are not with us. They are our due, we have a right to them. He gave us the best years of a life pre-eminent for its piety, and made splendid and glorious by his charities. All the affections of his heart which were allowed to any thing on earth were given to the people of his congregation; his last thoughts were of us, his last wishes were to be buried among us. If his friends desire to keep his bones in the land of his nativity, they ought to send us his heart that we might entomb it in that splendid monument which *he* built, St. Patrick's church. His heart should be enshrined at the altar which his zeal erected to the living God, and where he so often offered the sacrifice of a burning heart. . . "

Although Rev. Mr. Isnard made use of the most diligent efforts to gratify the pious desire of the congregation of St. Patrick's, different circumstances defeated his intentions. Nothing but the hair of the holy man was sent. The present pastor of St. Patrick's had a marble tablet inserted in the wall of the church, with the following inscription:

I. H. S.

Sacred

TO THE MEMORY OF

THE GOOD MORANVILLE,

THE POOR MAN'S FRIEND, THE COMFORTER OF THE AFFLICTED, AND FOR TWENTY YEARS THE MUCH BELOVED PASTOR OF THIS CONGREGATION.

At Amiens (France) he gave his soul to God, on the 17th of May, 1824.

R. I. P.

INTELLIGENCE.

FOREIGN.

Rome.—*Primary Schools.*—We have collected the following interesting statement from the *Ami.* "Houses of education existed at Rome during the whole period of the middle ages; but they had a municipal character, and were not charitable institutions. Such, for instance, were the district schools, so called from there being one in every ward of the city. Historians place them among the ancient establishments of the Roman senate.

"Houses of education for the poor owe their origin to the charity which religion inspires, and Rome has led the way in this as in almost every other project of beneficence. They date from the pontificate of Clement VIII, towards the close of the sixteenth century. Joseph Calasanctius, who was subsequently canonized, and whose memory has been rendered equally illustrious by his learning and his virtue, was the first who established a public free school, and the institution which he founded at Rome was so successful, that several others were set on foot under his direction. They were called *charitable schools*, and even the children of Jews were admitted as pupils. The object of these institutions was, besides the religious instruction of the scholars, to furnish them with books and other necessary articles, and to bring them up under the influence of a wise and paternal discipline. From Rome these establishments soon spread over all Italy, but they confined themselves to the education of poor boys. In 1655 the first free school for girls, on the same plan, was opened at Rome by order of Alexander VII. Several others were founded a few years after. To induce parents to send their children to these institutions, a gratuitous distribution of bread was made to the girls, and when their education was finished, they received a small dowry. Two other institutions had been previously undertaken at Rome, one by St. Angela Merici and the other by the congregation of the *Christian doctrine*; but the principal end contemplated by these establishments was the religious instruction of the children.

"Rome has not forgotten that, three centuries ago, she set the example of improvement. There are three hundred and seventy-two pri-

mary schools in the city, under the charge of four hundred and eighty-two teachers, and numbering upwards of fourteen thousand scholars. Within the last twenty years, the number of ward schools has increased in the proportion of one-third. There are fifty-five of this class. Besides the houses of education already mentioned, there are many others differently organised."

Penal Code.—The new penal code and code of criminal procedure, which, by order of the Pope, have been drawn up by a committee composed of the most learned legists in Italy, presided over by Cardinal Bernetti, have just been published. These two codes, entitled "Regolamento Organico di Procedura Criminale," and "Regolamento Organico de delitti sue le pene," are a real work of improvement, and bear the mark of an enlightened philanthropy. By them all the privileges and exemptions hitherto enjoyed by the higher classes are abolished. They establish the perfect equality of all citizens before the law, that no person can be withdrawn from his natural judges. They maintain no exceptional tribunals except the ecclesiastical ones, and those only for persons in orders, and for crimes and misdemeanors committed in the exercise of their functions. The punishment of death is preserved, but restricted to a very small number of crimes. All other punishments evidently have for their object the amendment of the individuals on whom they are inflicted. As to foreigners, the enactments which relate to them are exceedingly liberal. After a delay of two months together, in any part of the Pontifical States, they are no longer to be amenable in criminal matters to the police authorities, but to the ordinary tribunals; and in all cases in which they shall be found guilty of misdemeanors, or slight offences with extenuating circumstances, they are to be condemned to the smallest amount of punishment.

England.—It is stated that the number of conversions which have taken place, from the 1st of September, 1841, to the same date in 1842, is equal to the number of conversions during the ten previous years. What a source of consolation and of hope for a country once called the island of saints.

Puseyism or the quasi-catholic theology of Oxford is making great progress. At a meeting recently held in that place, Mr. Newman was received with an almost general demonstration of joy. The majority of the members of the University are supposed to be advocates of the improved belief. The more zealous among them are of opinion that the surplice should be used even at their private devotions. Mr. Scager has just published a work, in which he contends that auricular confession to a priest is necessary to obtain the pardon of sin.

Ireland.—During the last thirty years, not less than nine hundred churches have been constructed or restored to the Catholic worship, in Ireland.

Copenhagan.—*Amelioration of the condition of the Catholics.*—A letter from Copenhagen, of September 20, says—"Since the establishment of the reformed religion in Denmark in 1517, the Catholic inhabitants of the capital have been deprived of places of worship; and all meetings for the exercise of that religion being formally forbidden, they were reduced to the little chapel of the Austrian embassy, which contains scarcely one hundred persons, and where the service and other acts of religion are given in the German language. For the future this is not to be the case, as the King has decided that the Roman Catholics of Copenhagen are to be placed, in a religious point of view, on the same footing as other dissenters, and in consequence, he has authorized the erection of a Catholic church in the capital. It is probable that the first stone will be laid at Christmas or soon after."

Galignani's Messenger.

Western Africa.—From a private source of undoubted authority, we learn that the Very Rev. *Edward Barron* has been created Vicar Apostolic of Upper Guinea. His episcopal consecration was to take place at Rome, on the feast of All-Saints. With eight Spanish Capuchin Friars he is to return shortly to his apostolical labors on the western coast of Africa.—*Catholic Herald.*

Upper Canada.—*Synod of Toronto.*—We have been favored with the perusal of the statutes published by the Right Rev. Michael Power, bishop of Toronto, in his first Diocesan synod, held in the month of September

last. Sixteen priests were present at the synod, having first made a spiritual retreat during five days, under the direction of the Rev. Father P. Chazelle, S. J. The ceremonies were performed in strict accordance with the pontifical, and the statutes were adopted with the full assent of the clergy. These statutes are for the most part such as have been enacted in various diocesses of the United States.—*Ib.*

PARAGUAY.—By a decree of the government, the Fathers of the Society of Jesus have been charged with the missions of the Republic, and with the foundation of the necessary colleges. Measures will be immediately taken for the execution of this decree; by which religion will be restored to its ancient splendor in a country once illustrious by the successful labors of the Jesuits.

DOMESTIC.

ARCHDIOCESS OF BALTIMORE.—*Circular to the Catholic Clergy and Laity of Maryland.*—The chief magistrate of this state having recommended "that on Wednesday, the fourteenth day of December, next ensuing, the people of Maryland abstain from all secular employment, and publicly engage in thanksgiving, praise and prayer to the Almighty, because of the manifold blessings enjoyed by them under divine protection," it is for me a most pleasing duty to invite you, venerable and beloved brethren, to comply with the enlightened and edifying suggestion of his Excellency. Amidst the vicissitudes of life, its corroding cares, and corrupting pleasures, we are too prone to lose the sense of our entire dependence on the great Author and Disposer of all earthly events, and thus, by our ingratitude, forfeit our claim on his more special protection. In the privacy of your meditations, you will call to mind the blessings which have been lavished on you, the merciful dispensations by which you have been not unfrequently rescued from spiritual or temporal disasters, and the unmerited interposition of Divine Goodness, by which even your own indiscretions and infidelities may have been converted into occasions of self-recollection, of a salutary consciousness of the vanity of seeking happiness in sources not recognized by the maxims of your holy religion, and perhaps of a return to the paths of peace and piety, with an humble and contrite heart.

But whilst as individuals we bow in grateful homage to our Heavenly Father, we owe him a still more solemn, if not a deeper debt of gratitude, as a great and highly favored nation. We may have abused the magnificent inheritance that has fallen to us; we may, in the wantonness of impatient prosperity, have too often sought shorter avenues to wealth than those of industry and ability; and have thus justified Divine Providence in entailing on us the salutary, although humiliating, consequences of our absorbing, I had almost said, our national passion. But, even in this retribution, we gratefully recognize the intervention of a Merciful Father. By a memorable lesson, he has taught us that it is more for our happiness and respectability to seek a competency by industrious and frugal habits, than to hazard conscience and character on the precarious issue of extravagant and unscrupulous schemes of self aggrandizement.

But whilst even the chastening discipline of heaven claims our fervent gratitude, with what effusion of feeling should we not acknowledge the countless blessings that are strewn along our path. If commercial enterprise has been confined within narrower and perhaps more wholesome limits; a new impulse has been necessarily given to the more stable and secure operations of agriculture: if causes, which it is not for us to investigate, have oppressed the country with pecuniary embarrassments, has not the earth poured forth her genial favors with more than proportionate munificence, and placed them within the reach of even the more needy among our fellow-citizens? If we are occasionally startled by the detection of revolting frauds or other baleful enormities of human depravity; are we not also refreshed by the more than countervailing examples of virtue and morality? Religion is rearing her temples and scattering her hallowed fruits throughout the land; temperance points to the countless haggard victims of vice and misery now reclaimed to usefulness and self-respect; education is more and more liberally diffusing its

ng and ennobling influences; peace, had been threatened by serious differ- with a mighty nation, again smiles our borders. Have we not then cause nify the praises of the giver of all good nd to propitiate the continuance of his fa- y laying at the foot of his altars the hom- hearts glowing with gratitude and love? comply with this sacred obligation the nd pastors of the several congregations, e directors of Catholic Institutions in te, are requested to have, as far as prac- , solemn service on the morning of sday, the 14th December, and the *Te* sung or recited after mass. They will his circular to their congregations on lay previous to that of thanksgiving.

† SAMUEL, *Archbp. Balt.*

n at Baltimore, Nov. 26th, 1842.

gious Profession.—Sister Mary Rosalia, ly Miss Thornton, made her religious sion in the convent of the Visitation, etown, D. C. on the 14th November.

CESS OF LOUISVILLE.—We are gratified n that the Rt. Rev. Bishop Flaget contemplates founding in this city (Louisville) a *Magdalen Asylum*, in order to open the way of return to virtue, to those unfortunate females who would willingly and gladly abandon their wretched and criminal course of life, were they in any wise encouraged by society, and secured against temptation, rendered almost resistless because of their unprotected condition, and the pleadings of want and destitution.—*Catholic Advocate.*

Four ladies *du bon Pasteur* have passed through our city this week, on their way to Louisville, to establish a Magdalen Asylum, on the invitation of the apostolic prelate of that see.—*Catholic Herald.*

NEW CHURCHES.—St. Peter's church at Lowell was dedicated on the 16th of October; St. John the Evangelist's, at Brighton, N. Y., on the 18th; and St. Mary's, at Covington, Ky., on the 30th of the same month.

EPISCOPAL APPOINTMENT.—The Rt. Rev. Dr. O'Connor, pastor of St. Paul's church, Pittsburg, has been appointed successor to the late Bishop England in the see of Charleston, South Carolina.—*Catholic Telegraph.*

NOTICES OF BOOKS.

tropolitan Catholic Almanac and Laity's ectory, for 1843. Baltimore, Fielding as, Jr. 16mo, pp. 168.

is periodical has been issued by the pub- , as it should be, in due time for general bution before the 1st of January, 1843. o do this it is necessary to put it to press e beginning of September, and as it is e utmost importance that its contents d be accurate, all the returns from the ent diocesses should be received before date. If any changes occur after that d, the editor may be apprized of them. ery reasonably urges the necessity of comprehensive and minute statements, in to compile the Almanac with desirable acy. No work can be more useful than ike this, as an index to the progress of blicity, a guide for intercourse, and a programme of what religion offers to the immigrant and moving population of our country. To make it serve these purposes, however, the editor must be furnished with a detailed account of the churches, clergy, chapels, stations, &c., and that before the first of September. We have no doubt that his request to this effect will be willingly complied with. The Almanac for 1843, contains some interesting explanations of the calendar months, a well written biographical sketch of the late Bishop Bruté, and the usual fund of statistical information. The only thing we regret to perceive in this neat publication of Mr. Lucas, is the repetition of the same wood-cuts every year. If some other prints are not introduced, the suspicion will no doubt arise that he considers no churches worthy of pictorial representation, except those which have

appeared in the Almanac for several successive years. What will our friends in Frederick, in New York and other places say to that? We will publish in the next number of our periodical, an official and correct account of the Boston diocess, it having been received too late for insertion in the Almanac. In addition to this, it may be mentioned for general information, that Rev. James Miller is an assistant professor at Mount St. Mary's college, near Emmittsburg; Rev. P. Borgna has accepted a mission in the diocess of New York; Rev. B. A. Young, S. J. is stationed at Alexandria, D. C., and Rev. P. Courtney at Bryantown, Md.

Antonio, or the Orphan of Florence;—Bertha, or the Screen, &c. Baltimore, F. Lucas, Jr. 2 vols. pp. 156 and 172.

These volumes form the fifth and sixth numbers of the *Youth's Library*, published by Mr. Lucas, and in point of instruction and mechanical execution are equal, if not superior to their predecessors. We have not had occasion, until now, to add our commendation to this highly useful undertaking, though we have witnessed its progress with much pleasure, in view of the eminent good which it is calculated to produce. No publications deserve better of society than those which aim at the virtuous training of the youthful heart. But when the lessons of wisdom suited to young persons, are presented under an attractive form, they seldom fail to enlist attention and to produce the most salutary impressions. *Omne tulit punctum*, says the poet, *qui miscuit utile dulci*. In these little volumes therefore, Christian parents will find precisely what they want at the approaching holydays, for the gratification and improvement of their children.

The Ceremonies of Low Mass, according to the rubricks of the Missal, &c. Philadelphia, Eugene Cummiskey, 12mo. pp. 112.

The want of uniformity in the church ceremonial, necessarily arising in a country like this, from various causes which it is unnecessary to enumerate, was long since felt to be an evil by the prelates of the United States, and in consequence of the measures which they adopted to apply the remedy, a *Manual of Ceremonies* was published for the direction of clergymen in the performance of the church service. This book, although little known, is the only one in the English language that has authority in this country, and moreover the instructions which it contains regard only the solemn services of the church. A manual of ceremonies for low mass has been a desideratum, which would be supplied by the volume before us, had it come from the press with the requisite authoritative approval. As the ceremonies of the church are not left to the discretion of the officiating clergyman, the books that profess to be his guides in these matters, should be invested with the necessary approbation. We hope that the volume issued by Mr. Cummiskey will receive this sanction, as it has been compiled from the most accurate sources, and the perusal of its contents will prove very useful.

A Conference on the authority of the Church, between Bossuet and Claude, &c. Baltimore, John Murphy. 8vo. pp. 132.

This is a very neat and handsomely printed volume, and the first American edition of a work celebrated for the intensely interesting circumstances which it details, the flood of light which it throws upon the great question of church authority, and its lucid exposition of the inconsistencies and paradoxes of the Protestant system. It presents a model of controversial tact, and though the language is quaint, the narrative is so animated and the argument so skilfully urged, that the reader feels willing to sacrifice a more elegant phraseology for the spirited narration and irresistible reasoning of a mind like that of Bossuet.

The Lily of the Valley. Baltimore, John Murphy, 32mo. pp. 144.

This is the third number of the series published by Mr. Murphy, under the general title of the CABINET LIBRARY. The tale is a highly entertaining one, and at the same time embodies the most useful lessons of morality for young persons and others more advanced in years. This feature of the volume, with the elegance of its typographical appearance, renders it a most appropriate present for the holyday season.

NEW YORK
A. M. D. G.
E. 50TH STREET,

A

CONFERENCE

ON THE

AUTHORITY OF THE CHURCH:

Held March 1st, 1679,

BETWEEN

JAMES BENIGNUS BOSSUET,

Bishop of Condom (afterwards of Meaux),

AND

JOHN CLAUDE,

Calvinist Minister at Charenton.

TOGETHER WITH

REFLECTIONS

ON A TREATISE BY M. CLAUDE,

BY THE BISHOP OF CONDOM.

First American, from the last London Edition.

BALTIMORE:
PRINTED AND PUBLISHED BY JOHN MURPHY,
146 MARKET STREET.
1842.

PREFACE

TO THE AMERICAN EDITION.

In no country is Protestantism more active than in the United States, in endeavoring to uphold its discordant principles, and consequently no where does the evil call for a more powerfully counteracting influence. The ablest controversial works for undeceiving our dissenting brethren, are those which point out the fallacies of the Protestant system, and expose its utter inconsistency with the plainest maxims of Christian morality. Among the works of this class, the "Conference between Bossuet and Claude" has always been considered of the highest merit and of surpassing interest; and it is now offered to the public, under the conviction that it will be found a most valuable accession to the polemical literature that is in circulation amongst us.

PREFACE TO THE LONDON EDITION.

THE seventeenth century is remarkable for the many conferences, polemical or conciliatory, held between divines of the Catholic and Protestant communions. Without attempting to furnish a complete list, we may mention that of Ratisbon in 1601, that of Neuburg in 1615, that of Thorn in 1645, which, from the benevolent object of its promoter, King Uladislas IV., who had at heart the reunion of the Lutherans and Calvinists with his own Church, obtained the name of the "Charitable" conference; and finally, another held some time after at Rheinfelt, by order of the Landgrave of Hesse, between Valerianus Magnus, a Capuchin, and Peter Habercorn, a Calvinist minister.

These controversial discussions, like those which had taken place in the preceding century,—at Leipsic (1519), between Eckius, chancellor of Ingolstadt, and Luther, with his associate Carlostadius; at Poissy (1561), between Beza and Peter Martyr, on the part of the Huguenots, and D'Espence, De Sainctes, and Lainez, on the Catholic side,—were conducted in public. Others were carried on in private or before a small company. The long continued consultation between the Lutheran Gerard Walther (more generally known under the name of Molanus), and Spinola bishop of Neustadt,* deserves notice, on account of the overtures for conciliation to which it was the prelude, and the negotiations which were opened to that effect at the close of the seventeenth century.

Our own country had its conferences also, although these were chiefly polemical. Amongst the number may be mentioned those of Fisher with Dean White and Archbishop Laud,

* See an interesting account of this amiable and zealous man in the *Dublin Review* for May, 1841.

in the time of Charles I., and that between Andrew Pulton, a Scotch Jesuit, and Dr. Tenison, in the year 1687.

In none of these controversial encounters will the combatants appear to have been more equally matched, or the respective cause of the parties more keenly and skilfully maintained, than in that to which the reader is presently to be introduced. The ability of Bossuet, as a controvertist, is allowed on all hands; and although the celebrity of his adversary is not of the same extent, his works being read but little at the present day, no one can refuse him the praise of consummate address and energy. If ever the cause of the "Reformation" and its principles were brought to a fair test, it was at this celebrated CONFERENCE.

John Claude, the son of a Calvinist minister, was born in 1619, at Sauvetat, near Agen, in the south of France. After holding the theological chair at Nismes for eight years, he removed to the capital, and in 1666 was chosen minister of Charenton, a small town in its vicinity. He soon distinguished himself by elaborate controversial writings; and in 1679 held the conference with Bossuet. Upon the revocation of the edict of Nantes, in 1685, he withdrew to Holland, and died there in 1687.

Claude is described as a man of unimpeachable character and great sweetness of temper. His writings partake, it is true, of the acrimony which is an ordinary ingredient of controversy. But from this few works of that time were exempt. It is a happy but rare distinction which belongs to Bossuet, that he is earnest without being intemperate, and that his vehemence is without invective.

The following preface will acquaint the reader with the occasion of Bossuet's publishing his account of the conference. It may be proper to add some particulars not there mentioned, which serve to explain the history of the publication of the subjoined REFLECTIONS.

It will be seen that Bossuet declares in his preface—"Wherever M. Claude shall say that he did not acknowledge what I make him acknowledge in the recital of the Conference, I engage myself in a second conference to draw again from him the same acknowledgment; and wherever he shall say that he was not without an answer, I will, without any other argument than such as he has heard already, force him to answers so manifestly absurd, that every man of good sense shall acknowledge that to have been silent would have been better than to have made use of them. And lest it should be said (for in an affair that concerns the salvation of souls we must, as much as may be, obviate every objection), lest then, once more, it should be said that M. Claude became involved in these embarrassments by some untoward lapse, I, on the contrary, affirm that this advantage is so inherent to our cause, that there is no minister, no doctor, no man living, but must in the same manner sink under the like arguments. Whosoever will make trial of it, will see that this is no idle promise."

Bossuet did not intend this to pass as an idle flourish, but offered a serious challenge, and was very earnest that it should be accepted. He repeatedly pressed Claude to consent to a second meeting. This, however, Claude declined, alleging that it would be acting in defiance of the king's prohibition against such conferences. This alleged hindrance Bossuet undertook to remove, and obtained every necessary authorization for the purpose, in order to set Claude's mind at rest. He communicated the intelligence to him immediately through the Marquis De Ruvigny, a zealous Protestant nobleman. Claude, however, persisted in declining the meeting.

Disappointed in his endeavor to bring about a second conference, Bossuet gave more publicity to his narrative of that which had already taken place, and availed himself of the opportunity furnished by the Reflections he was called upon to make, in reference to Claude's account and manuscript answer, to re-

sume questions that had been treated at the conference, and to elucidate and confirm what he had there advanced.

The Conference and the Reflections were published at Paris in the spring of 1682.

An English version was printed in London five years after, the only one that has hitherto appeared. Generally uncouth in its wording, often obscure, and sometimes incorrect, it required emendation of some sort in almost every line before it could be republished by the Catholic Institute. That emendation it has now received, and the work as at present issued will, upon comparison with its predecessor, be found to be almost a new translation. Most of the passages from the fathers cited or alluded to in the text have been given in the original language from the best editions, for the convenience of some readers; and for the benefit of others, to whom some elucidations might appear wanting, a few historical illustrations have been subjoined in an appendix.

MICHAELMAS DAY, 1841.

*** The reader will bear in mind that, in the following pages, the designation "Reformed" is synonymous with "French Calvinists." The name was assumed by those religionists to distinguish themselves not only from Catholics, but from the rest of Protestants.

4129

PREFACE OF THE AUTHOR.

I HAD no intention to publish either this Conference or the instructions it was accompanied with. They both had for their object the conversion of a particular person; and as they had their effect, there was no need of making more ado about them. But as I was not ambitious to publish the recital of it, so neither did I affectedly strive to keep it concealed. I gave a copy to Mademoiselle De Duras, who requested it: as was but just. I consented without difficulty to its being communicated to some gentlemen of the so-called reformed religion that desired to see it, because it was thought it might be serviceable to their instruction. The same motive induced me to communicate it to some more of those gentlemen, either by myself or by the intervention of friends. Thus it passed into several hands. Copies were taken without my being aware; they were circulated, they were altered: some abridged the relation I had made, or turned it according to their own humor: in fine, it was printed at Toulouse from an incorrect copy, and I can no longer forbear giving it as I myself set it down, with great fidelity and scrupulous care.

Upon quitting the conference I related it entirely to the Duke and Duchess of Richelieu, in the presence of the Abbé Testu. The particular zeal they had for the conversion of Mademoiselle De Duras made them desire me so to do. I had before rehearsed to them the conversations which preceded it. Next day I made the same recital to some of my particular friends, amongst whom was the bishop of Mirepoix. I was full of the matter, and related it naturally. All these gentlemen exhorted me to commit it to writing whilst it was fresh in my memory, alleging several reasons to persuade me that this labor would not be lost. I believed them. I was seen to write with the expedition which is usual when one sets down facts that are before the mind, without troubling oneself about style; and these

gentlemen observed in the written narrative the same simplicity they had discerned in my account of it by word of mouth. Mademoiselle De Duras acknowledged my report to be exactly true, and I hope those that shall read it without prejudice will have the same opinion of it.

My narrative having been circulated, as I have stated, one fell into the hands of M. Claude, as himself avers; and he on his side circulated, together with an Answer to the Instructions I had particularly given Mademoiselle De Duras, a relation of the conference very different from this of mine. To speak freely what I think, his relation does credit to neither of us. We there interchange discourse that is very languid, very prolix, and very desultory. We often return to the point we started from, without its being apparent what has brought us back. We did not act in that manner, and our dispute was consecutive and close enough. In this sort of contests men naturally warm as in a kind of wrestling, and thus the sequel is more animated than the beginning. Men try one another, so to speak, in the first blows they interchange; when they have a little explained themselves, when they think they have discovered where each party places the difficulty, and found, as I may say, the weak side, there is more animation and urgency in what ensues. Whether all this be as natural in M. Claude's discourse as in mine, the reader shall judge; from the way that his is turned, many will scarce believe but that it has been at least adjusted and modified by the perusal of mine. But I will not dwell upon these reflections. It is with discourses as with pictures; every one cannot discern what is original, and, so to speak, from the first hand. Nor will I here make use of the odious reproach of insincerity. One does not always so exactly remember either the things that were said, or the order in which they were delivered. We often confound in our minds our after thoughts with what we really said in the dispute; and it comes to pass that, without any intention to deceive, we alter the truth. What I shall say of M. Claude, the same he may say of me. Our conversation was in private, and neither of us can produce indifferent witnesses; thus every one will judge of the truth of our recitals according to his prepossessions. I pretend not to draw any advantage from the success of the conference, which was followed by the conversion of Mademoiselle De Duras; it is God's work, for which we ought to give him thanks; it is an example for those that are well disposed, but not an argument for the obstinate. Catholics will look on this change in one manner, and the "Reformed" in another. So that, should M. Claude and I set ourselves each of

us to justify his own account, the result would only be a dispute with which the public has nothing to do. And what great matter is it, the reader will say, which of the two had the better? The cause resides not in these two men, who would appear extremely vain, and so of little credit, if they would have every one, whether friend or adversary, believe them equally on their word. In these altercations the best course the prudent reader can take is to apply himself to the vital point; and leaving the personal facts out of sight, to consider the doctrine laid down by each party.

The subject treated of throughout this relation is no less clear than important. It is the authority of the Church. Our adversaries make little account of this dispute, being always heard to say that we must come to the main point, and leave aside as an unnecessary formality all the presumptions drawn from the authority of the Church: as if it were not essentially the main point to examine by what authority and what means Jesus Christ would have Christians resolve themselves on the disputes that should spring up in his Church. Catholics hold that this means is to hear the Church itself. They hold that a particular member ought not to resolve but with the whole body, and that he hazards all when he resolves any other way. They hold that, to know in what Church we ought to abide, we need only know which it is that can never be accused of having originated in separation; that is found existing before any separation; that from which all others have separated. Without leaving our house, our very parents will show us this Church. "Ask thy father and he will declare to thee; thy elders, and they will tell thee."* According to this rule, whoever can show a whole Church, a whole society of pastors and people, the beginning of its being, and any time during which it was not, has at once convicted it of not being a Church truly Christian. This is our pretension; and we do not deem that this question regards a mere formality. We maintain that it concerns a fundamental article contained in these words of the creed, "I believe the Holy Catholic Church," an article, besides, of such importance, that it carries with it the decision of all the rest. But as this point is decisive, so it is clear; and it cannot be long spoken of but one side or other will show its weakness. To speak more correctly, when the least instructed Catholic engages with a Protestant on this point, the Protestant, how able or subtle soever, will find himself reduced, not always indeed to silence, but what is no less strong than silence to the

* Deut xxxii. 7.

utterance, when he shall attempt to speak, of manifest absurdities.

This was the case here with M. Claude, purely through the defect of his cause; for it will appear that he defended it with all possible skill, and with such subtlety, that I feared for those that heard him; for I know what St. Paul writes concerning such discourses. But, after all, we must boldly say, Truth gained a manifest victory. M. Claude's admissions ruin his cause. The instances where he remained without an answer are indeed such as allowed of none.

And to the end it may not be said I assert what I please, or that I now desire what I erewhile disclaimed—to be believed on my own word,—two things will show, whatever opinion may be had of me, that on this point I must necessarily be believed.

The [illegible], that, relying on the force of truth, and the promise of [illegible] who said "I will give you a mouth and wisdom which your adversaries shall not be able to resist and gainsay,"* whatever M. Claude shall say that he did not acknowledge what I [illegible] in the recital of the conference, I engage myself [illegible] second conference to draw again from him the same acknowledgment; and wherever he shall say that he was [illegible] answer, I will, without any other argument than [illegible] already, force him to answers so manifestly absurd, that every man of good sense shall acknowledge that [illegible] would have been better than to have made use of them. And lest it should be said (for in an affair that concerns the salvation of souls, we must, as much as may be, obviate every objection), lest then, once more, it should be said that M. Claude became involved in these embarrassments by some untoward lapse, I, on the contrary, affirm that this advantage is so inherent to our cause, that there is no minister, no doctor, no man living, but must in the same manner sink under the like arguments. Whosoever will make trial of it, will see that this is no idle promise. And should it be alleged that I presume too much on my strength, now that I examine myself in the presence of God, if such a presumption had made me speak, I would disown all I have said. Instead of promising myself any advantage, I should esteem myself already vanquished by trusting only to my own arm and my own weapons, and far from defying the strong, as David did,† I should rank myself among those of whom the same David sings, "that the arrows of children have pierced them, and their own

* Luke xxi. 15. † 1 Kings (Sam.) xviii. 45.

tongues, too weak to defend them, are in fine turned against themselves."*

The instruction which I offer to the "Reformed" generally, I particularly offer to those of the diocess of Meaux, whom, above all the rest, it is my duty to have a care for. To those that shall refuse this Christian instruction, no less peaceable, fraternal and paternal, than conclusive and decisive, I will say, in the words of St. Paul, with sorrow and groaning, there being no comfort for the loss of one's children and brethren, I am clear from the blood of them all.†

This is the first thing that will show that I impute nothing to M. Claude in order to give myself any advantage. The *second* is, that M. Claude himself, in the midst of what he alleges against me, and throughout all the turns he gives our dispute, still acknowledges in substance what was at issue between us, or else shifts it off in such a manner as plainly shows that he cannot entirely disown it. But this will be better understood upon reading, after the instructions and the conference, the reflections I make on M. Claude's treatise.

Some attention is requisite to follow the whole train of these instructions; for, whatever facility it has pleased God to allow us in a matter in which he discloses to the most ignorant as well as to the most learned the way of salvation, yet he would not discharge any one of the attention he is capable of; and since the following discourses have their rise from the nineteenth and twentieth articles of my Exposition, the reading of these two articles,‡ which will but take up half a quarter of an hour, will facilitate the understanding of all this work, though I hope, however, that it is of itself sufficiently intelligible.

Besides, the reading of them will not be unuseful to Catholics, who, ordinarily, give too little attention to books of controversy. Grounded in the faith of the Church, they are not sufficiently careful to study works by which their faith would be confirmed, and in which they would find means of reclaiming those that err. It was not so in the first ages of the Church: the treatises of controversy written by the fathers were sought after by all the faithful. Conversation being one of the means proposed to us by the Holy Ghost of gaining unbelievers and bringing back the erring, every one endeavored to render his profitable and edifying by such reading. The truth insinuated itself by so gentle a means, and conversation won those whom a premeditated dispute would perhaps but have irritated. But

* Ps. lxiii. 8, 9. † Acts xx. 26. ‡ Page 208, Baltimore edit. 18mo.

to the end our controversial works may be read as those of the fathers were, let us endeavor to fill them, as the fathers did, not only with exact and sound doctrine, but also with piety and charity; and let us, as much as we can, correct the dryness, not to say the sourness, which is too often found in such books.

CONFERENCE

WITH

M. CLAUDE,

Minister of Charenton,

CONCERNING THE

AUTHORITY OF THE CHURCH.

SECTION I.

Preparation for the conference and particular instruction.

MADEMOISELLE DE DURAS, being in some doubt about her religion, caused me to be asked by several persons of rank whether I were willing to confer with M. Claude in her presence? I answered that I would most willingly do so if I saw that such a conference was necessary for her salvation. She afterwards, through the medium of the Duke of Richelieu, invited me to come to Paris on Tuesday, the last day of February, 1678, and to enter into conference the next day with this minister on the point that she would specify to me. It was for the purpose of specifying it that she wished to see me before the conference. Having called on her on the day appointed, she acquainted me that the point she desired to have discussed with her minister was that of Church Authority, which seemed to her to include the whole controversy. She appeared to me not likely to come to a resolution without this conference, so that I judged it absolutely necessary.

I told her she had indeed good reason to lay the principal, and indeed the whole stress on this article, which, in fact, involved the decision of all the rest, as she herself had observed; and I took occasion to impress her yet more deeply with the importance of the question. It is, I observed, an ordinary boast

of your ministers that they cannot be denied to admit the fundamentals of belief. They say that we believe all they believe, but that they believe not all we believe. Their meaning in this is, that they have kept all the fundamentals of faith, and rejected only what we have added to them. They draw thence a great advantage, and pretend that their doctrine is secure and indisputable. Mademoiselle De Duras remembered very well having often heard them speak to this effect. I will make, proceeded I, but one remark upon this, which is,—that, far from conceding that they believe all the fundamentals of faith, we show that there is one article of the creed they do not believe, which is that of the universal Church. It is true they orally profess, "I believe the Catholic (or universal) Church," as Arians, Macedonians, and Socinians say with the mouth, "I believe in Jesus Christ and the Holy Ghost." But as we are warranted in charging *them* with not believing these articles, because they believe them not as they ought, nor according to their true sense, so if we show the "Reformed" that they believe not as they ought the article of the Catholic Church, we may truly say that they, in fact, reject an important article of the creed.

Mademoiselle De Duras had read my treatise of the Exposition of Catholic Faith. She told me she remembered having seen something in it like to what I now said; but I answered that in that treatise my intention had been to treat matters very briefly, and that it was fit that they should be stated to her somewhat more amply.

It must be borne in mind then, said I to her, what is meant by this expression, "Catholic or universal Church:" and in explanation, I began to lay for my ground that in the creed, which had for its object a simple declaration of the faith, this term must be taken in its most proper and most natural signification, and such as is most usual among Christians. Now all Christians by the name of Church understand a society professing to believe the doctrine of Jesus Christ, and govern itself by his word. If this society makes this profession, it is consequently visible.

On the fact of this being the proper and natural signification of the word "Church," of its being the import known by every one and used in common discourse, I desired no other witnesses than the Reformed themselves. When they speak of their Church prayers, of Church discipline, of the faith of the Church, of the pastors and doctors of the Church, they mean not the prayers of the predestinate, nor *their* discipline, nor *their* faith, but the prayers, faith, and discipline of all the faithful assem-

bled in the external society of God's people. When they say that a man edifies the Church, or that he scandalizes the Church, that they receive one into the Church, or exclude one out of the Church, all this is undoubtedly understood of the external society of God's people. Thus they explain it in the form of baptism when they say they are going to receive the child "into the fellowship of the Christian Church," and when, accordingly, they oblige the godfathers and godmothers "to instruct the little one in the doctrine received by God's people as it is," say they, "summarily comprised in the confession of faith which we all have;" and, again, when, in their Church prayers, they supplicate God "to deliver all his Churches from the jaws of ravening wolves." And yet more expressly in the confession of faith, article xxv., when they say "that the order of the Church which was established by Jesus Christ must be sacred, and therefore that the Church cannot subsist if there be not therein pastors having the charge to teach." And, in article xxvi., "that none ought to draw aside, but that all together ought to keep and maintain the unity of the Church, submitting to the common instruction." And, in fine, in article xxvii., "that we must carefully discern which is the true Church; and that it is the company of the faithful which agree to follow the word of God, and the pure religion thereon depending." Whence they conclude, article xxviii., "that where God's word is not received, nor any profession made of subjection thereunto, and where there is no use of the sacraments, one cannot, properly speaking, judge there is a Church." It is evident by all these passages, and by the common practice of the "Reformed," that the proper, natural, and generally used signification of the word Church is this—the external society of God's people, amongst whom though there be found some hypocrites and reprobates, "their malice," say they, "cannot efface the title of the Church," article xxviii. That is, hypocrites mixed in the external society of God's people cannot take from it the title of the true Church, provided it be vested with these exterior marks, "the profession of God's word, and the use of the sacraments," as is said in article xxviii. This is the acceptation of the word Church, when we speak simply, naturally, and properly, without wrangle or cavil; and if this be the ordinary acceptation of the word, we have reason to say that it was in this sense the apostles made use of it in their creed, where the most ordinary and simple style was to be adopted, the object being to embrace in few words the confession of the fundamentals of belief.

In fact, it has become usual in the common discourse of all

Christians to denote this external society of God's people by this word Church. When they mean to speak of the society of the predestinate, they express themselves accordingly, and say the Church of the predestinate: when by this word is meant the "Assembly and Church of the first-born which are written in heaven," it is expressly named, as we see in St. Paul.* He here takes the word Church in a more unusual signification, for "the city of the living God, the heavenly Jerusalem, where is a company of many thousands of angels, and spirits of just men made perfect," that is, for heaven, where the holy souls are gathered together; and therefore he adds a word to mark out this Church:—it is "the Church of the first-born," who have preceded their brethren into glory. But when we use the word Church without any addition, the common practice of all Christians, not excepting the "Reformed" themselves, takes it to signify the assembly, the society, the communion of those that confess the true doctrine of Jesus Christ. And whence proceeds this custom of all Christians but from the Holy Scriptures?—where, in fact, we see the word Church taken commonly in this sense; so that this cannot be denied to be the ordinary and natural signification of the word. The word *ecclesia* (which we render Church) originally signifies an assembly, and was principally assigned to the assemblies heretofore held by the people for the discussing of public affairs. And the word is used in this sense in the nineteenth chapter of the Acts, when the people of Ephesus gathered in fury against St. Paul—"The assembly (ecclesia) was confused." And again: "If ye inquire after any other matter, it may be decided in a lawful assembly" (ecclesia). And in fine: "When he had said these things, he dismissed the assembly" (ecclesiam).† This was the use of the word ecclesia (Church) amongst the Greeks and the heathens. The Jews and Christians afterwards made use of it to signify the assembly, the society, the community of God's people which professes to serve him. Every one is aware of that famous version of the Seventy, who translated the Old Testament into Greek some ages before the coming of Jesus Christ: out of above fifty passages where this word is found to be made use of in their translation, there is not any one in which it is otherwise taken than for some visible assembly, and very few in which it is not taken for the external society of God's people. In this sense also St. Stephen makes use of it when he says that "Moses was in the Church in the wilderness with the Angel which spake to him:"‡ call-

* Heb. xii. 31. † Acts xix. 32. 39. 40. ‡ Acts vii. 38.

ing by this name, Church, according to the usage received amongst the Jews, the visible society of God's people. Christians took this word from the Jews, and kept it in the same sense, using it to signify the assembly of those that confessed Jesus Christ and made profession of his doctrine.

This is what is simply called the Church, or the Church of God and Jesus Christ; and out of more than a hundred passages where this word is made use of in the New Testament, there are scarce two or three where this signification is contested by the ministers; and even in the places where they do contest it, it is manifest they do so without reason. For example, they will not allow this text of St. Paul, where he says that Jesus Christ presented to himself a "glorious Church, not having spot, or wrinkle, or any such thing, but that should be holy and without blemish;"* this text, I say, they will not allow to be understood of the visible Church, nor even of the Church on earth, because the Church, so considered, far from being without blemish, stands in daily need of this prayer—"forgive us our sins." Now I say, on the contrary, that to affirm that this glorious and spotless Church is not the visible Church is manifestly to contradict the apostle. For see of what Church St. Paul speaks, it is of that "which Jesus Christ loved, and gave himself for it, that he might sanctify it, cleansing it by the laver of water in the word of life."† This Church, washed in water and purified by baptism; this Church, sanctified by the word of life—whether that of preaching, or that which is made use of in the sacraments;—this Church is without doubt the visible Church. The holy society of the predestinate is not excluded from it: God forbid. They are the most noble part of it; but they are comprised in this aggregate. They are there instructed by the word, they are there purified by baptism; and often also some of the reprobate are employed in these ministrations. In this Scripture passage, therefore, the predestinate are to be regarded, not as making a body apart, but as constituting the fairest and most noble portion of this external society: it is this society which the apostle calls the Church. Jesus Christ without doubt loves it, for he has given it baptism; he shed his blood to gather it together; there is no one either called, or justified, or baptized, in this Church, who is not called, justified, and baptized in the name and by the merits of Jesus Christ. This Church is glorious, because she publicly glorifies God, because she declares to all the earth the glory of the gospel and cross of Jesus Christ. This

* Eph. v. 27. † Ibid.

Church is holy, because she ever steadily and invariably teaches the holy doctrine which continually brings forth saints in her unity. This Church has neither spot nor wrinkle, because she has neither error nor any evil maxim; and moreover because she instructs and holds in her bosom the elect of God; who, though sinners on earth, find in her communion external means to purify themselves, so that they shall one day come in a most perfect state before Jesus Christ.

This perhaps is the only passage in which it may with some show of probability be alleged that the word Church, taken simply, signifies any thing else than the external society of God's people: and yet you see how clear it is that it ought to be understood as the rest.

But should this passage, and two or three more, have a signification either doubtful, or even different from this, yet all the remainder are conformable to it. For what is there more frequent than such expressions as these,—that we are to edify the Church, that the Church has been persecuted, that God is praised in the midst of the Church, that she is saluted, that she is visited, that there are pastors and bishops established to govern her, and other like,* the number of which is infinite? It cannot then be denied that this is the ordinary signification of the word Church, and consequently that in which it was to be taken in so plain a confession of faith as is the apostles' creed. In this sense was it taken by a whole great council, the first and holiest of all the universal councils, when condemning Arius it pronounced in this manner, "The holy Catholic and apostolic Church anathematizes all those who say that the Son of God was drawn out of nothing."† It is Jesus Christ himself who taught us to believe the Church in this sense. For to found his Church he came forth from the invisible bosom of his Father, and made himself visible to men: he assembled about him a society of men that acknowledged him for their master. This is what he called his Church. To this primitive Church the faithful who afterwards believed aggregated themselves, and thence sprang the Church which the creed terms Catholic or universal. Jesus Christ used the word Church to signify this visible society, when he said himself we must hear the Church—"Tell the Church," and again when he said, "Thou art Peter, and upon this rock I will build my Church, and the gates of hell shall not prevail against it."‡

* 1 Cor. x. 32; xv. 9; Heb. ii. 12, &c. † Conc. Nic., Labbe ii. 27. A.D. 325.
‡ Matt. xviii. 17; xvi. 18.

Why, said I, madam, why will not they of your religion understand here by the word Church, the society of those who profess to believe in Jesus Christ and the gospel, since it is certain that this society is in effect the true Church, against which hell could never prevail, neither when it instigated tyrants to persecute her nor when it hired false teachers to corrupt her? Hell will not prevail against the predestinate, it is certain; for if it cannot prevail against this external society, with much greater reason it will not prevail against the elect of God, who are the purest and most spiritual part of this Church. But by the same reason that it cannot prevail against the elect, it cannot prevail against the Church which teaches them, in which they confess the gospel and receive the sacraments. It is this external society, in which the elect serve God, that we ought to understand by the word Church, and at the same time admire the invincible force of Jesus Christ's promises, who has so invigorated the society of his people, though weak in comparison with the infidels that encompassed it without, though torn by heretics who divided it within, that there has been not so much as a single moment in which this Church has not been seen by the whole earth.

But the "Reformed" have not dared to retain this natural sense of the gospel; for, that they might establish themselves, they have been forced to say in their Confession of Faith, article xxxi., "That the state of the Church was interrupted, and that it was needful to raise it up anew, because it was in ruin and desolation." In fact, when their Church was set up, it entered not into communion with any other Church then existing on earth; but was formed by breaking with all the Christian Churches which were in the world. They have not then the consolation which Catholics have, of seeing Jesus Christ's promise visibly accomplished and maintained during so many ages. They cannot show a Church which has ever been since Jesus Christ came to build it on the rock; and, to save his word, they are obliged to have recourse to a Church of the predestinate, which neither themselves nor any one can show. Now Jesus Christ intended to exhibit something striking and clear when he said that his Church, despite the opposition of hell, should be always invincible; he would, I say, exhibit something clear and resplendent, which might serve, in all ages, for a sensible and palpable assurance of the immutable certainty of his promises. And, in fact, let us consider when he spoke this word: "Thou art Peter, and upon this rock I will build my Church,

and the gates of hell shall not prevail against it."* It was when, after asking his apostles, "Whom say ye that I am?" Peter in the name of them all answered him, "Thou art Christ, the Son of the living God." Upon this illustrious confession of faith, which flesh and blood had not dictated, but the heavenly Father had revealed to Peter; upon this illustrious confession of faith, I say, are founded both St. Peter's dignity and the Church's immovable firmness. This Church, which confesses Jesus Christ to be the true Son of God, is that against which hell shall never prevail, and which shall subsist without interruption, despite all the efforts and artifices of the devil. It appears, then, clearly that the Church of which Jesus Christ speaks in this place is a confessing Church, a Church that publishes the faith, and consequently an external and visible Church. And mark what he adds: "And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth, shall be bound also in heaven; and whatsoever thou shalt loose on earth, shall be loosed also in heaven." Whatever is to be understood by these words, whether preaching or ecclesiastical censures, or the ministry of priests in the sacrament of penance as Catholics understand them, it is certain, at any rate, that here is an exterior ministry given to this Church. It is then this Church which confesses the faith, and confesses it principally by the mouth of St. Peter; it is this Church which uses the ministry of the keys; it is she that shall always be on earth, hell never being able to prevail against her.

And because Jesus Christ intended that she should always visibly subsist, he invested her with discernible marks which are always to continue; for see how he sends his apostles, and what he says to them at his ascending into heaven: "Go, ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you, and lo, I am with you always, even unto the consummation of the world;"† teaching with you, baptizing with you, instructing with you, my faithful, to observe all things whatsoever I have commanded; consequently, exercising with you in my Church an external ministry. It is with you, it is with those that shall succeed you, it is with the society assembled under their guidance that I shall be, from this present, even to the consummation of the world; always, without interruption, for there shall not be any one moment in which I will abandon

* Matt. xvi. 18. † Matt. xxviii. 19, 20.

you; and though absent in body, I will be always present by my Holy Spirit.

In consequence of this word, St. Paul also tells us that the ecclesiastical ministry shall last, without discontinuance, till the general resurrection: "He that descended is the same that ascended up far above all heavens, that he might fill all things; and he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come into the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ;"* that is to say, until we have attained the perfection of Jesus Christ, glorified in body and soul; this is the term which God has set to the ecclesiastical ministry.

The Reformed will not allow the visible Church to be that which is called Jesus Christ's body; what is then that body "where God has established some apostles, some prophets, and some pastors and teachers?" Which is that body where God has placed several members and different graces, "the grace of ministering, the grace of teaching, the grace of exhortation and consolation, the grace of ruling?"† Which, I say, is that body, if it be not the visible Church? But that which makes the Reformed unwilling to acknowledge that the body of Jesus Christ, so much recommended in the Scripture, can be the visible Church, is their being constrained to say that the visible church sometimes ceases to be on earth, and they recoil from asserting that Jesus Christ's body is not always, for fear of implying that Jesus Christ dieth again.

It is then, unquestionably, this assembly of pastors and people, it is this Church, composed of so many different members, by whom so many holy ministries are outwardly exercised; it is this that is called "Jesus Christ's body;" it was to this body, assembled under the ministry of pastors, that he said at his ascending into heaven, "Lo, I am with you, even unto the consummation of the world." He then that descended is the same that ascended, to the end he might fill all things; heaven by his person and his visible presence, earth by his spirit and his invisible assistance, both the one and the other by his truth and his word. And it was to continue (when ascending into heaven) this assistance promised to his Church, that he placed some apostles, some evangelists, and some pastors and teachers; an establishment which must last till the work of God

* Eph. iv. 10—13. † Rom. xii. 4—8.

be entirely accomplished, until we be all perfect men, and till the whole body of the Church have attained to the fulness and perfection of Jesus Christ.

Thus Jesus Christ's work is everlasting on earth: the Church, founded on the confession of the faith, shall always abide, and always confess the faith; her ministry shall be everlasting; she shall bind and loose even to the end of the world, hell never being able to hinder her; she shall never discontinue the teaching of nations; the sacraments, that is, the exterior liveries with which she is clad, shall last for ever. "Teach and baptize nations, and I am with you always. As often as ye eat this bread, and drink this cup, ye shall show the death of the Lord until he come."* With the Lord's supper shall last the confession of the faith; the ecclesiastical ministry and the exterior and interior communion of the faithful amongst themselves and with Jesus Christ, until such time as Jesus Christ come: the duration of the Church and of the ecclesiastical ministry has no other limits.

It is then not barely the society of the predestinate that shall subsist for ever; it is the visible body in which the predestinate are included, which preaches to them, which teaches them, and which regenerates them by baptism, which nourishes them by the eucharist, which administers to them the keys, which governs and keeps them united under discipline, which forms Jesus Christ in them;—it is this visible body that shall subsist for ever. And for this reason it is that in the apostles' creed, where the grounds of the faith are proposed to our belief, we are at the same time taught to believe in the Father, and in the Son, and in the Holy Ghost, and to believe the holy Catholic Church, and the communion of saints—an inward communion by charity, and in the Holy Ghost who animates us, true; but at the same time also an outward communion in the sacraments, in the confession of faith, and in all the outward ministry of the Church.

And all that we have hitherto said is included in this form: I believe the universal Church. We believe her at all times: she then always subsists; we believe her at all times: she then always teaches the truth.

Your ministers contend that it is one thing to believe the Church, that is, to believe that she is, and another to give belief (or credence) to the Church, that is, to believe all her decisions; but this is a frivolous distinction. He who believes that the Church always is, believes that she always is confess-

* 1 Cor. xi. 26

ing and teaching the truth. It is to the Church which confesses the truth that Jesus Christ promised hell should not prevail against her; the truth then shall never fail to be confessed in her; and, consequently, in believing that she is, we are assured she is always credible. In fact, the retaining some points of Jesus Christ's doctrine is not sufficient to preserve the name of Church; for then Arians, Pelagians, Donatists, Anabaptists, and Socinians would belong to the Church: they do not, however; God forbid we should ascribe the name of Church to such a Babel. The Church, then, must not only keep some truth, she must keep and teach all truth, else she is not the Church.

It is to no purpose to draw a distinction between fundamental articles and the rest. For all that God has revealed must be retained; he has revealed nothing to us that is not very important for our salvation. "I am the Lord, which teacheth thee profitable things."* In the faith, then, which the Church teaches must be found the fulness of divinely revealed truths; otherwise she is no longer the Church which Christ established. That individuals may be ignorant of some articles, I readily admit; but the Church conceals nothing of what Jesus Christ has revealed; and therefore the faithful, who are ignorant of certain articles in particular, confess them, nevertheless, all in general, when they say, I believe the universal Church.

Here, said I, is this Church which your ministers know not. They teach you that this visible and outward Church may cease to be upon earth; they teach you that she may err in her decisions; they teach you that to believe her is to believe men. But it is not in this manner that the Church is proposed to us in the creed; it is there proposed to us to believe her, as we believe in the Father, and in the Son, and in the Holy Ghost; and therefore the believing of the Church is joined with the believing of the three divine persons.

These things having been said at intervals, but nearly in the order here set down, I added that our doctrine on this point was so true, that the "Reformed," who denied, had been unable totally to reject it. That is, that their synods act in such a manner as shows that they require, as well as we, an absolute submission to the authority of the Church and its decrees. Here I showed Mademoiselle De Duras the four acts of the Reformed religion, which I have taken notice of in the Exposition, article xx. She had read them there, but I made her read them in the very book of the "Discipline."

The first is taken out of the fifth chapter, title Consistories,

* Isaiah xlviii. 17.

in 1578, appointing four ministers to attend a convention, which had for its object to deliberate upon a union with the Lutherans, to be effected by drawing up a *profession of faith* which was to be used by all. These ministers are empowered "to decide all doctrinal and other points that may be discussed, and to subscribe to the *profession* without any further consultation of the Churches, if time did not permit them to do so." From this act I infer two things: 1st, that the entire synod commit their faith to four individuals, which is certainly much more extraordinary than that an individual should submit to the whole Church; 2d, that the Reformed Church is as yet very doubtful of its confession of faith, since it consents that changes should be made in it, even on such important points as are controverted between them and the Lutherans, and one of which is the real presence. If the Reformed expected the Lutherans to adopt their creed, they had no need of making a new profession of faith. The parties therefore must have supposed that, while both adhered to their respective opinions, a *confession* would be drawn up to which they would both subscribe; this however could not be effected without adding or suppressing some essential point of the Profession of Faith already taught and used as containing *only the pure word of God.*

Mademoiselle De Duras acknowledged that, having read in my treatise these acts and the reflections I made upon them (the same that I had just offered), she knew not how to answer the objections that occurred to her mind, and that for this reason she wished to know what reply would be made by M. Claude, in relation to these acts and other difficulties regarding the authority of the Church.

I observed to her that, although the members of her persuasion acted as if they admitted the authority of the Church to be infallible and incontestible, they however denied this infallibility; and I added that it was a uniform maxim of her religion, that any individual, no matter how ignorant he may be, was obliged to believe that he could understand the holy Scripture better than all councils and all the rest of the Church besides. She appeared to be struck with this proposition; but I moreover observed that they who professed her religion believed something still more extraordinary, viz., that there is a moment when a Christian is under the necessity of doubting whether the Scripture is the inspired word of God; whether the gospel is true or fabulous; whether Jesus Christ is an impostor or entitled to belief. As she seemed to be still more astonished at this remark, I assured her that this proposition as well as the other was a necessary consequence of the doctrine which her

[illegible] ANSWERED

[illegible] the Church and [illegible]
[illegible] comm[illegible] Claude [illegible]
[illegible] reason[illegible] what I had said, and [illegible]
[illegible] the character [illegible]
[illegible] was this, that while [illegible]
[illegible] without examination [illegible]
[illegible] were forced, for the purpose
[illegible] themselves, to invest the Church
[illegible] denied to it.

[illegible] understood my reasoning [illegible]
[illegible] that, although she [illegible]
[illegible] she found it difficult [illegible]

[illegible] announced to us that
[illegible] the following day,
[illegible] not comply with [illegible]
[illegible] hearing this news, [illegible]
[illegible] I wished to retire.
[illegible] prevailed upon me [illegible]
[illegible] which I did in a
[illegible] were advanced
[illegible] had me a visit [illegible]
[illegible] own persuasion
[illegible] who at her re-
[illegible] and who had
[illegible] me on that
[illegible] had said the
[illegible] admitted that he
[illegible] near what
[illegible] Mad. De Du-
[illegible] prevarica-
[illegible] forsaken God,
[illegible] abolished
[illegible] servant of
[illegible] himself that
[illegible] had not
[illegible]

[illegible] be no
[illegible] the pas-
[illegible] where
[illegible] wine
[illegible] Juda.
[illegible] greatest
[illegible] for
[illegible] and I observed only now [illegible] there was in

the ministers' continuing to allege this passage, after Cardinal Du Perron had given it so decisive an answer. As to what happened in Juda itself, I would yet make the objection stronger than they had proposed it, by considering the state of God's people under Achaz,* who shut up the temple, caused Urias, the priest of the Lord, to sacrifice to idols, and filled all Jerusalem with abominations: and afterwards under Manasses,† whose impieties went beyond those of Achaz: but to show that all these facts were irrelevant to the question, I desired them only to observe that Isaiah, who lived during all the reign of Achaz, notwithstanding all these abominations of the king, of the priest Urias, and almost all the people, never separated from the communion of Juda, no more than did the rest of the prophets who lived at the same time and at various other periods: a fact which shows that there is always a people of God, from whose communion it is never lawful to separate. It is written also‡ that, in the days of Manasses, God spake by the mouth of all his prophets, and threatened this impious king and all the people. But these prophets, who reprehended and detested the impieties of this people, separated not from the communion.

And, to understand matters thoroughly, we must, said I, consider the constitution of the ancient people. The ancient people had this peculiar to itself, that it was multiplied by carnal generation, by which as well the national as the priestly succession was kept up; that this people bore in their flesh the mark of the covenant, to wit, circumcision, which we do not read to have ever been discontinued; and so, though the priests and almost all the people should have prevaricated, the state of God's people subsisted always in its exterior form, whether they would or not. Nor could any interruption take place in the priesthood, which God had settled in the family of Aaron. But it is not so with the new people, whose outward form consists in nothing else save the profession of Jesus Christ's doctrine; so that if the confession of the true faith should be extinct for only one moment, the Church, which has no succession but by the continuance of this profession, would be wholly extinct, without any possibility of ever reviving either in its people or pastors but by a new mission.

I added, besides, that I would not say that the true faith and true worship of God had been wholly abolished in the people of Israel, so that God had no more any true servants on earth.

* 4 Kings xvi.; 2 Chron. xxviii. † 4 Kings xxi.

‡ 4 Kings xxi. 10.

On the contrary, I found, first, that it was clear that, notwithstanding the corruption, God still reserved to himself a sufficient number of servants who had no share in idolatry. For if it was so in Israel (which was schismatical and separated from God's people), as God himself declared to Elias, it must with far greater reason have been so in Juda, which God had reserved to himself, for the perpetuating of his people and kingdom till the time of the Messiah. When, therefore, declaring that the king and all the people had forsaken God's law, the Scripture must be understood to speak not of all the people without exception, but of a great part, and perhaps of the greatest part; which the ministers did not deny: secondly, it must not be imagined that God's servants and the true faith were preserved only in secret; we should rather say that throughout the whole of the ancient people's history, the true doctrine had always been conspicuous; for there was always a continued succession of prophets, who, instead of adhering to or conniving at the people's errors, vigorously denounced them; and this succession was so unintermitted that the Holy Ghost hesitates not to say,* "that God rose up night and morning, and daily admonished the people by the mouth of his prophets;" the most forcible expression that can be imagined to show that the true faith was never so much as one moment without publication, nor the people without warning. And for evidence that it was so we have just seen how, during the whole reign of Achaz, Isaiah ceased not to prophesy; and under Manasses, when wickedness seems to have reached its climax, since neither the penitence of that king, nor the holiness of his grandson Josia, could revoke the sentence passed upon this people, God always remembering the abominations of Manasses; in this time, I say, we have seen that God made his prophets speak, and that a great part of the people publicly followed them appears in the fact that this impious prince "filled Jerusalem with innocent blood,"† a certain sign that he found a great resistance to his idolatries. It is even said that he caused Isaiah to be put to death, as his predecessors had done the other prophets who reprehended them; and this saying is preserved in ancient tradition, conformable to the word of our Lord, who upbraids the Jews with "killing the prophets,"‡ and to the discourse of St. Stephen, who says that there was no prophet whom they did not persecute.§ These prophets made a part of God's people; these prophets kept a

* 2 Chron. xxxvi. 15; Jer. xi. 7; xxv. 3, 4.
† 4 Kings xxi. 16.
‡ Matt. xxiii. 31, 37.
§ Acts vii. 52.

considerable part of the priests and people to their duty; these prophets, who confirmed their mission by visible miracles, hindered the corruption from becoming universal; and whilst a frightful multitude, and perhaps the great bulk of the synagogue, were drawn into idolatry, they kept the tradition of the truth in the people of Israel.

Ezechiel, who appeared a little after, shows it when he speaks "of the priests, the Levites, the sons of Sadok that kept the charge of the sanctuary, when the children of Israel went astray;" they, proceeds he, "shall come near to me to minister unto me, and they shall stand before me to offer unto me the fat and the blood, saith the Lord God."* This succession—not only of the flesh, but also of the faith and the ministry—had been maintained in these priests and Levites, whom God's grace and the prophets' preaching had kept to their duty. And it is to be observed that God never made this ministry of the prophets more conspicuous than when impiety seemed to have gained the upper hand; so that in times when the ordinary means of instructing the people was (not destroyed but) obscured, God prepared extraordinary and miraculous means.

To this may be added that this extraordinary means, to wit, the prophetical ministry, was, before the captivity, in a manner ordinary with God's people, where the prophets constituted, as it were, a permanently standing class, whence God continually drew divine men, by whose mouth he spake loudly and publicly to all his people.

Between the return from captivity and the coming of Jesus Christ there was no more any public and lasting idolatry. We know what happened under Antiochus Epiphanes; but we know also the zeal of Mathathias and the great number of true believers that joined his house,† and the splendid victories of Judas Machabeus and his brethren: under them and their successors, the profession of the true faith continued till Jesus Christ. At last the Pharisees infected the religion and worship with many superstitions. As the corruption was about to prevail Jesus Christ appeared in the world.

Until his coming, religion had been preserved; the doctors of the law had many pernicious maxims and practices, which gradually crept in and gained ground; they became common, but they were not become dogmas of the synagogue. Wherefore Jesus Christ still said, "The Scribes and the Pharisees sit in Moses' chair: all therefore whatsoever they bid you observe, that observe and do, but after their works do ye not."‡

* Ezech. xliv. 15. † 1 Mach. ii. ‡ Matt. xxiii.

He ceased not to honor the ministry of
lepers to them according to the directio
quented the temple, and, whilst repr
always joined to the communion of Go
of the public ministry.

At length came the time of the fal
ancient people, foretold by the Script
the synagogue condemned Jesus Chris
then Jesus Christ had appeared; he h
of the synagogue to gather his Church
for ever. It is then manifest, *first*, t
visible body of God's people, continu
succession, from the communion of wh
lawful to separate; *secondly*, always
priests, and priests descended from A
from Levi, so that there was never an
up people in an extraordinary manne
evident that the true faith has always
and that no one moment can be assig
sion of it has not been as clear as the
which shows how much they are dec
to keep up the outward state of the
that one can name from time to time pr
truth. For if there be any time when
has ceased in the Church, her condition
that of the synagogue, as she from tha
cession, as I erewhile said.

After these observations on my side,
passing them over again; and in the me
Roye came to tell us that M. Claude c
ence, which, if I pleased, should be at
o'clock.

SECTION II.

The Conference.

I WENT to the Countess of Roye's house, where I met M. Claude. We began by mutual civilities, and he on his part testified great respect. After this I entered upon the subject by asking for an explanation of the four acts, transcribed in my book, and mentioned above. Having in few words stated the difficulty as it is proposed in the Exposition, and as I had laid it open to Mademoiselle De Duras, I added that M. Claude ought to be the more prepared to answer it, as what I said was not at all new to him, since in all appearance the treatise of the Exposition had fallen into his hands, and that, in a discussion like the present, it was a great satisfaction to be assured there would be no surprise.

M. Claude took up the discourse, and, having reiterated all the former civilities in terms yet more obliging, he at once declared that all I had objected from their "Discipline" and synods in my treatise, and also at present, was very faithfully related without any alteration of the words. With regard to the sense, however, he begged to inform me that though there were, as I had observed, divers degrees established in their Discipline, the force of the decision was to be wholly referred to God's word alone. As to what I objected, that God's word had been proposed in the consistory, from which one might appeal; whence it followed, according to my inference, that the final decision, from which there was no more appeal, belonged to God's word, not taken in itself, but in as much as declared by the final judgment of the Church;—such was not their intent: for they held that the decision wholly appertained to the pure word of God, which the Church in her assemblies, first and last, did but show and point to; but these divers degrees had been established to give those who erred leisure to bethink themselves. That, accordingly, excommunication was not resorted to in the first instance, the consistory hoping that a greater assembly, like the colloquy, and afterwards the provincial synod, composed of a greater number of persons, perhaps more respected, or at any rate less suspected, by the gainsayer, would dispose him to hear the truth; that the colloquy

and the provincial synod used like mode
tive of charity; but that after the natio
as it was the last human remedy, all hop
that they proceeded then to the final s
excommunication as the last effort of
That it was not thence to be concluded
held itself any more infallible than the
but only that, after all had been tried, th
adopted.

That, as to the promise made prior
was founded only on the hope entertai
would follow the word of God, and that
preside in it, which did not signify a p
besides, that the form "being persua
manner of expressing a condition, witho
ence for so great an assembly, or the fa
be held in regard of their proceedings.

As to the condemnation of the Indep
to observe that, touching the authority
assemblies, there was something in whi
agreed with us, and something in which
Independents: with us, that ecclesiasti
cessary and useful, and that some subor
lished: with the Independents, that the
merous soever, are not therefore infallib
they were obliged to condemn the Ind
not only the infallibility, but also the
these assemblies and of this subordina
said he, "that Independency consists."
maintain it was, indeed, to overthrow or
as many religions as there were parishes
every means of agreeing was taken away
that, although it was a settled point amo
astical assemblies were not infallible
useful means afforded sufficient reasons
and condemning the Independents.

"As to the synod of Sainte Foy, th
either to render the Lutherans more
them," said he, "nearer to ourselves, o
lish a mutual toleration; which entail
suppression or addition in the Confessi
held for unalterable; and that, besides,
been given to four ministers, yet I well
were subject to ratification, in case the
their instructions: witness the ratificatio

agreed to by the plenipotentiaries of princes, and other like examples, in which there is always a condition of obtaining the prince's ratification — a condition which, without being expressed, is naturally included in such commissions."

Having spoken to this effect at some length, and in very lucid and orderly style, he added that he believed me, equitable as I was, ready to acknowledge that, as in things in which I should have to explain to him our tenets and our councils,—that of Trent, for instance,—it would be fit he should acquiesce in my representation of them, so it was just I should rest satisfied with his explanation of the articles of their discipline and the tenets of their party; it being certain that there was no other amongst them but what he had now declared to me.

I replied, in reference to this concluding suggestion, that what he said would be true, did the question turn merely on explanation of their rites, if this word might be used, and the manner of their administering the word or sacraments, or holding of synods; that in this I should take his word, as being better informed; but that here I maintained they had shared the fate of all who are in error, falling into contradiction, and being forced to set up what they had denied. That I was aware they denied any obligation of submitting to the Church's judgment without examining it; but that, at the same time, I considered this infallibility of the Church to be so necessary, that even those who deny it in speculation could not forbear establishing it in practice if they would keep any order amongst them. Further, that if his purpose were to show any contradiction in the tenets of the Catholic Church, I should not pretend to oblige him to receive the explication I should give him of her tenets and her councils, and that it would then be free for him to draw from their words such inference as he pleased, and I thought he would not refuse me as much: to which he consented without difficulty.

I had no design to insist much on the synod of Sainte Foy, which would, I thought, carry me too far from the two propositions, the acknowledgment of which I aimed to draw from him; I only therefore answered that I yielded to the reason he alleged concerning the necessity of a ratification, though in matters of faith such powers and trusts were a little extraordinary: and, besides, I was willing to believe that the synod had not intended the deputies should overturn all. But that which struck me, and what he seemed not to have answered, was that the synod had doubted of their confession of faith, since they permitted the making of another, and I saw not how this agreed

with what they further told us, that this confession contained nothing but the pure word of God, in which every one knows there is nothing to be changed. As to his observation, that their aim was only to reduce the Lutherans to more equitable sentiments, or at all events to settle a mutual toleration, two things gainsayed it: *first*, that there was mention of a power to decide all points of doctrine, which manifestly concerned the real presence, a point the Lutherans would never give up; *second*, that to settle a mutual toleration there was no need of framing a confession of common faith, but only of establishing this toleration by a synodal decree, as was done at Charenton.

M. Claude answered that the point of doctrine to be decided was, whether a mutual toleration might be established, and that the confession of common faith would have done no more than declare this toleration. That this might be done in a synod he would not deny, as I must grant that it might also be done in a confession of faith, which would have an express article to that purpose.

I answered him that this could never be called a confession of faith; and I asked him whether he thought the Lutherans or the Calvinists should have retrenched any thing of what the one said for the real presence, and the other against it. He answered "No;" and then, said I, each party would abide by terms of its own confession of faith, having nothing in common but the article of toleration. There were, he observed, many other points whereon we agreed. Granted, said I; but it was not about these points the accord was to be made; the question was about the real presence, and some others on which it was impossible to draw up a confession of common faith, exept one of the parties changed, or both agreed upon ambiguous expressions, which each might draw to its own opinions, a thing that had been often attempted, as M. Claude himself would readily own. He granted it, and even instanced the Assembly of Marbourg, and some others held for that purpose; I concluded then that I was warranted in believing that the Synod of Sainte Foy had a like design, and that it would have been to mock the world to call that a confession of common faith which should have exhibited such manifest contradictions on such important doctrinal points. I further added, it was the more certain that a confession of faith was, as I said, the object contemplated, because the Lutherans having already several times declared against toleration, nothing was to be expected from them but by the means of which I spoke. The matter rested there, and I only said that every one need but

consider what he ought to think in his conscience of a confession of faith which a whole national synod had consented to change.

M. Claude having observed that the oath of submitting to the national synod included a condition, I interrupted him by putting in a word. "Yes," said I, "they hoped well of the synod, yet without certainty; and, pending the issue, they engaged by oath to submit." M. Claude telling me here that I interrupted him, and praying me to allow him to conclude, I held my peace. But after the affair of Sainte Foy was discussed, I observed to him that I thought it necessary, before passing any further, I should state in a few words what I had conceived of his doctrine, to the end we might not speak in the air. I said to him then, "You say, sir, that these words, 'Being persuaded that God will preside in it, and guide you by his Holy Spirit in all truth and equity through the rule of his word,' are only a courteous manner of proposing a condition." He agreed to it. "Let us then," said I, "reduce the proposition to a conditional one, and we shall see its meaning. I swear to submit to all you shall decide, on this supposition or condition, that what you shall decide be agreeable to God's word. Such an oath is nothing else but a manifest illusion, as signifying nothing; I might take the same to M. Claude, or he to me. But in this there would be nothing serious; and as a proof that something special is intended, observe that this oath is made only to the synod, which gives the final determination, although, in M. Claude's sense, there were as much reason to make it to the consistory, to which they ought to submit, as well as to the synod, supposing it has the word of God as its guide."

Here I paused for a while; and finding that nothing was said in reply, I resumed as follows:—"Then, after all, sir, if I well understand your doctrine, you believe that a private person may doubt of the Church's judgment even when she gives her final determination." "No, sir," M. Claude answered: "it is not to be said that one may doubt; there being all the likelihood in the world that the Church will judge aright." "He that says likelihood, sir," replied I immediately, "says a manifest doubt." "But," said M. Claude, "there is more: for Jesus Christ promised that all those who should seek would find; and since it is to be presumed they will seek well, it is to be also believed they will judge well, and in this assurance there is something indubitable. But upon witnessing cabals, factions, and different interests at work in councils, it may rea-

sonably be doubted whether in such an assembly there will not be mixed something human and doubtful."

"Pray, sir," said I, "let us leave aside what is good for nothing but to throw dust into one's eyes. All you say of cabals, factions, interests, is absolutely foreign to the purpose, and consequently serves only to perplex."

"There is nothing," said M. Claude, "less foreign to the purpose."

"And I maintain," said I, "that yourself will shortly concede that there is nothing more foreign to the purpose. For I ask you, sir, supposing there should appear in the council neither factions nor cabals; supposing also one were assured that there were none, and that all proceeded in an orderly manner; must one receive the decision without examining it?" He was fain to answer "No." Whence I immediately concluded: "I was right, then, in saying that all you alleged as very considerable, about factions and cabals, is in reality but a diversion; and, in fine, that a private person, a woman, an ignorant man, any one, may believe and ought to believe that possibly he may understand the word of God better than a whole council, though assembled from the four quarters of the world, and than all the rest of the Church."

"Yes," said he, "it is so."

I repeated twice or thrice the proposition he had granted, adding still some stranger circumstance, but evidently contained in what was accorded. "What!" said I, "better than all the rest of the Church together, and than all her assemblies, though composed of the holiest and most enlightened persons in the universe! for all these are still but men, subsequently to whose decision every one, according to your doctrine, ought still to examine. A private person shall believe he may have more grace, more light—in fine, more of the Holy Spirit than all the rest of the Church!" All this was to be allowed: and I might have added more than all the fathers, more than all past ages, reckoning immediately from the apostles' times. "But," proceeded I, "if it be so, how do you escape the difficulties of the Independents? and what means has the Church left to hinder there being as many religions, I do not say as there are parishes, but as there are heads?" He replied: "We have synods, which are means to hinder so great evils; means, although not infallible, yet profitable, as I have said. For, although a pastor that preaches is not infallible, his ministry ceases not to be profitable, because he declares the truth. Now a great assembly, composed of more persons, and those of greater learning, will yet better declare it." "Methinks, sir,"

replied I, "that you make every thing to consist in instruction: but this is not precisely either the intention or institution of synods, for oftentimes one learned individual will give more instruction than a whole synod together. What we are, therefore, to look for from a synod is not so much instruction as a decision by authority, which must be submitted to; for this it is which is needful both to the ignorant who doubt, and to the proud who contradict. An ignorant private person, if you leave him to himself, will confess to you that he knows not how to determine: and far from abating pride in a synod, you mount it to its highest pitch, since you oblige a private person to believe that he can understand the Scripture better than the synod and all the rest of the Church; and the synod itself, though assembled from the whole Church, upon being asked by him whose faith it is examining, whether it be not still his duty to examine after the synod, and whether it may not so fall out that he, though a private person, may understand the Scripture better than all the pastors assembled? the synod, though universal, must, according to your doctrine, declare that without doubt he may. Sir, presumption cannot go farther. And observe, pray, that these assemblies, which you propose as profitable means, are no longer so, when every one may believe that he has a better and the only one that can secure him, to wit: that of examining by himself and believing only his own judgment. This, sir, is perfect Independency; for the Independents neither refuse to hold synods for their mutual instruction, nor to receive those synods when they are satisfied with what these synods have laid down. They have held some, as you are aware." He acknowledged they had held one to frame their confession of faith. "Whether one or more," said I, "it matters not: they do not, then, absolutely reject them, and they reject in them precisely no more than you do, which is, the obligation of submitting to them without examining." And hereupon, to sum up in few words, this was my argument:— "The Independents approve of ecclesiastical assemblies for instruction; all they disallow is, the authoritative decision, which you will no more admit than they; you are then wholly conformable, and you ought not to have condemned them." "You see not, then, sir," said M. Claude, "that we deny not that there is an authority in synods—such a one as the paternal authority, such a one as the authority of magistrates, such a one as a master has over his scholars and a pastor over his flock; all these authorities have their use, and are not to be rejected under pretence that fathers, magistrates, and masters may be deceived: just so then with the authority of the Church."

"But, sir," answered I, "the Independents do not deny the authority of magistrates, nor the authority of masters over their scholars, nor of pastors over their flocks; they have pastors, in whose behalf they claim, as you do, a certain deference: and much more will they not deny that it ought to be paid to a whole synod. If, then, you accuse them of denying the authority of synods, you must add something to what they believe in respect of them, and there is nothing to be added but what we believe—which is, that we must submit to them without examining."

After this we did nothing for a little time on both sides but repeat the same things. Having called M. Claude's attention to this, I said: "In fine, sir, it would be an interminable dispute. A man has only to examine conscientiously and before God, whether he think himself capable of understanding the Scripture better than all councils and all the rest of the Church, and how such an opinion can agree with the docility and humility of God's children." I inculcated in few words what a pride it was for one to believe he could understand the word of God better than all the rest of the Church, and how, after this, every check was removed to there being as many religions as there are heads.

M. Claude here told me he wondered this proposition should appear so strange to me, that a private person might believe it possible for him to understand the Holy Scripture better than the whole Church assembled; that the case had occurred, and he could produce me several instances. The first in the Council of Rimini,* where the term "consubstantial" was rejected and Arianism set up. I interrupted him, saying, "Whither are you starting, sir? From the Council of Rimini you will bring us to the false Council of Ephesus, to the Council of Constance, to that of Basle, to that of Trent: when shall we have done, if we must here review all these councils? I declare to you that I will not engage in this discussion, since our question may be determined by something more precise. But, as you have mentioned the Council of Rimini, tell me, sir, whether the fathers of that council continued long in this erroneous† decision?" "Well, I believe, sir," said he, "they quickly retraced their steps." "Say, sir," answered I, "that as soon as the emperor Constantius, the declared protector of the Arians and persecutor of the faithful, had permitted them to retire, these bishops protested aloud against the violence and surprise that had been put upon them; oblige me not, sir, to

* A. D. 359. See Note A. † I should rather have said *equivocal* or *imperfect*.

relate this story, which you know as well as I, and acknowledge that it is unjust to compare a council manifestly coerced with assemblies held canonically and according to order." "Why, sir," replied M. Claude, "do not we say that the Council of Trent was neither free nor canonical?" "You say so, sir, and we deny it; and we have nothing to do with that dispute at present. The present question is, to know whether you can avoid Independency, and whether there be in your doctrine any remedy against this insupportable presumption of a private person, who must, according to your principles, believe that he can understand the Scripture better than the best assembled and best held œcumenical councils, and than all the rest of the Church together."

"We will then pass over the Council of Rimini, if you will," said M. Claude; "I will produce another indisputable example: it is the judgment of the synagogue when it condemned Jesus Christ, and consequently declared that he was not the Messiah promised by the prophets. Tell me, sir, would not a private person, who should then have believed our Lord to be the true Christ, have judged better than all the rest of the synagogue together. Here, then, is an unquestionable case for doing without presumption what you think so presumptuous. In fact," proceeded he, "it is no presumption not to give to the Church what belongs to God alone. We cannot give him any thing greater than to believe him implicitly, as you would have us believe the Church. But you know that St. Paul, at least as much inspired as the Church, forbears not to declare to the Corinthians that 'he will not have dominion over their faith.'* The Church ought still less to do it than he. We must not then believe her simply on her word: we must examine after her, and make use of our reason, as those of Berœa did, 'who daily searched the Scriptures, to see whether the things were so'† as St. Paul had preached to them."

When M. Claude had done, "Here," said I, "are many things: but we must first consider this indisputable example you have proposed to us." Upon this I observed to him that the Christian Church had great privileges above the synagogue, even considering the synagogue in the time of its greatest splendor: but, not to mention this, that it was a strange thing to compare the synagogue (falling at the very moment, when its obduracy and reprobation were clearly marked by the prophets) with the Christian Church, which is never to fall. "But after all, sir," replied he, "one might have then addressed to this

* 2 Cor. i. 23. † Acts xvii. 11.

private person the same argument that you address to us. To allege the prophecies availed nothing: for it was on the application of these prophecies to Jesus Christ that the synagogue was in doubt. So a private individual could not even believe in Jesus Christ without at the same time believing that he had a more correct understanding of the Scripture than the whole synagogue: and this is the argument that you address to us."

There were but few persons at the conference, and they were all Huguenots, except the lady of Marshall De Lorges. I saw two of these gentlemen look on one another with complacence. I regretted that a reasoning so manifestly vicious should make such an impression on their minds; and I besought God to give me grace to overturn, by something that should be clear, the odious comparison which was instituted between his ever-beloved Church and the faithless synagogue at that very moment he had determined to repudiate the latter.

"You say then, sir," I said to M. Claude, "that the argument I propose may authorize the error of those private persons who condemned Jesus Christ on the faith of the synagogue, and on the contrary condemn those of presumption who believed Jesus Christ alone, preferably to the whole synagogue." "Yes, sir," said he, "just so;" and he went over his reasoning again. I replied: "Let us examine whether my argument involve this pernicious consequence. It consists, sir, in saying that, upon denying the Church's authority, there remain no external means which God can make use of to clear the doubts of the ignorant, and inspire the faithful with necessary humility. To warrant the application of such an argument to the time when Jesus Christ was condemned, it must be contended that there then existed no external means, no certain authority to which men were necessarily to submit. Now, sir, who can say this since Jesus Christ was upon earth—that is, the Truth itself visibly manifested in the midst of men; the eternal Son of God, to whom a voice from on high bore witness before all the people, 'This is my beloved Son, hear ye him;'* who, to confirm his mission, raised the dead, healed those that were born blind, and wrought so many miracles that the Jews themselves confessed never any man had done the like. There was then, sir, an external means, a visible authority. But it was contested, it is true; but it was infallible. I do not pretend, sir, the Church's authority is never contested; I hear you, sir, contest it; but I say it ought not to be contested by Christians. I say that she is infallible; I say that there never was a

* Matt. iii. 17.

time when there was not on earth a visible and speaking authority to which it was a duty to submit. Before Jesus Christ we had the synagogue; when the synagogue was on the point of falling away, Jesus Christ himself appeared; when Jesus Christ withdrew, he left his Church, to which he sent his Holy Spirit. Bring again Jesus Christ, teaching, preaching, working miracles, I have no longer need of the Church: but, then, take from me the Church, I need have Jesus Christ in person, speaking, preaching, deciding with miracles, and an infallible authority." "But you have his word." "Yes, we have, without doubt, a word holy and adorable, but such a one as may be explained and handled at pleasure, and makes no reply to those that misunderstand it. I say we must have an external means of resolving doubts, and an assured means. And, not to go over again the reasons already alleged, having at present only to answer your objection concerning the error of the synagogue in condemning our Saviour,—so far from being able to say I contend that there was then no assured external means or speaking authority, to which men were obliged to submit their judgments, you must avow there was one, the highest and most infallible that ever was, which is that of Jesus Christ, and therefore that there was never any time when the argument I use against Protestants could be less applicable: the argument that they are destitute of an external, infallible means to determine doubts about the Scriptures."

Having said this, I felt there was no reply to be made me; in fact, not a word was said to me upon it, although I paused to hear what answer would be made. I will not say that M. Claude remained silent. This is a result hardly to be expected in conferences of this nature. He repeated something of what he had already said, and insisted afresh on what the apostle himself had declared, that he did not exercise dominion over conscience.

I was overjoyed that he returned to this passage, which I had intended to explain before, but was fain to address myself to the most urgent point, which was the instance of the synagogue. This being disposed of, I only asked M. Claude whether the apostle's meaning, in saying to the Corinthians, "we have not dominion over your faith," was that they were to examine after him. He saw well it was not, and confessed it. I concluded: "Nor does the Church, sir, pretend to have dominion over faith when she requires us to assent to her decisions; because she asserts not this authority of herself any more than St. Paul did, but ascribes it to the Holy Ghost, who inspires her." "Then," said M. Claude, "you put on the same

level St. Paul, author of the revelation, and the Church, which is barely its interpreter." "No, sir," replied I, "I do not place the Church on a level with St. Paul; but I say, that to lay claim to credence without examination, whilst deeming oneself only as an instrument of which the Holy Ghost makes use, is not to domineer over conscience, as the example of St. Paul demonstrates. But I do not pretend to equal the Church's authority to the apostolical. The apostles were authors of revelation, as you have very justly observed,—that is, they first received the truths which it pleased God to reveal anew: the Church is only the interpreter and depository; but, keeping to this essential difference between the apostles and the Church, I say, that the Church is as much inspired to interpret as the apostles were to establish; and that holding the grace of interpretation from the same Spirit who gave the first revelation to the apostles, she no more domineers over conscience in interpreting, than the apostles did in establishing; but that both the one and the other bring the Holy Ghost to have dominion over them, according to the measure which is given to every one." "It ought to be proved," said M. Claude, "that the Church has received such a grace." "There is no need of proving," answered I immediately: "it is sufficient to show that the passage you allege is not conclusive."

To this nothing was said. But, if I remember well, M. Claude amplified for a while on the strangeness of professing to oblige men to believe the Church, like God himself, upon her bare word, without making use, for the interpretation of Scripture, of the reason God himself had given us; that the Berœans had done otherwise; and that the apostle, according to our opinion, was much to blame for allowing them to examine his preachings.

I answered that there was a very great difference between the faithful, already children of the Church, and subject to her authority, and those that still doubted whether they should enter into her bosom. That the Berœans were in this last condition, and the apostle would never have proposed to them the Church's authority, whereof they doubted: but that the faithful were not instructed in the same manner, after the Council of Jerusalem. There the apostles decide by the authority of the Holy Ghost: "It hath seemed good," say they, "to the Holy Ghost and to *us*."* What do Paul and Silas, bearers of the council's letter, after this? "They went through the cities," as it is in the Acts:† What, to cause the Council of Jerusalem's

* Acts xv. 28. † Acts xvi. 4.

decree to be there examined? This would have been to examine after the Holy Ghost himself. What then? "They went through the cities, delivering them the decrees for to keep that were ordained by the apostles and elders which were at Jerusalem." Such is the course observable. Examination in the council; obedience without examining, after the decision; examination on the part of the Berœans—that is, of those who, not being in the Church, have yet no authority to regulate them; submission without examination on the part of those who, being already in the Church, are only to hearken to her decrees. It is their happiness to be in a body which, guided by the Holy Ghost, can never be deceived, and thus to be spared the danger of an examination which would perhaps end in error.

The conference had already lasted four hours; I already had from M. Claude's acknowledgment one of the propositions I wished him to admit, "that every particular person ought to believe he may understand the Holy Scripture better than the universal councils and all the rest of the Church." He was moreover to allow the other proposition—no less important: God brought him to do so in the following manner.

As he had spoken much of this domineering of the Church over consciences, repeating three or four times, that we gave her the respect which was due to none but God alone, in believing her without examining,—I told him he ought not to regard as so singular what those of his communion did as well as we; and I proceeded to inquire, whether a believer, at his first receiving the Holy Scripture from the Church, was obliged to doubt, and then to examine whether the book she put into his hand were verily inspired by God or not? If the believer examine and doubt, he renounces the faith, and begins the reading of the gospel by an act of infidelity; and if he do not doubt, he receives then, without examining, the authority of the Church which presents him the gospel.

M. Claude's answer was as follows. "The believer you suppose, who has not read the Holy Scripture, and into whose hands it is given, does not, to speak properly, doubt; he is ignorant; he knows not what this Scripture is which he is told is inspired by God. He has heard his father and instructors say that it was divinely inspired; as yet he knows no other authority than theirs; and as for Scripture, he knows not what it is. Thus he cannot be said to be unbelieving or incredulous." "And pray, sir," said he, "let me address to you the same argument with reference to the Church, as you address to me with reference to the Scripture. The believer to whom the Church's authority is proposed, either believes it without ex-

amining, or doubts about it. If he doubts, he is an infidel: if he doubts not, by what other authority is he assured? Is the Church's authority a thing evident of itself, and is not some examination necessary to find it? This is your difficulty, which you have to solve as well as I; either let us both leave it aside, or both resolve it. On my part, I declare to you that I will answer for the Scripture, what you shall answer me for the Church."

"Very well," I answered; "but before I explain to you how a Christian believes the Church, it is material to establish the fact under consideration. Is it not undeniable, sir, that amongst you, as well as amongst us, when the Holy Scripture is shown to children educated in the Church, it is shown them as a book inspired by God? and I ask whether they cannot, when they are asked to read a portion, make this previous act of faith: 'I firmly believe, that what I am going to read is God's word?'" M. Claude answered here, that those of whom I spoke had yet no divine faith concerning the authority of the Scripture, but a bare human persuasion, grounded on the deference they had for their parents, and that they were but Catechumens. "Catechumens, sir!" said I; "you must not, if you please, speak so. They are Christians; they are baptized; they have in them the Holy Ghost and infused faith; they are in the covenant, according to you; they have received baptism, as a seal of the covenant to which they are admitted; and as the covenant is sealed in them by this outward seal of baptism, the Holy Ghost seals it inwardly in their hearts. Recognize your own doctrine." "As to this," said M. Claude; "you know that one might demur: but I own to what you say." "Well, then," answered I, "if it be so, they are, by the grace of the Holy Ghost and infused faith, in condition to make an act of faith upon the faith's being preached to them: now I ask, whether, when the Scripture, acknowledged by the whole Church for the inspired word of God, is shewn them, they are not in condition to make with the whole Church this act of faith: 'I believe that this Scripture is God's word, as I believe that God is?'"

M. Claude would never acknowledge this, but persisted in answering, that they had yet only a human persuasion about the Scripture, and that they would not have divine faith in its regard till they had read it. "If they have," said I, "but a human persuasion, they have but a doubtful persuasion; and consequently they doubt of that which is according to you, the whole foundation of faith: in one word, they are infidels." "No," said he, "they are barely ignorant; and you must say just the same of the faith one has in the Church, for it is not a matter of easy

discussion to discern which is the true Church; and before one is in a condition to know it of one's self, one is ignorant of it, or one has at most but a bare human persuasion on the faith of one's parents. So, once more, what you shall say with reference to the Church, that same I will say with reference to the Scripture."

"Let us see, Sir," answered I, "whether you will say it, or whether you will be warranted in saying it. You acknowledge then that a baptized Christian, who has neither read the Holy Scripture nor heard it read, is not in a condition to make this act of faith—'I believe that this Scripture is God's word, as I believe that God is.' This is an awful evil, that a believer cannot make so essential an act of faith. It is not so amongst us; for the believer, who receives the Holy Scripture from the hands of the Church, makes with the whole Church this act of faith—'As I believe that God is, so I believe that this Scripture is the word of Him, in whom I believe;' and I say that he cannot make this act of faith, but by the faith he has already in the authority of the Church, which presents him the Scripture. It will be necessary," I went on to observe, "to explain thoroughly, but at the same time simply, in what order Christians are instructed concerning the truth of the Scriptures. I speak not of infidels; I speak of baptized Christians, and I desire you to observe well this distinction. There are two things here to be considered. The one is, who it is that inspires us with the act of faith, whereby we believe the Holy Scripture as God's word, and we admit that it is the Holy Ghost; hereupon we are agreed. The other thing to be considered is, what external means the Holy Ghost uses to bring us to believe the Holy Scripture, and I say that it is the Church. For evidence that it is so, we need only turn to the Apostles' Creed, the first instruction which a believer receives: he has not read the Holy Scripture, and already he believes in God, and in Jesus Christ, and in the Holy Ghost, and the universal Church. There is no mention made to him of the Scripture, but the believing the universal Church is proposed to him as soon as the believing in the Holy Ghost. These two articles, the Holy Ghost and the Church, find their way to his heart together; because he who believes in the Holy Ghost necessarily also believes the universal Church which the Holy Ghost directs. I say, then, that the first act of faith which the Holy Ghost puts in the hearts of baptized Christians is to believe, with the Father, Son, and Holy Ghost, the universal Church; and that this is the outward means whereby the Holy Ghost insinuates the belief of the Holy Scripture into the heart. If this means is not certain, the faith in the

Scripture will consequently be doubtful. But as the Catholic has always found this means certain, there is not any moment in which he cannot say, 'As I believe that God is, I believe that God has spoken to men, and that this Scripture is his word.' And the ground for his being able at once to make this act of faith is this:—he never doubted of the Church's authority, and this is the first thing which the Holy Ghost put in his heart with faith in God and in Jesus Christ. As to your inquiry, how he believes the Church; that is not precisely our question. It is sufficient we see he does believe it, since it is the first thing the Holy Ghost puts in his heart, and is the outward means of bringing him to believe the Holy Scripture—the Scripture of which he never doubts, since he never doubted of the Church which presents it to him. This, sir, is our doctrine, and because it is not yours, you necessarily fall into the inconveniences I have noted. Because you believe not the Church's authority as a thing which cannot fail, we show you a point of time in which you cannot make an act of faith upon the Scripture, and in which consequently, you cease to be a believer."

M. Claude here observed that the child who recited the Creed spoke like a parrot, without understanding what he said; and so we ought not to insist much on that: and besides that it was a gratuitious assertion, that to believe the universal Church was the first act of faith which the Holy Ghost put into the mouth of the baptized Christian, to insinuate to him, by that means, faith in the Holy Scripture; in fine, that I left unanswered his enquiry concerning the Church, and how we began to believe her; for, said he, the Holy Ghost is the principle of belief and not the motive of belief; that it was requisite therefore, I should explain how we believe the Church, and upon what ground, and that, from my manner of speaking, it seemed as if we believed her by enthusiasm, and without any motive inducing us so to do.

To this I answered, that I would not have the Church to be believed by enthusiasm; that for acknowledging her there were divers motives of credibility which the Holy Ghost suggested to his faithful, according to his good pleasure; that he was well aware of them, but they were not actually under consideration. "Our business now is," said I, "to learn whether the outward means which the Holy Ghost uses to bring us to believe the Holy Scripture be not the Church's authority. I advance nothing gratuitous when I say that it is the first thing which the Holy Ghost puts in the hearts of baptized Christians; because, from their very first receiving of the Creed, the universal Church is spoken of to them, and she is proposed to their belief without any mention of the Scripture. It is to no purpose to say, that

children repeat at first like parrots, both the Creed and the name of the universal Church. Let us leave," said I, "the parrot, that only speaks by rote; let us come to the time when the Christian has the use of reason, and when he can make an act of faith. With what is he to begin, if not with the point on which his instruction commenced? His belief of the universal Church is therefore prior to his belief of the Scripture. In fact, let, I do not say a child, but any man you please, read the Canticle of Canticles, in which there is no mention of God one way or the other. Verily, he believes this book divinely inspired by God, solely because of the tradition, first, of the synagogue, and secondly, of the Christian Church; that is, in one word, on the authority of the universal Church. But let us keep to our point. Let us consider the Christian at the period when the Holy Scripture is proposed to him as the word of God:—it is the Holy Ghost that brings him to believe it; we are agreed on that point, but we are discussing the outward means of which the Holy Ghost makes use. I say that it is the Church, because it is she in fact that proposes to him the Holy Scripture; because he believed the Church before he heard of the Scripture; because upon his opening the Scripture, he is prepared to say, 'I believe this Scripture, as I believe that God is.' You say, he cannot make this act of faith; he is then no believer, and his baptism avails him nought. We must instruct him as an infidel, saying to him: 'Here is the Scripture, which I believe inspired by God; read it, child; examine it; see, whether it be the very truth or a fable. The Church believes it inspired by God, but the Church may be deceived, and thou art not in condition to make with her this act of faith,—As I believe that God is, so I believe that he himself inspired this Scripture.' If such a method of instructing makes a Christian shudder,—if it leads manifestly to impiety, a Christian must be able, at first, to make an act of faith upon the Scripture proposed to him by the Church; he must consequently believe that the Church is not deceived in giving him this Scripture. As he receives from her the Scripture, he receives from her the interpretation of it, and she no more exercises dominion over the conscience, in obliging her children to believe her interpretations without examining, than she does in obliging us to believe, without examining, the Scripture itself."

"By this argument," replied M. Claude, "you would make every one conclude in favor of his own Church. The Greeks, the Armenians, the Ethiopians, and we ourselves, whom you believe to be in error, we are nevertheless baptized; we by baptism have both the Holy Ghost and this infused faith of which

you have been speaking. Every one of u
Scripture from the Church in which h
one believes his to be the true Church
and, at first, he is not even aware of any
have received the Scripture without exa
that Church in which we are, we must a
implicitly all its interpretations, it is an
that every one ought to continue as he is,
is good."

This was, in truth, the strongest objecti
and though the solution of this difficulty
was in pain how I might render it clear
I spoke with trembling, seeing it conce
soul; and I besought God, who made me
that he would give me words to set it fo
to do with a man, who heard patiently, s
ly, and, in fine, pushed difficulties to the

I told him I must first distinguish
the Greeks, Armenians and others he
err, in taking a false Church for the true
indubitable, that the true Church, wher
believed, and that she never deceives he
said I to him, "much farther off: for I c
that you do not only, like the Greeks
false Church for a true, but (as is unden
self confess) you will not have us even
this distinction, which has seemed neces
to your difficulty. Let us distinguish, in
and other false Churches, what there is
have in common with the true universa
what comes from God, from that which
judice. God, by his Holy Spirit, puts in
are baptized in these Churches that the
the Saviour, and a Holy Ghost. Thus fa
this is from God. Is it not so?" He ag
also that there is a universal Church: ar
and is it not a truth revealed by God tha
I waited for the admission: and having re
the Greeks and Ethiopians were dispo
examining, whatever the true Church pr
is, sir, what you do not approve: in this
other Christians, who unanimously belie
Church, which never deceives her childr
with them, reckon this belief amongst t
from God. But here is the point wh

begin. This baptized person, being led astray by his parents and pastors, believes the Church in which he is to be the true, and attributes in particular to this false Church all that God makes him believe in general of the true. It is not the Holy Ghost that puts this in his heart. Is it not so? Unquestionably, it is so. At this point he begins to believe amiss; here then error begins; here divine faith infused by the Holy Ghost begins to be lost. Happy are those whose human prejudices are arrayed on the side of the true belief which the Holy Ghost puts in their hearts! They are spared a grievous temptation, and the awful difficulty there is to distinguish what is from God, in the faith of their Church, from that which is from men. But whatever difficulty men have to distinguish these things, God knows and distinguishes them; and there will be an everlasting difference between that which the Holy Ghost puts in the heart of the baptized, when he interiorly disposes them to believe the true Church, and that which human prejudices have added to it, by bringing their minds to adhere to a false one. How these baptized persons may afterwards disentangle these things, and by what means they may release themselves from the prepossession that has made them confound the idea of the false Church in which they are, with the faith of the true Church which the Holy Ghost has put in their hearts together with the Creed, is not now in debate; and it is enough for us to have seen in all the baptized a belief of the Church which comes to them from God, distinguished from the notion which comes to them from men. This being so, I affirm that to this belief of the Church, which the Holy Ghost puts in our hearts with the Creed, a firm faith is annexed; that we must believe this Church as certainly as the Holy Ghost, with whom the Creed itself puts her in immediate connection; and that it is because of this faith in the Church that the believer never doubts of the Scripture."

I stopped a moment, to ask whether I were understood. M. Claude replied, he understood me perfectly. "And if so," said I to him, "you must see the embarrassment in which your belief involves you, and must also see that I am not in the same by mine. You not only say that we must not believe a false Church, but that we must not even believe the true one without examining what she says; and in this you speak against all other Christians."

Mademoiselle De Duras here interposed, saying: "This is what must be answered by Aye or No." "I do say so," answered M. Claude, "and I did not hesitate to say so at first." "So much the better," replied I. "We shall soon see which of us two is in the right; and, in the clear state things have

been put by our reciprocal discourses, the defeat will soon appear on one side or the other.

"From the time you lay it down as certain that the Church, even the true one, may deceive us, the Christian cannot believe, on the bare faith of the Church, that the Scripture is the word of God." "He may believe it with a human faith," answered M. Claude, "but not with a divine faith." "But human faith," replied I, "is always defective and doubting. He doubts then whether the Scripture be inspired by God or not." M. Claude here requested me to bear in mind what he had already said—that he was not in doubt but in ignorance. "As a man," said he, "not skilled in diamonds, being shown one, and asked whether he believe it to be good or bad;—he knows nothing about it, he is not in doubt, but in ignorance. In the same way, when a master teaches some opinion in philosophy, the scholar, who as yet does not understand his meaning, has no formal doubt; he is in mere ignorance. So it is with those to whom the Holy Scripture is the first time given." I answered: "I contend that he doubts, and that he who is not skilled in diamonds doubts whether that which is presented to him be good or bad, and that the scholar, with reason, doubts of all his master in philosophy tells him, until he sees it clear, because he believes not his master infallible; and by the same reason, he who believes not the Church infallible doubts of the truth of God's word which she proposes to him." "This is called ignorance, not doubt," M. Claude still continued to say:—I therefore proposed the following argument. "To doubt is not to know whether a thing be or not. The Christian of whom we speak knows not whether the Scripture be true or not. He is in doubt therefore on the point. Tell me what is it to doubt, but not to know, whether a thing be or not." To this no reply was given, save that this Christian did not in any manner doubt of the Scripture, but was only ignorant of it. "But," said I, "he is not like an infidel, who perhaps never heard any mention of it; he knows that the gospel of St. Matthew and St. Paul's epistles are read in the Church as God's word, and that none of the faithful doubt their being so. Can he believe, with them, as certainly as he believes God to exist, that this word is inspired by God? You have said that he cannot make this act of faith. He that cannot make an act of faith on an article proposed to him, makes at least, as I may so say, an act of doubt." M. Claude still answered that he was in a mere ignorance.—"Well, let us leave disputing about words: he does not doubt, if you please; but he knows not whether this Scripture be a truth or a fable; he knows not whether the gospel be a history inspired by God, or a tale invented by men. He can-

not, then, make an act of divine faith upon this point, and say: 'I believe as God is, that the gospel is also from God.' Do you not acknowledge, that he cannot make this act, and that he has nothing but a human faith?" He again frankly acknowledged that he regarded it as nothing else. "Well, sir, that is enough. So then, after all, there is a point of time, when every baptized Christian knows not whether the gospel be not a fable; this is given him to examine. See to what we must come, when we are set to examine subsequently to the Church. We might discourse without end. But we have said all that can be said on both sides, and we should do nothing but begin again. It is for each one to examine in his conscience how he can maintain that a baptized Christian should ever have been a moment without knowing whether the gospel be a truth or a fable, and that, amongst other inquiries which one may institute during life, this also should be given him to enter upon."

It appeared to me by the countenance of Mademoiselle de Duras that she understood me. I, however, waited a little, and M. Claude rose. Mademoiselle de Duras rose with us, and coming to us, said: "I could wish that before you go, you would say something concerning the separation." "The thing is done," answered I. "As soon as it is certain that one cannot examine after the Church, without falling into an insupportable pride, or without doubting of the gospel, there is nothing more to be said. Every one need only consider whether he would have the gospel doubted of for a moment, and also whether he feel himself capable of understanding the Scripture better than all the synods in the world, and than all the rest of the universal Church. But since Mademoiselle desires some particular elucidation concerning the separation, I request you, sir, give me a moment more. I shall propose to you essential facts, on which, if I be not deceived, you must soon agree. I ask you, sir, whether the Arians separated from the Church, and whether their sect, when it appeared, was not new?" "They did not," said he, "separate from the Church; they corrupted it." He began to represent, with a great deal of exaggeration, how they drew with them the whole Church. "It is not so, sir," said I: "you know that St. Athanasius, St. Basil, St. Gregory Nazianzen, and many other holy bishops, were steady to the truth, and that a great body of the people followed them. You know that all the West, and Rome itself notwithstanding the fall of Liberius, was orthodox. But let us leave all this aside," said I to him; "in what number soever they separated, there was a Church before them, from which they broke, and against which they set up another Church." "No," said he, "they corrupted it."

"Why, sir," said I, "what difficulty is this? Never did any heretic separate but by corrupting some of the Church's children, and separating with them from the Church, in which they had all been baptized. But after all, tell me, sir, was not the sect of the Arians, and that Church which is named the Arian, new?" "If you mean, sir," answered he, "that Arius was the first who spoke against the divinity of the Son of God, it is not true. Origen, before him, and Justin Martyr, said the same thing." "Ha, sir," said I, "that a martyr denied the divinity of God's Son, is what I shall never believe. As to Origen, you know that he is quoted both for and against it. He is a doubtful and suspected author. But, sir, let us leave uncertain facts, and let us endeavor to find one, about which both you and I may agree. That sect which, after the condemnation pronounced against Arius, joined this excommunicated priest, and formed a Church against the Church—was not that sect new?" He could not but grant it. "In order to prove its being new, was it requisite to go back to the apostles? and could not one say to it, 'Church, separated from that other Church, in which Arius was born and in which he received baptism, you were neither yesterday nor the day before?'" "One might," said M. Claude. "May one not say as much of the Macedonian Church, which denied the divinity of the Holy Ghost? of the Nestorians, who divided Jesus Christ's person? of the Eutychians, that confounded his two natures? and of the Pelagians, who denied original sin and the grace of Jesus Christ. Might one not say to *them*, without going back to the apostles: 'When you came into the world, you found the Church baptizing children unto the remission of sins, and praying for the conversion of sinners and infidels?' Therefore what all these heretics, and all the rest whom you and we know, combated, was believed, not only in the apostles' times, but yesterday and the day before and at the time when the heresiarchs appeared, and they found the Church in possession of this belief." "But," answered M. Claude, "there are two ways of establishing error; the one open, and the other secret and imperceptible." "Stay, sir," said I to him; "we ought to propose evident facts, which both parties admit. I do not admit this imperceptible way of establishing error." "Why, sir," said he, "will you say that you will find praying to saints, and purgatory, in the apostles' time?" "No, sir," answered I, "I will say nothing thereon, for you will not admit it, and I wish to say such things as you admit. Deal in the same manner with me. He that shall draw most solid advantages from facts granted by his adversary, will have a great argument that the truth is for him; for it is the property of truth to maintain

itself every way, and to condemn error by the very facts which error acknowledges. And since you mention prayer to saints, I put it to your candor: is it not true that M. Daillé grants us thirteen hundred years' antiquity?" "Thirteen hundred years, sir," answered he, "is not the whole time of the Church." "I admit that," said I to him; "but, after all, my adversary grants me already thirteen hundred years; he gives me St. Gregory Nazianzen, St. Basil, St. Ambrose, St. Jerome, St. Chrysostom, St. Augustin." "All these," said M. Claude, "are but men." "Let them be men as much as you please, but at any rate we have, from our adversary's confession, thirteen hundred years for the invocation of saints and veneration of relics, for these two things were joined together, as you know M. Daillé asserts. And how much does M. Blondel grant for prayer for the dead?" "It is true," said M. Claude, "that is the most ancient error of the Church." "Fourteen hundred years' antiquity," said I to him, "is what M. Blondel yields us. I say not this to create a presumption for the truth of our doctrine; that is not the matter in hand: but I say it to show that we are not without defence upon these examples of errors imperceptibly propagated, since we already have by your consent thirteen hundred and fourteen hundred years. Let us come then to evident facts, on which I may agree; for you, on your part, agree that the Arians, Nestorians, Pelagians, and in one word, all heretics established themselves in the manner I have stated. They found no Church wherewith to unite themselves. They erected one, which separated from all the other Churches that then were. This is certain; is it not manifest?" I waited for a reply; M. Claude did not contradict. I did not deem myself obliged to press him any farther on a thing evident and already owned. "Now," said I to him, "how were the orthodox Churches established? When particular persons and nations—for example, the Indians—were converted, did they not find a Church already established to which they united themselves?" He acknowledged it. "Did *you*," I proceeded, "find one in the whole world to which you joined yourselves? Did you embrace the Greek, the Armenian, or the Ethiopian Church, when you forsook the Roman? Can we not point out to you the precise date of your Churches, and say to all that Church, to all that external society in which you are minister, '*you were not yesterday.*'" "But," said M. Claude here, "Were we not of this Church? We went not out; we were driven out of it; we were excommunicated in the Council of Trent. Thus we went out, but we carried the Church with us." "What language! sir," said I to him. "If you had not been driven out, would you have staid in it?

To what purpose, then, is that command so often repeated amongst you: 'Go forth from Babylon, my people.' Tell me candidly; would you have staid in the Church if she had not driven you out?" "Assuredly not, sir," said M. Claude. "To what purpose, then," answered I, "do you say here, that you were driven out?" "Because," said he, "it is true." "Well, sir," said I, "it is true. This is common to you (be not displeased at what I am going to say)—this is common to you with all heretics. The Church in which they received baptism cast them forth, excommunicated them. They would perhaps have willingly staid in it, to corrupt and seduce; but the Church cut them off. And as to what you say, that you were in this Church, which cast you out, and that you carried the Church with you, what heretic may not say as much? It was not of heathens that the ancient heretics composed their Churches; it was of Christians bred in the Church. In like manner, you have not formed yours by gathering Mahometans, I admit. But in this you abide by the examples of the ancient heretics, and they were all able to say, as well as you, that they were condemned by their adversaries. For they were not made to sit amongst the judges, when their novelty was condemned." "But, sir," said M. Claude, "we are not both agreed about this novelty. What is in the Scripture is no novelty." "Patience, sir, I beseech you," said I to him; "none of the ancient heretics allowed the novelty of their doctrine; they all quoted the Holy Scripture in their favor: but there was *one* novelty which they could not deny, to wit, that the body of their Church was not yesterday, and this you granted." "Well, after all," said M. Claude, "if the Arians, if the Nestorians, if the Pelagians, had been right in the main point, they would not have been to blame for the way of proceeding." "Whether to blame or not," said I to him, "is the main point of the question; but at all events it is manifest that you have the same proceeding as they, the same conduct, the same defences; in a word, that, in forming your Church, you have done as all heretics did, and we do what all the orthodox have done; every one may judge in his conscience which class he had rather resemble, and I have no more to say."

M. Claude was not silent on this occasion. He told me this argument was excellent in favor of Jews and Pagans: and that they might maintain their cause by the reason I made use of. "Let us see," said I to him, "sir, and remember that you promise us the same argument." "Unquestionably the same," answered he. "The Jews and Pagans upbraided the Christians with their novelty; of this you are aware. The writings of Celsus and many others are proofs of it." "I admit it," said I to

him; "and is this all?" "And it was true," proceeded he, "that all Christianity *was* new, if we regard the state immediately preceding." "What," said I to him; "when Jesus Christ began to preach, could they say to him, as I do to you, that in the Church he was born in there was no mention yesterday of him or his coming? What, then, were St. John the Baptist, Anne the prophetess, Simeon, the wise men, and the priests consulted by Herod, when they answered him that the place of his birth was in Bethlehem? Was it requisite to go back to Abraham, in order to prove the antiquity of the promises? Was there ever a single moment when Christ was not expected in the Church wherein he was born? and so expected, that the Jews expect him still? It is very true, sir, there was a necessity this novelty should once be seen to happen, and this change from Christ expected to Christ come. However, Jesus Christ is not, therefore, new. He was yesterday, he is to day, and will be for ever."* "It is true," said M. Claude; "but the synagogue did not allow that Jesus was the Christ." "But," replied I, "the synagogue did not condemn St. John the Baptist; but the synagogue heard, without contradicting them, the wise men, Simeon, and Anna. Jesus Christ gathered in the synagogue a true Church at the time, the children of God which it contained. At last the synagogue condemned him. However, Jesus Christ had already founded his Church: he gave it its last form presently after his death, and the new people followed the old without interruption. These are undeniable truths: and as to paganism, it is true the Pagans upbraided the Christians with their novelty. But what did the Christians answer? Did they not show that the Jews had always believed the same God which the Christians adored, and expected the same Christ; that the Jews believed all this yesterday, and the day before, and always without interruption?" "But, sir," once more said M. Claude, "the Gentiles did not allow all this." "What," answered I; "was there amongst them any one so unreasonable as to say, there were never any Jews, or that this people did not expect a Christ, and did not adore one only God, creator of heaven and earth? Did not they show the Pagans the manifest beginning of their opinions and the date—I do not say of the authors of their tenets, but —of their gods themselves; and this by their own histories, by their own authors, by their own chronology? Do you believe that a Pagan could make a Christian confess that the Christian religion was new, or that there never had been any society which held the same belief the Christians had then; just as I

* Heb. xiii. 8.

make you own that all the heretics, which you and I acknowledge for such, came in this manner, and that you have done as they did? This is the way, sir, you prove that Jews and Pagans might mantain their cause by the argument I use. No one can ever do it; nor ever can any one deny the evident fact which I affirm, which is—that we do as all the orthodox, and you as all heretics have done."

Here the conversation ended: it lasted five hours, with a great attention of the whole assembly. We heard one another peaceably; we spoke on both sides consecutively enough; and except at the beginning, when M. Claude digressed a little from the subject, he throughout came to the matter, and faced the difficulty without recoiling. It is true, he aimed rather to entangle me in the perplexities in which I entoiled him than to show how he could himself get out: however, all this proceeded from the cause, and assuredly he said every thing his could furnish him with on the point to which we had confined ourselves. For my part, I was desirous not to quit it, since it was that which Mademoiselle de Duras desired to have cleared. She appeared to me touched; I nevertheless retired trembling, and fearing lest my weakness might have put her soul in danger, and the truth in doubt.

SEQUEL OF THE CONFERENCE.

I VISITED her next day. I was glad to see she perfectly understood what I had said. This is what I had promised her. I had represented to her, that amidst the immense difficulties, which the spirit of cavilling and the depth of the Christian doctrine had caused to spring up amongst men, God would have his children provided with an easy means to resolve themselves in what concerned their salvation, and this means was the Church's authority; that this means was easy to establish, easy to understand, easy to follow; "so easy," said I, "and so clear, that if you shall not understand me in what I shall say upon it, I am contented you believe me to be in the wrong." This in fact must be the case, when the matter is well handled; but I dared not promise myself that I had treated it as I ought. I discovered with joy and thanksgiving that God had turned all to good. The arguments that ought to affect, affected her. Mademoiselle de Duras could not comprehend how an ignorant private person could, without intolerable pride, believe he might happen to understand the Scripture better than all the universal councils and all the rest of the Church. She saw, as well as I, how weak was the example of the synagogue's condemnation of Jesus Christ, and how little reason there was to say that individuals who believed aright needed an external authority to determine them, when they had in the person of Jesus Christ the greatest and most visible authority that can be imagined. I passed again over the doubt in which one must be touching the Scripture, if one doubted the Church's authority. She said she never so much as thought that a Christian might doubt one moment concerning the Scripture; and besides, she perfectly understood that M. Claude, rejecting the *word* doubt, acknowledged the thing in other terms; which served only to show how hard this matter was both to think and say, since, being forced to own it, he thought not fit to do it in simple terms; for in fine, not to know whether a thing be or not, if it be not to doubt, is nothing. It appeared then clearly, that the two propositions which were in debate were established; and I showed her, in few words, that her Church, by believing two such strange things, had changed the whole order of instructing God's children practised at all times in the Christian Church.

To this effect, it was only necessary
had heard me say, and what she had
However, God put in my heart someth
said to her as follows:—

"The order of instructing God's ch
before all things, the Apostles' Creed
Father, and in Jesus Christ, and in th
Catholic Church, the Communion of
sins,' &c. As much as the faithful bel
and in his Son Jesus Christ, and in the H
he believe the universal Church, where
and the Holy Ghost is adored. As mu
the Father, so much does he believe
fesses to believe that God, the Fath
adopted children whom he has united
he believes in the Son, so much doe
which he assembled by his blood, wh
doctrine, which he founded on the ro
has promised that the gates of hell sha
as he believes in the Holy Ghost, so m
Church to which the Holy Ghost wa
he that says, 'I believe in God, and i
Holy Ghost,' does, in saying, 'I beli
with the heart he believeth unto rig
mouth he maketh a confession unto sal
and he knows that the faith he has i
There is a Church, a society of men, w
It is the universal Church, which is ne
at this period, nor that. She is not con
try, like the ancient Jewish Church,
was; and her kingdom shall not pass
written in Daniel.† She is at all time
so widely spread, that whoever will
has no interruption in her succession,
one could not say, 'I believe the univ
no time when one could not say, 'I b
and in his Son, and in the Holy Ghos
because whatsoever she teaches is he
all the doctrine which makes men ho
doctrine of Jesus Christ; because sh
all saints, in her one communion. A
only be united in spirit, they are outw
munion of this Church; and this is wh

* Rom. x. 9, 10.

A. M. D. G
111 E 950TH STR
YORK CITY.

munion of saints.' In this universal Church, in this communion of saints, is the remission of sins. Therein is baptism, by which sins are remitted: therein is the ministry of the keys, by which whatsoever is remitted or retained on earth is remitted or retained in heaven.* In this Church, then, you behold an external ministry, which lasts as long as the Church itself—that is to say, always; since this Church is believed at all times not as a thing which has been, or is to be, but as a thing which actually is. See then to what this Church is joined, and what is joined to this Church. She is joined immediately to the Holy Ghost, which governs her: 'I believe in the Holy Ghost, the Holy Catholic Church.' To this Church is joined the communion of saints, the remission of sins, the resurrection of the flesh, life everlasting. Out of this Church, there is neither communion of saints, nor remission of sins, nor resurrection of the flesh to eternal life. Here then, you have the faith of the Church established in the Creed. The Creed makes no mention of the Scripture. Is it because it despises it? God forbid! you will receive the Scripture from the hands of the Church; and because you never doubted of the Church, you will never doubt of the Scripture, which the Church has received from God, from Jesus Christ, and from the apostles, which she always keeps as coming from that source, which she puts into the hands of all the faithful."

I thought I perceived that this doctrine, truly holy and apostolical, produced its due impression. "But there is," said I, "one word more. It is what I said to M. Claude, and I reduce it now to this plain argument, which every one may equally understand; I mean the learned as the ignorant, and the private person as the pastor. The baptized Christian, before he reads the Holy Scripture, can either make this act of faith, 'I believe that this word is inspired by God, as I believe that God is,' or he cannot. If he cannot, then he doubts of it; he is reduced to examine, whether the gospel be not a fable; but, if he can, by what means shall he do it?—The Holy Ghost will put it in his heart:—this is no answer; for it is agreed that faith in the Scripture comes from the Holy Ghost. The question is concerning the *external means* which the Holy Ghost uses, and there can be no other than the Church's authority. Thus every Christian receives from the Church, without examining, this Scripture, as a writing inspired by God.

"Let us go still further.—Does the Church only give us the Holy Scriptures on paper, the husk of the word, the body of the letter? No: without doubt, she gives us the spirit—that is,

* Matt. xvi. 19. John xx. 23.

the sense of the Scripture; for to give us the Scripture without the sense, is to give us a body without a soul, a letter which killeth. The Scripture without its lawful interpretation, the Scripture destitute of its natural sense, is a weapon for self-destruction. The Arian destroyed himself, by the Scripture misunderstood; so did the Nestorian; so did the Pelagian. God forbid, then, that the Church should give us only the Scripture without giving us the sense of it. She received them both together. When she received the Gospel of St. Matthew and the Epistle to the Romans, and the rest, she understood them: this sense, which she received with the Scripture, she has kept with the Scripture; and the same outward means which the Holy Ghost uses to make us receive the Holy Scripture, he uses also to give us its true sense. All this ensues from the same principle: all this is the sequel of the same design. As, then, there is nothing to examine after the Church when she gives us the Holy Scripture, so there is nothing to examine when she interprets it and proposes its true sense. And, accordingly, you see that, after the Council of Jerusalem, Paul and Silas said not—'Examine this decree,' but taught the Churches to observe what the Apostles had judged.

"This is the course of proceeding which the Church has invariably adopted. 'I should not believe the Gospel,' says St. Augustin, 'were I not moved by the authority of the Catholic Church:'* and, a little after, 'Those whom I believed, when they said to me, believe the Gospel, shall I not believe, when they say, believe not Manichæus?" This society of pastors, established by Jesus Christ and continued until now, when giving me the Gospel, has also told me that I must detest heretics and evil doctrine: I believe both together, and on the same

* Contra Epist. Fund. Manich.—[As this important passage has been often criticised and misinterpreted—(see Neander's Ch. Hist. ii. 438, Clausen's Augustinus, p. 41, &c.)—it may be well to exhibit it with its context.— . . . . . librum quem *Fundamenti Epistolam* dicitis, ubi totum pene quod creditis continetur. Certe sic incipit: 'Manichæus apostolus Jesu Christi, providentia Dei Patris. Hæc sunt salubria verba, de perenni et vivo fonte.' Jam cum bonâ patientiâ, si placet, attendite quid quæram. Non credo illum esse Apostolum Christi. . . . non credo: quid jam dicas aut facias non habebis: promittebas enim scientiam veritatis, et nunc quod nescio cogis ut credam. Evangelium mihi fortasse lecturus es, et inde Manichæi personam tentabis asserere. Si ergo invenires aliquem qui nondum credit, quid faceres dicenti illi, Non credo? Ego vero Evangelio non crederem nisi me catholicæ Ecclesiæ commoveret auctoritas. Quibus ergo obtemperavi dicentibus, Crede Evangelio: cur eis non obtemperem dicentibus mihi, Noli credere Manichæis? Elige quid velis. Si dixeris, Crede Catholicis, ipsi me monent ut nullam fidem accommodem vobis: quapropter non possum illis credens nisi tibi non credere. Si dixeris, Noli Catholicis credere: non recte facies per Evangelium me cogere ad Manichæi fidem, quia ipsi Evangelio Catholicis prædicantibus credidi . . . Tom. viii. p. 111. E. Ben.]

authority. After this manner were Christians instructed in the primitive times, in which heretics were told that they were not to be admitted to dispute about the Scripture, 'because without Scripture, they could be shewn that Scripture is not for them,'* that there is nothing common between them and Scripture.

"And pray remark, that all Christian societies, except the newly 'Reformed Churches,' have retained this manner of instructing. M. Claude and I said that the Greek Church, the Ethiopian, the Armenian, and others, were mistaken, indeed, in believing themselves the true Church; but all at least believe that there is nothing to examine after the true Church. There is no other manner of teaching the faithful. If we tell them that they may understand the Holy Scripture better than all the rest of the Church put together, we nourish pride, we take away docility; none says it, but the Churches which call themselves 'Reformed.' Everywhere else they say, as we do, that there is a true Church, which must be believed without examining after her: this is believed not only in the true Church, but also in those which imitate the true Church. The so-called 'Reformed' is the only Church which says it not. If the true Church, whichsoever she may be, says it, the pretended 'Reformed' is not then the true Church, because she says it not.

"Let them not tell us, 'The Ethiopian says it, the Greek says it, the Armenian says it, the Roman says it; which shall I believe?'

"If your doubt consisted in choosing between the Roman and the Greek, it would be necessary to enter into this examination. But now it is agreed in your religion, that the Greek Church, the Ethiopian, and the rest, are in the wrong against the Roman; and if they were true Churches, you ought (in leaving the Roman, which, as you say, was not such) to have sought communion with them. They are then not the true Church. No more are you: for the true Church believes that we must believe, without examining, what the true Church teaches. You teach the contrary. You call yourselves the true Church, and you say at the same time, that one must examine after you; which is to say, that one may incur damnation by believing you. You renounce then thenceforth the advantage of the true Church. You are not the true Church; it is a duty to quit you: it is here the beginning is to be made. Should any one, upon leaving you, be tempted to unite himself to the Greek Church, he will have his answer."

* Tertull. Præscrip. sec. 18, 37.

After Mademoiselle de Duras had heard these reasons, it seemed to me that nothing else could give her concern save the habit contracted from her infancy and the fear of afflicting her mother, for whom I knew she had all the tenderness and all the respect that such a mother deserves: I also saw she was concerned for the reproaches that were made her of having human designs, and especially of having delayed the doubting of her religion, until after a donation made her by her mother. "Your own conscience," said I to her, "best knows in what condition you were when this donation was made you; whether you had any doubt, and suppressed it in prospect of procuring yourself this advantage." "I did not so much as think of it," answered she. "You know then well," said I to her, "that this motive has not any part in what you do. Continue, therefore, in peace; provide for your salvation, and let men talk; for this apprehension, of being charged with human respects, is itself a sort of human respect, and that of the most refined and most to be feared."

She requested me to repeat in M. Coton's presence what had been said, through a desire that he should be instructed with her. He was sent for; we agreed on the facts. M. Coton, in an exceedingly mild manner, proposed some objections about the doctrine I had unfolded. I answered them; he told me he was not practised in discussion, nor versed in these matters. He said true; he reposed on M. Claude. I prayed God to enlighten him, and departed to return to my duty.

After another conversation which Mademoiselle de Duras and I had at St. Germain, in the Duchess of Richelieu's apartment, she told me that she believed herself in a condition to take her resolution within a little while, and that it only remained to pray God to conduct her well. The success was such as we wished. On the 22d of March, I returned to Paris to receive her abjuration; she made it in the Church of the Rev. Fathers of Christian Doctrine. The exhortation I made her had for its object, to represent to her that she was returning into the Church which her fathers had forsaken; that she would not henceforth believe herself more capable than the Church, more enlightened than the Church, and fuller of the Holy Ghost than the Church; that she would receive from the Church, without examining, the true sense of the Scripture as she received from the Church the Scripture itself; that she was henceforth going to build on the rock, and that her faith must fructify in good works. She felt the comfort of the Holy Ghost, and the congregation was edified by her good example.

REFLECTIONS

ON A

TREATISE BY M. CLAUDE.

I STATED, in my Preface to this book, that after M. Claude had read my recital, he drew up an answer to the INSTRUCTION I had given Mademoiselle De Duras, joining to it a Relation of our Conference, which he had drawn up, as he affirms in that writing, "on the day following our interview."

I have received from several places, and even from the remotest provinces, this Treatise of M. Claude's, with his Relation; but the most complete and most correct copy I have seen was communicated to me by the Duke of Chevreuse, who had it from a lady of quality of the Reformed religion. I have seen also, in the same Duke's hands, a declaration signed by M. Claude, in which he avows the whole writing; so that it cannot be doubted but it is his.

I find many things in this piece which manifestly confirm all that the reader has found in mine. It is not my intention here to notice all these things, nor to answer passages wherein M. Claude appears to me, through the weakness of his cause, as little in agreement with himself as with us. To make such remarks, the work must be in the hands of all people, so that every one may see whether the passages be truly related, and the sense and consecution well apprehended; in a word, it must be public. Its publication depends on M. Claude. In the meantime I will make some reflections on things about which I think he cannot disagree, and which may very much assist the "Reformed" to take a good resolution on the matter we have treated.

My first reflection is upon the answer made by M. Claude to the acts extracted out of the "Discipline" of his Churches. I made use of these acts to show, that it was so necessary for all private persons to submit, in questions on faith, to the

Church's infallible authority, that the Reformed, who rejected it in speculation, were at the same time forced to acknowledge it in practice. What is most stringent in these acts is, that to the National Synod alone—to the exclusion of Consistories, Colloquies, and Provincial Synods—is attributed "the ultimate and final resolution, by God's word."* But, because this is "the ultimate and final resolution," the Churches and provinces sending deputies to this synod swear solemnly "to submit to whatever shall be concluded in that assembly, being persuaded that God will preside in it by his Holy Spirit and by his word."† Thus, because they believe an entire submission due to this supreme sentence when it shall be pronounced, they swear to it before it is given: this is acting consistently. But if, after a promise confirmed by so solemn an oath, they still claim a liberty to examine, I confess I know not what words signify, and there never was any mental evasion so deceptive and equivocating.

It will readily be believed, without my saying it, that the ministers find themselves pressed by so clear an argument. On such occasions, where the truth manifests itself with so much evidence, the difficulty becomes, in proportion to each one's intelligence, the more perceptible,—the more each one finds himself embarrassed. And thus there is nothing more discernible than the perplexity evinced in M. Claude's answer,—even that answer he himself sets down in his Relation.

He is reduced to say, that they make this oath, because one ought to presume well of such an assembly; and moreover, that these words, "We swear to submit to your assembly, being persuaded that God will preside in it," include a condition, without which the promise thus sworn has not its effect. This is all that can be answered. The anonymous,‡ who dedicated his book to M. Conrart, first made me this answer. Another anonymous writer, whose book is entitled "Disguise Unmasked," made it after him. M. Noguier, and M. De Brueis, another author that has answered the EXPOSITION, had no more to say. M. Jurieu kept to this answer in his "Preservative;" save that he explains more simply than the rest, that all this *persuasion*, which serves for a ground to the *oath*, is "a clause of civility, the terms whereof must not be abused." M. Claude had no other reply, and this is the only one which still appears in his Relation.

* Discip. *chap.* v., *art.* xxxi. † Ibid. *chap.* ix., *art.* iii.

‡ M. de la Bastide.—See the Introduction to the new edition of the Exposition.

Thus, this serious and solemn oath of all our Reformed, and their Churches in a body, to their National Synod, is reduced to this proposition, which would be at bottom but a sorry compliment: "We swear before God to submit to all that you shall decide, if you decide by his word, as we presume and hope you will."

But then, for what reason is not this notable oath pronounced in these terms, if not for this, that they well saw that adopting such terms would be saying nothing, and they would say or seem to say, something?

For my part, the more I consider what is said in the "Discipline" of the Reformed concerning this oath of the Churches, the farther I find it from the sense they would give it.

I find, first, as I observed in the Conference, that this oath is made only for the National Synod—that is, for the synod "in which the ultimate and final resolution is to be made by God's word." And the National Synod of Castres has declared, "that there should not be used, in the letters of mission brought by the deputies of particular Churches to the Colloquies and Provincial Synods, *such absolute* clauses of submission as are inserted in the letters of the provinces to the National Synod." Why, if not to show the difference there is between the ultimate decision and all the rest? Indeed, upon examining in what this difference consisted, I found another sort of submission for the Colloquies and Provincial Synods. It is, that those who are accused of altering the sound doctrine are antecedently obliged "to make an express promise, not to disseminate any of their opinions before the meeting of the Colloquy or the Provincial Synod."* It is a rule of discipline and policy; but when they come to the synod in which this last and final resolution is to be made, the parties reiterate indeed the same promise, but they do not stop there; the Churches in a body add this solemn oath of submitting entirely to the decision, being persuaded that God himself will be the author of it. A "bare human presumption," as M. Claude calls it—a "clause of civility," as M. Jurieu styles it, cannot be the matter and foundation of an oath. Accordingly, we find that not only private persons, but also consistories and whole provinces perceived in this oath something stronger than they will at present let us understand; insomuch that they made a great resistance against it, which it required a considerable time and the reiterated decrees of National Synods to overcome.

* Discipl. *c.* v. *art.* 31.

I observe this resistance continued until the year 1631. In this year, and before, I find almost continually in the National Synods whole provinces censured because their deputation, or, as they term it, their "missive," had not this clause of submission. The Churches were with difficulty brought to make an oath so little agreeable to the doctrine which had been inspired into them, and to swear, against the principles of the new reformation, such a submission to an assembly which, after all, whatever name might be given it, was but an assembly of men (according to their principles) ever liable to mistake. To that issue, however, they were fain to come. It was clear that nothing was done, unless men were finally obliged to an absolute submission, and that to leave them liberty to examine, after the last and final resolution, was to nourish pride, dissension, schism. Thus, against the principles of the new Reformation, were they fain to give other ideas, and it was resolved to insist unalterably on the submission and oath in the terms we have noted. The reason used by the Synod of Rochelle to oblige the provinces to this clause of submission to such things as should be resolved in the National Synod is, that it was "necessary to the validity of the assembly's conclusions."* In general, to render the acts of an assembly valid, it would be sufficient for those of whom it should be composed to have a power of bringing to it the suffrages of those that send them; and the deputies of the Colloquies as of the Provincial Synods, came always furnished with such powers. But there was something stronger required for the National Synod; and since the ultimate resolution was to be made, to render such an act valid, and give it all its force, it was thought necessary it should be preceded by a submission as absolute as the resolution ought to appear irrevocable.

To this decision of the Synod of Rochelle, that of Tonneins added, that "the submission should be promised in proper terms to all that should be concluded and decreed, without condition and modification."† Now, this is nothing but a "clause of civility," and a conditional promise, that might be made, at discretion, not only to the Provincial Synods, to the Colloquy and Consistory, but also to every particular minister. Nevertheless, they never make it to those particular ministers, nor to this Consistory, nor to these Colloquies, nor to these Provincial Synods. Why so, but to reserve something peculiar and proper to the assembly, where the final resolution is to be made, after which there remains nothing but to obey? But if all that is here particular

* Discipl. *c.* ix. *art.* 3. † Ibid.

and proper be, at the bottom, only words, was this worth employing the Churches of the new Reformation, and five or six of their National Synods? This is what they ought to clear up, if they would say any thing; yet they speak not one word about it, although it is a difficulty which at once meets the eye, and I have expressly pointed it out.

In fine, to reduce my argument to a few words: every oath ought to be founded on a certain and known truth. Now this promise made to the National Synod, and confirmed by the solemn oath of all the Reformed Churches—"We swear and promise to follow your decisions, being persuaded that you will judge aright"—this promise, I say, turn it which way you will, has no certainty but in one of these two senses. The *first*: "We swear and promise to follow your decisions, if we find you judge aright:" a thing indeed very certain, but at the same time illusory; since there is no person on earth to whom one may not say as much, and, as I observed in the Conference, M. Claude may say so to me, and I to him. The *second*: "We are so persuaded you will judge aright, that we swear and promise to follow your decisions:" in which case the oath is false, if we be not thoroughly assured that the assembly it is made to cannot judge amiss. All the pretended Reformed have now to do is, to choose which they will of these two senses, one of which is a manifest illusion, and the other, which seems the only natural sense, clearly supposes the Church's infallibility. Nor must they answer here, that this submission respects only public order and discipline; for in matters of faith, a decision obliges to nothing less than what the apostle St. Paul says—"to believe with the heart and confess with the mouth."* And our Reformed themselves understand it so, when they declare in their "Discipline," that the effect of this their National Synod's ultimate and final decision is, "the acquiescing therein, point by point, with an express disowning of the contrary doctrine."† He, then, who swears to submit to a decision that shall be made in an assembly, swears to believe with his heart and confess with his mouth the doctrine which shall be there decided. But in order to make, and confirm with an oath, such a promise, it is requisite the assembly it is made to should have a divine promise of being assisted by the Holy Ghost; that is, that it should be infallible. At the Conference, M. Claude insinuated that there was in fact a divine promise, that those who sought should find, and that the oath of his churches might be grounded on this assurance. But this answer will not extricate him from the

* Rom. x. 10.

† See Note B.

difficulty. For, to render the oath conformable to the promise, it must be conditional, as the promise is; and as Jesus Christ said, "*if* you seek well, you shall find," the sense of the oath would also be, "*if* you do your duty, we will believe you," which would be to fall again into the pitiful illusion we have rejected. To the end, then, that the oath we treat of may be made without rashness, it must be founded on an absolute promise from God; on a promise which secures us against the infidelities of men; on a promise, in short, such as Jesus Christ makes his Church when he indefinitely and absolutely assures her "that the gates of hell shall not prevail against her."* As long as our Reformed shall persist in denying that the authority of the Church's decisions is founded on this promise, their oath will always be an illusion or a manifest extravagance; and they will find themselves forced either to defer to the Church's authority, more than they are willing, or to acknowledge that they have by fine words imposed on the people's credulity: since after their having distinguished the Church's final decision from all the rest, by so remarkable a character and the protestation of so special a submission, it will be found in the bottom that this submission, confirmed by so singular an oath, is of no other nature or kind than such as is naturally due to all ecclesiastical assemblies and every lawful pastor: that is, one may always pass from it to new doubts, and still examine after the ultimate resolution, as after all the rest.

It is so, indeed, according to the principles of the new Reformation; but the principles of the new Reformation have not been able to change the necessary condition of human nature, which, for the hindering of divisions and quieting of men's minds, requires a final decision, independent of all new examination, either general or particular.

The Christian Church is not exempt from this law; and the more regular she is, the more her constitution depends on an entire submission of mind, the more need she has of such an authority. And therefore, from the very beginning of Christianity, God himself has put in the hearts of all true Christians, that they must no longer search nor examine after the Church has determined. This inviolable tradition has wrought its effect on the Reformed, in spite of their principles: nor do I wonder at it. St. Basil† has very wisely and very truly observed, that

* Matt. xvi. 18.

† [Οὕτως, οἶμαι, τὸ τὰς παραδόσεως ἰσχυρὸν ἐνῆγε πολλάκις τοὺς ἄνδρας καὶ τοῖς ἰδιοῖς αὐτῶν δόγμασιν ἀντιλέγειν. De Spir. Sancto, *ch.* 29, *tom.* iii. 61, *ed. Ben.*]

tradition made men speak more than they would, and inspired them with things contrary to their sentiments. And if our Reformed will not confess themselves indebted to tradition for this ultimate and final resolution, and this submission so solemnly sworn, it is then necessity and experience that has forced them to it; it is because an end must be put to the doubts and examinations of private persons by an absolute authority, in order to have peace and uphold humility; it is because if this authority be not exercised, they must make a show of possessing and exercising it, and at least give the idea of it; it is, in a word, because one may indeed discourse and answer arguments by words; but the ignorance, infirmity, and pride, natural to the human mind, require other remedies.

In the Conference, I undertook to show, that by denying the Church's infallible authority, one falls into these two difficulties; and I say not into one of the two, but inevitably into both of them. The *first* is, that every particular person, how ignorant soever he may be, is obliged to believe that he understands the Scripture better than the most universal synods and all the rest of the Church together. The *second*, that there is a time when a baptized Christian is not in condition to make an act of faith upon the Holy Scripture; but that, whether he will or not, he shall find himself obliged to doubt whether it be inspired by God.

I have not met with any one of the Reformed religion who has not shuddered at the two propositions, and who has not told me that, far from ever believing them himself, he should detest those who should. Let us see, then, how it continues fixed by the Conference, that they are consequences of the Reformed doctrine, and such manifest consequences, that they are owned by the ministers.

And indeed, to go no further than M. Claude's Relation, he himself asserts in it, that after all ecclesiastical assemblies, every particular person ought to examine whether they have rightly understood God's word or not. When he had spoken of human interests, which often, as he said, darken the truth in the most authentic and most universal assemblies of the Chuch; I, to destroy this answer, and show that it was at bottom a mere cavil, asked him, whether, supposing all to pass orderly, and without the appearance of any human interest in the deliberations, every private person must not still examine? He acknowledged he must, and he avows it still in his own Relation, maintaining that there is no absurdity, no pride, in a private person's believing that he may understand God's word better than any ecclesiasti-

cal assemblies, however orderly held, and of whatsoever persons composed.

Here is a proposition and doctrine that will appear hideous to every teachable temper: but, to make the matter more evident, let us apply this doctrine to a particular example. The Calvinistic Church, during the six score or seven score years which have elapsed since her first establishment, has held no assembly more authentic or more solemn than the Synod of Dort.* Besides all the Churches of the Low Countries, all the rest of the same belief—that of England, that of Geneva, those of the Palatinate, those of Hesse, those of Switzerland, that of Bremen, and the rest of the German language, were there by their deputies, and received it; and to the end nothing might be wanting to it, if the Reformed Churches of France were hindered from being present at it, they adopted all its doctrine in the National Synod of Charenton, in 1631, where all the articles of Dort, translated verbatim, were embraced and sworn to by the whole synod, and afterwards by all the provinces and all the particular Churches. Since that time none of the "Reform" has protested against this synod. The Arminians alone who were then condemned, blame its doctrine, and talk of its cabals, and the share which policy and the interests the house of Orange had in it. All else have yielded; and if there be any thing that can be said to have been received with an unanimous consent by all the Churches of the "Reformed," it is, without doubt, the decrees of this synod. And nevertheless, I will maintain that M. Claude, being asked whether any private person whatever of his Church may rely upon an authority so great amongst them as this is, without examining any further, if he be pressed to answer positively, Yea or No, to so precise a question, and on a fact so well circumstantiated, must say No; and that, in fine, notwithstanding all this, they were but men—how able, how enlightened, how holy soever they are imagined—still subject to fail, to follow whose sentiments blindfold and without examining, would be to equal men to God.

Thus, according to the maxims of the new Reformation, every private person, even to the most ignorant woman, ought to believe that he can understand the Holy Scripture better than an assembly composed of all that is great in that whole Church which hé acknowledges to be the only one where God is purely served; and not only better than this assembly, but than all the rest of the Church, and than all that he knows in the whole universe. This is what M. Claude has acknowledged to me;

* [A. 1618. See Note C.]

it is, in substance, what he still says in his own Relation; and it is what every minister, whether he will or not, shall own in a Conference, in presence of any company that he shall desire, unless he obstinately resolve not to answer positively; in which case he will be seen to shuffle, and this tergiversation will be stronger than an acknowledgment, since, besides showing the acknowledgment to be inevitable, it will also show him to be sensible of its pernicious consequences.

And what I say of the Synod of Dort, M. Claude and every other minister will be forced to say of the Council of Nice, of the Council of Constantinople, of that of Ephesus, of that of Chalcedon, and of the rest, which we and they receive with common accord; and when they shall say it, they will say nothing new or unusual in their religion. Calvin has said it in formal terms. When speaking in general of all the councils of preceding ages, he writes as follows: "I do not mean hereby to assert, that all the councils must be condemned, and all their decrees annulled: nevertheless," proceeds he, "you will object to me that I so order them as to permit every one indifferently to receive or reject what the councils may have established: by no means, that is not my meaning." One would suppose that he was very far from it. The majesty of councils and the authority of a great name move him at first; but the course of his doctrine makes him soon forget what he seemed willing to say to their advantage; for see how he concludes:—"When," says he "the authority of a council is alleged, I desire first, it be considered at what time, and for what cause, it was assembled, and what persons assisted at it; next, that the principal point be examined according to the rule of Scripture, so that the council's definition have its weight, and be as a presumption, but be no bar to examination."* Such is the issue of all this careful inquiry after time, matter, and persons: that, at what time soever a council is held, what matter soever is there treated, and of what persons soever it is composed, every one without exception—for that was the question—should examine the principal point by the word of God, and believe he can understand the divine word better than all councils.

Such is the extreme to which these religionists push examination: they push it even much farther, since they will have one examine after the Apostles. This is not a consequence which I draw from their doctrine; it is their own very proposition and doctrine in formal terms, and particularly that of M. Claude. For, I having observed in the EXPOSITION† that after the Coun-

* Calvin, iv. Inst. *cap.* 9.

† Sec. xix.

cil of Jerusalem, and the decision of the Apostles wherein they said, "It hath seemed good to the Holy Ghost and to us,"* no one had any thing more to examine; and that, in fact, Paul and Barnabas, with Silas, as it is written in the Acts,† went through the Churches, teaching them (not to examine what the Apostles had done, but) to keep the decrees they had ordained; and having thence inferred that they gave the form to all following ages, and taught us how at all times the faithful ought to submit to the Church's decisions without examining:—after several answers, all of them frivolous, they were fain at last to answer me clearly, that one ought yet to examine after the Apostles. It is the anonymous‡ writer, who was the first to answer the EXPOSITION, who speaks to this effect, in the following terms:—"It does not appear that the Apostles published their decisions with an absolute order for their being obeyed: but they sent Paul, Barnabas, and Silas, to instruct the faithful to keep this ordinance; that is, evidently, to impress them with the motives and grounds of it; which does not imply that they were forbidden to examine."

This is what the anonymous says; the passage is a remarkable one: you will find it in the 19th article of the first answer, in the fourth and last observation he makes on the Council of the Apostles, page 328. This is not a notion peculiar to this author, since there stands in the front of his book the approbation of the four ministers of Charenton, of whom M. Claude is one; so that it cannot be said that I charge him with a doctrine which is not his, in imputing to him that of this anonymous writer.

So, it is not the unbelieving Jews and Gentiles, it is the faithful, the Christian Churches, that ought to examine after the Apostles, and after the Apostles assembled, and after they have pronounced, "It hath seemed good to the Holy Ghost and to us;" and this monstrous doctrine is taught in a Church, which vaunts of hearing nothing but the pure words of the Apostles. To such extremes are the ministers and the "Reformed," and particularly M. Claude, forced by their belief to drive the necessity of examination.

It only remained to say, we must examine even after Jesus Christ, and that with all his miracles, and all the authority given him by his Father, he had not enough to oblige men to follow him on his word, and without examining. M. Claude said it in our Conference, and says it again in his Relation.

I beg to assure the discerning reader that, in a matter of this importance, it is my intention neither to make false allegations

* Acts xv. 18. † Ibid. xvi. 4. ‡ [M. de la Bastide.]

nor to exaggerate. Let him but follow me with attention, and he shall see the truth plainly appear.

It has been seen how, in the Conference, I objected, that unless a living and speaking authority were acknowledged, with an obligation on the part of every private person to submit thereunto without examining, private persons would be brought to the presumption of believing they could understand the Holy Scripture better than all the councils together, and than all the rest of the church. To prove that there was nothing so presumptuous or absurd in this, M. Claude answered me by saying, that at the time when Jesus Christ was upon earth, the case had happened when it was the duty of a private person to raise his own judgment above that of the synagogue assembled, which condemned Jesus Christ; and that this, far from being a sentiment of pride, was the act of a perfect faith.*

This answer, I confess, struck me with horror: for, to make it good, one must say, that at the time when the synagogue judged Jesus Christ, and he himself was on earth, there was not upon earth any living or speaking authority, to which men were obliged to submit without examining; so that one ought to examine after Jesus Christ, and it was not allowable to believe him on his word. I made this answer to M. Claude, and showed him, that far from there then being a necessity of every one's determining himself by a particular examination, and setting himself above every living and speaking authority, there was at that time one, the greatest that ever was, or could be, namely, that of Jesus Christ and truth itself, to whom the Father bore witness by a voice from heaven, by the greatest and most visible miracles that ever were wrought; and in fine, by the most resplendent, as well as the most certain means Divine Omnipotence could make use of.

If I observe, in the Conference,† that there was no reply made to this argument, it is very apparent that in effect there ought to be none. M. Claude, nevertheless, in his Relation, says he answered me, that Jesus Christ's miracles constituted one of the points in dispute; that there are false miracles which Moses in Deuteronomy‡ charged the Israelites to take heed of; that the synagogue had judged Jesus Christ's miracles to be done in the name of Beelzebub; that "in fine, an authority decides nothing, until it be first received, and that of Jesus Christ was not so as yet, since it was in dispute, whether they should receive it or reject it." I owe it to myself to observe, that assuredly I heard nothing of all this in the Conference;

* *Supra*, page 89. † Page 41. ‡ Deut. xiii.

and the reader will presently see that it were better be silent than to speak thus. But since M. Claude avers that he did so, he must then also say, that because Jesus Christ's miracles were rejected as deceitful signs by the envious, by the obstinate—in one word, by the declared enemies of the truth, these miracles were not sufficiently convincing to oblige men to believe Jesus Christ on his word, without examining further; and that, for example, after he had raised Lazarus, in express testimony that God had sent him,* those who were even eye-witnesses to so great a miracle were, I do not say permitted, but expressly obliged to examine whether Jesus Christ were sent by God. He must, I say, carry the necessity of the examination to this excess: otherwise it will be true, as I observed, that there was then a visible and palpable authority to which every one ought to submit, without examining; so that there was never any time, when men were less exposed to the temptation of pride, by exalting themselves above all living and speaking authority, since Jesus Christ, the most living and speaking authority, as well as the greatest and most infallible that ever was, was then on earth, and men preferred themselves before the synagogue, only for the purpose of submitting to Jesus Christ, whose miracles, as himself said, took away all excuse from those that believed not in him :† this the assembly that condemned him knew so well, that they found no other answer to his miracles, nor any other means to resist him, but to make away with him and also with Lazarus,‡ to stifle, if they could, at once with the miracles they had seen, the memory of him who wrought them. Frivolous answers must not be put forth to blind people on this matter: nor should irrelevant questions be introduced to make the reader lose the train of an argument; I mean, that it is to no purpose to start the question concerning delusive signs, nor to answer, that the synagogue doubted of the truth of Jesus Christ's miracles. Our sole business is to ascertain whether this doubt was not the effect of evident malice, and in fine, whether it be not certain amongst Christians that there was in Jesus Christ's miracles so full a demonstration of the Divine power, and so clear a confirmation of Jesus Christ's mission, that every reasonable mind was bound to yield without any further examination; so that there was then a living and speaking authority, to which there was nothing to be opposed but gross ignorance and manifest obstinacy. That is the point: and if, after this explication of the question, they think still to escape by saying, with M. Claude, "that Jesus Christ's authority was not received," they must go further,

* John xi. 42. † John xv. 22, et seq. ‡ Ibid. xi. 53; xii. 10.

and say to Jesus Christ himself, with the Jews: "Thou bearest record of thyself, thy record is not true." Then we will answer with Jesus Christ: "Though I bear record of myself, yet my record is true."* And again: "I am not alone, but my Father that sent me, he also beareth witness of me;" and again: "The works which the Father hath given me to finish, the same works that I do, bear witness of me that the Father hath sent me:" and, in fine: "They have no cloak for their sin; if I had not done among them the works which no other man hath done, they had not had sin, but they have both seen and hated both me and my Father."† The meaning is, that the miracles are clear; that the authority is incontestable; and that the impugning of him can have no other ground than a blind hatred.

I expect still to be told, that Jesus Christ added after all this: "Search the Scriptures, they are they which testify of me;" and to hear it boldly inferred from this text, that one might and should examine after Jesus Christ; so that this saying he uttered shows us (not a superabundance of conviction in the Scripture, but) an insufficiency of authority in the person of Jesus Christ. If they make yet this objection, we have nothing to do but to hold our peace, and leave Jesus Christ to defend his own cause.

Meanwhile, we shall conclude that it is the authority of Jesus himself that we revere in his Church. If we say the Church must be believed without examining, it is because Jesus Christ, who teaches and guides her, is above all examination. We shall not forbear to say also, after the example of Jesus Christ, to all the enemies of the Church, for their superabundant conviction,—"Search the Scriptures." We shall confound them by this Scripture, which they say they believe, and we shall see them also succumb in this examination; but it will be after we have forced them to acknowledge, that men must submit, without examining, to the authority of the Church, in which that Spirit whom Jesus Christ has sent to hold his place always speaks.

There is, then, nothing less to the purpose than the example of the synagogue; and our so-styled Reformed, when this example, which was their main stay, is withdrawn from them, continue alone to believe themselves, each one in particular, capable of understanding the Scriptures better than whatsoever in the universe has authority to interpret it and to judge of doctrine, better than all the faithful that are before their eyes in the world; which is just the error of the Independents, or something worse. It will be said, that this private person, who examines after the

* John viii. 13—16. † Ibid. v. 36; xv. 22, 24.

Church, will always be well assured of not being alone in his sentiment, since there will always remain some hidden chosen one who will think as he does: as if (without refuting this dream) it were not a sufficiently detestable pride to set himself alone above all that is seen or heard to speak in the whole Church beside. It will be said still: It is no pride to believe oneself enlightened by the Holy Ghost. But on the contrary, it is the height of pride, that particular persons should believe the Holy Ghost will instruct them, and leave in error all the faithful that appear in the rest of the Church. Nor is it to any purpose to answer, as M. Claude does in his Relation, "that the Spirit breatheth where he will:"* for they must show that this Spirit, who resteth on the humble, fails not to breathe on those who believe themselves alone more capable of understanding the Scripture, than all the rest of the Church, since they examine after her; and not only to breathe upon them, but Himself also to inspire them with this proud thought. But, in fine, be this as it may, and without disputing any farther, since this is no place for it,—we have shown that it is a doctrine acknowledged in the new Reformation, that every particular person ought to examine after the Church, and consequently ought to believe that he may happen to understand the Scripture better than the Church and all her assemblies. Those whom such presumption revolts, or who, upon examination, do not find in themselves this false capacity, have nothing to do but to seek their salvation in another Church than that in which so monstrous a doctrine is professed.

The second absurdity I promised to make M. Claude and every sound Protestant avow is, that, unless there be acknowledged in the Church an authority after which there must be no more examining or doubting, one must inevitably suppose a point of time in which the believer, after he has reached the age of reason, cannot make an act of faith upon the Scripture, and in which consequently, he must doubt whether it be true or false. I assigned for this point of doubt all the time in which a Christian, for what cause soever, has not read the Holy Scripture. M. Claude here protests against so detestable a proposition. However, I do still maintain, that he not only owned it in the Conference, but also that, whatever ingenuity he may have exerted at present, he has not been able to escape admitting it even in his Relation.

To say truth, this is one of the passages in which I least recognize what we really said at the time. But there is still

* John iii. 8.

enough to convict him: since, if this Relation becomes public, it will be found that he here acknowledges, in express terms, "*that he, who has not yet read the Holy Scripture, believes it to be God's word, with a human faith, because his father told him so, which is the state of a catechumen; and when he has himself read this book, and felt the efficacy of it, he believes it to be God's word, no longer with a human faith, because his father told him so, but with a divine faith, because he has himself felt its divinity immediately, and this is the state of a believer.*" It is then true, that he has acknowledged that point of time I undertook to show, when a baptized Christian is not in a condition to make an act of supernatural and divine faith upon the Holy Scripture, since he believes it to be God's word only by a human faith, and divine faith cannot come until after the reading of it.

Howsoever he may turn this human faith, it is a horrible thing that a baptized Christian, who has come to the age of reason, cannot make upon the Scripture, an act of that faith by which we are Christians. For, thence it follows, that a Christian who is about to read the Scripture for the first time, ought neither to be inclined of himself nor to be induced by any other to say, on opening the book—"As I believe that God is, I believe that the Scripture I am going to read is his word." On the contrary, he should be taught to say—"I am going to examine, whether henceforth, during the rest of my life, I ought to read this Scripture with such a faith." This is overthrowing the whole order of instruction; this is losing the fruit of baptism; this is leading Christians to instruct their baptized children as if they were not baptized, and had yet to deliberate of what religion they should be.

And what M. Claude says concerning the Scripture, the same he must say regarding the faith of the Trinity, and that of the Incarnation, and that of Jesus Christ's mission and the redemption of mankind. For, that which forces M. Claude and every Protestant to say that the believer who has not read the Holy Scripture, can believe it only with a human faith to be inspired by God, is, that otherwise, they must acknowledge an act of divine faith on the Church's sole authority, which would be to own this authority as infallible, and ruin the very foundation of all the new Reformation. But the same argument recurs upon all the articles of our faith; and if the faithful can assent with a divine faith to the Trinity, and the Incarnation, and the mission of Jesus Christ, on the sole authority of the Church, and before he has read the Holy Scripture, I shall still conclude with equal certainty that the Church's authority will be infallible. As a sequel, then, of M. Claude's principle—the principle of all Pro-

acknowledgment, attribute to herself this authority, without which there can neither be any certain instruction, nor any assured foundation of divine faith,—nor, in fine, any Church.

It would then be an unprofitable waste of time for us here to discuss, with the Egyptians and Greeks, the succession of which they boast. It would be no great labor to show them the exact moment of their innovation; the pretended Reformed know it as well as we, and do themselves show it them when they please. So, when they press us to do it, it is not because they believe they give us an impossible, or even an obscure and difficult task, but it is, in a word, because, with a cause so bad as theirs is, some advantage is found in shifting the question and diverting the reader from the train of an argument.

Thus, I had reason to tell Mademoiselle de Duras, in one of the instructions of this book, that if any one disgusted with the Calvinistic Church were tempted to embrace the religion of the Copts, or of the Greeks, it would *then* be time enough to show them in these Churches that certain period of their novelty, which they can no more deny than can other sects; but that since the Calvinists, with whom we have to do, admitted this, and since no one thinks of leaving them but to come to us,—when we obliged any one to leave them, by showing, from their minister's own confession, the enormous absurdities of their doctrine, the work was done, and all the rest on that occasion would be to no purpose. And let the reader consider the method of the Conference, and the state of the question which is there treated. The direct aim of the Conference was not to establish the Roman Church, but only to show there is somewhere or other a true Church, to which we must submit without examining; and further, that this cannot be the Calvinistic Church, since she will herself have one examine after her, which makes her acknowledge the absurdities we have remarked, and by this acknowledgment lose the title of Church.

This done, there is no further need of recommending the Roman Church—*that is, that Church or body of believers whereof Rome is the head;* because whosoever wishes to choose between two Churches, and finds one disproved, finds the other established, and there is no need of disputing further. Besides that the Roman Church so evidently bears these luminous characters of the true Church, that scarce any man of good sense, even amongst our Reformed, but agrees that, *if* there be in this world an authority to which we must submit, it is that of *this* Church.

At all events, when one sees the absurdities he is forced to own in Calvinism, for want of having acknowledged in the

but before the Church there is nothing,—she obviates all our doubts by her instructions.

It is an error to imagine that we must always examine before we believe. The happiness of those who are born, as I may say, in the bosom of the true Church is, that God has given her such an authority that we believe at once what she proposes, and that faith precedes, or rather excludes, examination.

To ask now by what motive God makes us sensible of his Church's authority, is manifestly to depart from the question. He has abundant motives to fasten his children to his Church—a Church to which he has given marked and luminous characters. This very fact, that of all the societies in the world, she is the sole, to whom no one can show her beginning or any interruption of her visible and outward state, by any averred fact, whilst she shows all other societies that environ her theirs, by facts which themselves cannot deny: this very thing is a sensible character, that gives an inviolable authority to the true Church. God has abundant motives to make his children perceive this so marked a character of his Church. But be these motives what they may, and not to detail them here—because this is not the place to detail them,—it is certain that there *are* such motives; because, after all, we must be able to believe on the Church's word before we have read the Holy Scripture; and because in the first instruction we receive, no mention being made of Scripture, we are taught to say, as a fundamental act of our faith, "I believe the Catholic Church."

M. Claude tells us, that to authorize the method by which we pretend to lay the Church's faith as the foundation of all the rest, the creed should have begun with saying, "I believe the Church," whereas, it begins with saying, "I believe in God the Father, and in Jesus Christ, and in the Holy Ghost." He does advert to the fact, that it is the Church herself which teaches us the *whole* creed, and it is on her word we say, "I believe in God the Father, and in Jesus Christ, his only Son;" and the rest; which we cannot say with a firm faith, unless God at the same time puts it in our hearts, that the Church which teaches us deceives us not. After, then, we have on her word said, "I believe in the Father, and in the Son, and in the Holy Ghost," and begun our profession of faith by the divine persons, whom their majesty places above all, we add a holy reflection on the Church which proposes this belief to us, and say, "I believe the Catholic Church;" to which we immediately join all the graces we receive by her ministry, "the communion of saints, the remission of sins, the blessed resurrection," and, in fine, "everlasting life."

had already found in the Church's belief. He believed, then, before all, that the Church deceived him not; it was by this he began to perform the acts of a Christian. Children are instructed in no other manner. When they hear their parents, it is the Church they hear; for our parents are our teachers only as they are children of the Church. It is for this reason the Holy Ghost refers us to them :—" ask thy father and he will show thee; ask thy elders, and they will tell thee."* St. Basil, so great a divine, justifies himself, and at the same time confounds heretics, by alleging to them the faith of his mother and of his grandmother, St. Macrina,† and he herein imitates St. Paul, who praises Timothy‡ for having an unfeigned faith, which dwelt first in his grandmother Lois, and his mother Eunice. The meaning is, that true doctrine ought always to descend from hand to hand, and that there shall always be a true Church, to which none can ever show her beginning, nor find in her state those marks of interruption and novelty which all other sects bear on their brow. Christian parents, joined to this Church, join their children to her, and put them at the feet of her ministers to be there instructed.

It is not to be imagined that children, in whom reason begins to dawn, are incapable of feeling the impressions of truth, because they cannot reason methodically. We see them in still more tender years learning to speak; how it is they learn, by what they make the distinction between the noun and the verb, the substantive and the adjective, neither themselves know, nor can we, who have learned by this method, well unfold : so deep and abstruse it is. Much after the same manner we learn the Church's language. A secret light guides us in both these states; in the one it is reason, in the other it is faith. Reason discovers itself by little and little, and so does faith infused by baptism. We must have motives to fix us to the Church's authority; God knows them, and we know them in general : in what manner he classes them, how he makes these innocent souls perceive them, is the secret of his Holy Spirit. However, it is certain that this *is* done, and that by this he begins. As this is the first Christian act we perform, and as on this foundation all is built, so it subsists for ever. The time will come when we shall know more distinctly why we believe, and the Church's authority will become from day to day stronger in our minds. Scripture itself will strengthen the bands which fasten us to her : but we must always revert to the origin—that is, to believing on the Church's authority. What age soever we are

* Deut. xxxii. 7. † Epist. 223; T. iii. 338. ‡ 2 Tim. i. 5.

at, it is by this we begin to believe the Scripture; we continue also on the same foundation, and St. Augustine was a complete master in ecclesiastical science, when he said he should not believe the Gospel, were he not moved by the authority of the Catholic Church.* I could, were it in dispute, show the same opinion in the other Fathers. We must always re-ascend to the first principle, and this is the first principle that fixes us to the Church. Let us not be taxed with this "vicious circle:"—the Church makes us believe the Scripture; the Scripture makes us believe the Church. *This on both sides is true, in different respects.* The Church and the Scripture are so made for one another, and do so perfectly adapt themselves one to the other, that they support each other as the stones of an arch and of a building mutually keep each other in their place. All nature is full of such examples. I bear the staff on which I lean; the flesh binds and covers the bones which sustain it; and all things in the universe mutually aid one another. So it is with the Church and the Scripture. There was but one Church, such as Jesus Christ founded, to which such a Scripture as we have could be addressed; that is, such a one as durst promise the Church, in which this Scripture was made, an eternal continuance. If any one receives the Scripture, by the Scripture I will prove to him the Church; if he acknowledges the Church, by the Church I will prove to him the Scripture: but since we must begin on one side, I have clearly enough shewn, by M. Claude's own confession, that, if we begin not by the Church, the divinity of the Scripture, and the faith we ought to have in it, is in danger; wherefore, the Holy Ghost begins our instruction by fixing us to the Church: "I believe the Catholic Church." Amongst our adversaries, a man must examine before he believes; and he must, before all things, examine the Scripture, by which he examines all the rest. It is not enough to have read some particular verses, some chapters, some books; until such time as one has read all, compared all, examined all, faith continues in suspense, since it is by this examination it is formed. Amongst true Christians, a man believes at once: "Thy faith hath saved thee," said Jesus Christ; "Thy faith," observes Tertullian, in that divine work of Prescriptions, "and not thy being versed in the Scriptures."† There is no need of passing through opinions, doubts, and the uncertainties of human faith. "I never changed," said St. Basil: "what I believed from my infancy has only been strengthened in my following

* See page 60.

† Fides tua te salvum fecit, non exercitatio Scripturarum.

years. Without passing from one opinion to another, I have only perfected what was at first given me by my parents. As a grain, in growing, of little that it was, becomes large, but continues always the same in itself, and without changing its nature takes only increase, so is my faith increased:—and this is not a change in which one passes from worse to better, but an accomplishment of a work already begun, and the confirmation of faith by knowledge."* In this manner, we pass not, as amongst our Reformed, from a state of doubt to a state of certainty; or, as M. Claude prefers to express it, from a human faith to a divine. Divine faith is declared at once upon the Church's first instructions; and this could never be, did not her infallible authority prevent all our doubts and all examination.

"It is thus," as says St. Augustin—"it is thus, I say, that those believe, who, not being able to arrive at understanding, secure their salvation by the simplicity of their faith."† If we must always examine before we believe, we must begin by examining whether God exist, and hearkening for some time, with a kind of suspension of mind, to the arguments of impious men; that is, we must pass to the belief of the Divinity through Atheism; since examination and doubt on that subject is a species of Atheism. Not so: God has placed his mark in the world, which is the work of his hands, and by this divine mark he imprints in souls, before all doubts, the sentiment of his divinity; in like manner he has placed his mark in his Church, the most perfect work of his wisdom. By this mark, the Holy Ghost makes the true Church known to the Children of God, and this characteristic, which distinguishes her from all other assemblies, gives her so great an authority, that, before all doubts and all opinions, we without hesitation admit not only the Holy Scripture, but also all her sound doctrine. Thus are the children of the true Church instructed: those that are instructed or educated in a strange Church, as soon as they perceive her waver in any part whatever of her instruction, ought to stretch forth their arms to the Church which has reason never to waver, because she has never varied or wavered, and they feel that they ought to return to it, because it never should have been quitted.

It may now be determined, whether I was likely to be embarrassed about the promise I had made Mademoiselle de Duras, to bring M. Claude to acknowledge a moment in which, by the

* Ep. 223, *ubi supra*.

[† Ceteram quippe turbam (he has just spoken of the wisdom of the few) non intelligendi vivacitas sed credendi simplicitas tutissimam facit. Tom. viii. 111.]

principles of his religion, a Christian had but a human faith concerning the truth of the Scripture. How could I be embarrassed about a thing which M. Claude acknowledged in the Conference, and which he acknowledges still in his Relation, though he has weakened both my proof and his own admission? It is true, he will not let the word "doubting" cross his lips: but I never engaged to make his tongue articulate those two syllables; the equivalent is enough for me. To make a Christian who is going to read the Holy Scriptures incapable of divine faith, is an evil of sufficient magnitude; to content oneself in this condition with a human faith, is too evidently to renounce Christianity. I have, then, manifestly what I desired from M. Claude's acknowledgment. And if he reply, that the faith he here speaks of excludes doubt, resembling that which makes us believe that there is a city called Constantinople, or that there was heretofore a king named Alexander the Great, though we know it but by men; this indeed is not enough for a Christian, who ought to act by a divine faith, but it is still enough to confound M. Claude, since, according to this answer, the Church would always have an authority equal to that which all mankind, as I may say, have when they unanimously depose concerning a palpable fact. Thus, in what manner soever M. Claude explains to us his human faith, the victory of the truth I asserted will be established by his confession: since, if he say that his human faith excludes doubt, he supposes it an infallible truth; and if he say that it leaves a doubt, he will in fine have pronounced these fatal syllables he so much shunned. If, when having so strong a cause, I trembled for any thing but the danger of those into whose hearts I feared that, either by reason of my own weakness, or their prepossession, I could not make the truth sufficiently enter, I ill understood the truth I defended. However, because I said, in my account of the Conference,* that, upon M. Claude objecting to me the Greek Church and others, I trembled through apprehension, lest an objection proposed with so much address and eloquence might put a soul in peril, M. Claude has taken advantage of the moment to make me appear vanquished. "Here," says he, "it may with truth be said, that the Bishop of Condom's mind was seen not to be in its usual state, and that there was a perceptible abatement of that freedom which is so natural to him." In reply, I may observe, that my trembling, whence this advantage is drawn, was interior, and that I can scarce believe that M. Claude could have perceived it, had I not myself sincerely related it in my recital;

* Page 48.

but what matter is it, what was either the effect or cause of my fear? Men will say, if they please, that, disconcerted by M. Claude's objection, I would cover the disorder into which I visibly fell, by feigning alarm for the salvation of one who looked for instruction from my hands. I will own it, if they please; or rather, to avoid an untruth, I will let it pass without opposition. Let me have trembled before M. Claude, provided that even in trembling I spoke the truth. I did speak it; they need only see what were my answers, and whether after all I failed to draw from M. Claude's mouth the acknowledgment which I purposed. After this, the more I shall have trembled, and the weaker I shall have been, the more certain it will be that it was the truth that sustained me.

There is a part of the Conference which M. Claude passes over in four words. It is that where I showed him the horrible state of his Church, which set itself up, after the example of all false Churches, by separating from all Christian Churches in the world, and without finding any Church which thought as she did at the time of her establishment: so that she was not linked by any continuity either with the time that went before or with any Church which appeared then in the world. This fact passed for evident; and how short soever M. Claude has been in the recital of this part, he says enough to show that, in acknowledging this important fact, he has only endeavored to cover the shame of such a condition by the example of the apostles when they separated from the synagogue.

I will not repeat what I said on this subject; you have seen it in the Conference,* and M. Claude, who relates but a word about it, does not oblige me to any new explanation. I shall only say, that he gives a very incorrect view of this part of the discussion:—"The company rose," says he, "and the conversation which continued some time longer, became much more confused and various subjects were spoken of." I know not why M. Claude represents our conversation as confused; it was not so in any part, and it was less so, if possible, at this juncture than during the remaining time. It is true we had risen, and some of the company had withdrawn, but M. Claude and I kept our ground face to face. Mademoiselle de Duras seemed to have redoubled her attention; and, after so many principles declared, the dispute became more vivid and more conclusive than ever. If we spoke of "various subjects," it was not ramblingly, and all tended to the same end. The reader may see that it was so;† and if my word be not believed on the question, it will be

* Page 53.

† See pages 53—62.

found, whenever M. Claude publishes his Relation, that the little he says naturally requires all that I recite. At all events, it was admitted that the "Reformed," in establishing their Church, had followed a course quite the contrary to that ever followed by the orthodox, and precisely that of all heretics; and M. Claude, when pressed upon this matter, could not show in the whole history of Christianity a single truly Christian Church founded as the Churches of the new Reformation.

It may now be determined what likelikood there is that what all heretics have done, contrary to the practice of all the orthodox, can ever be authorized by the example of the apostles when they separated from the synagogue. However, since M. Claude places the strength of his defence in this example, I desire him to add to the evident facts I alleged to him on this subject, these short Reflections:—*that* though Jesus Christ, authorized of himself, had no need of any succession to make himself believed, nevertheless, to inculcate to us how necessary it is for the true religion to have a succession always manifest, he would, at his coming into the world, find there a Church actually subsisting in its entire state:—*that* he was born, and lived, in this Church actually subsisting, that is, in the synagogue, and would so form his Church in the midst of her, that even the apostles, after his ascension and the coming down of the Holy Ghost, continued publicly in the service of the temple, which was then the most authentic mark of communion:—*that* whatever measures were decreed against them, the apostles are not seen ever to have withdrawn from it, as long as the temple was in being, and the synagogue could keep either its exterior form, or even any appearance of its ancient state:—*that* God, who would, in fine, have his children entirely separated from the Jews, had first extinguished in this ungrateful people, by a manifest reprobation, together with the sacrifice and priesthood, all the marks of a Church, so that it seemed rather that the synagogue with its temple was falling to ruin than that the children of God were departing from it:—*that* then, far from leaving any hope to this people, as he had done in the ancient transmigration and ruin of the first temple, he had, on the contrary, given every mark of an implacable anger:—*that*, to prevent such a fall of his heretofore chosen people, and the divorce declared to the synagogue, formally his spouse, affording the least pretext of suspecting any like event in time to come, he had caused this future fall and divorce to be foretold by all his prophets, as a singular example of his wrath, and at the same time protested, that no such thing should ever befal that Church with which he made an everlasting covenant:—*that* besides all this, and although the reproba-

tion of the synagogue was clearly announced in the Scripture, and although the apostles, without making any innovation in the doctrine, did but follow Him who had until their time been always, without any interruption, expected: nevertheless, (because there was some rupture with the synagogue, heretofore the true Church) there was required, to authorize them in this action, no less than Jesus Christ himself, present on earth with all the authority of the Eternal Father:—in a word, *that* to dissent from the sentiments of the synagogue, although moreover confuted by the Scriptures, it was necessary that Jesus Christ, the corner-stone, in whom all was to be united, should appear visible on earth, with the incontestable marks of his mission.—I leave you now to consider whether an example of this nature can give any occasion of ever separating from the Church of Jesus Christ, or of saying that this Church, founded on the rock, was to fall, or that the succession, of which Jesus Christ is the source, could suffer any interruption, or whether, on the contrary, every thing does not here denounce such an attempt.

Hitherto we have seen what concerns the Conference, and M. Claude's manner of relating it. We are now to consider what he opposes to the Instructions that preceded it. He answers them largely in the tract we have already mentioned. This tract has no title, and is drawn up in the form of a letter. To make ourselves better understood, let us give it a name, and call it "M. Claude's manuscript answer." It has been seen that the Conference was on my part preceded by two Instructions, the first of which* established the perpetual visibility of the Church; and the second† cleared some objections taken from the Book of Kings. M. Claude has followed this division. He, accordingly, divides his answer into two parts; the first is subdivided into four questions. In the *first*, he treats of the Universal Church which the creed speaks of, and blames me for not having comprehended in it, with all the blessed spirits, the saints which shall be born even to the end of the world. In the *second*, he examines whether the Church can be defined by her external communion, as he supposes I have done. In the *third*, he treats of the Church's perpetual visibility: and, in the *fourth*, he inquires to which Church Jesus Christ's promises belong; whether to that I have settled, or to that he has established? He draws afterwards *eleven inferences* from the doctrine he has laid down, and passes to the second part, wherein he maintains the objections taken from the Book of Kings. Such is the plan of his work.

* Page 14 *et seq.* † Page 26—30.

It is in these four questions and eleven inferences that he attacks, with all his might, the doctrine I have taught, concerning the perpetual visibility of the Church; but it will presently appear that he could not do so, until he had first framed himself a false idea of it.

To show that the Church spoken of in the creed ought to be always visible, I said, that all Christians, by the term "Church," understood a society making profession to believe the doctrine of Jesus Christ, and govern itself by his word, whence it follows that it is visible, and linked by an exterior and sensible communion:* thus I laid down my position at the outset, and this was what I had to make good.

It was not required of me, as M. Claude supposes, to give a perfect definition of the Church, nor to prove her interior union by the Holy Ghost, by faith, by charity:—for on this we are agreed. The question then being only about the outward marks of this union, I had done all in showing that these exterior marks are inseparable from the Church, and consequently that she is always visible. But because I said, that "by the word Church is understood a society making profession to believe the doctrine of Jesus Christ," M. Claude, throughout his manuscript answer, but principally in the second and fourth questions, will persuade me, that I consider the Church as "a *merely* external society," constituted in its essence "by a mere profession of believing," without believing indeed; "whose whole nature and essence consist in bare externals and appearances, without reality; whose unity is only a unity of profession, an exterior unity; so that the interior is in it only by accident: and though there should be neither faithful nor just in it, and it should be wholly composed of hypocrites, it would still be the true Church."

This is, really, a frighful view of the Church, and I am not suprised at M. Claude's shuddering at it: however, this notion is as far from my mind and the minds of all Catholics, as heaven is from hell; and I know not how M. Claude could read my Instructions without seeing in them quite the contrary to what he ascribes to me. Since the reader has now these Instructions before his eyes, I desire him to pass them over again.

He will find there, indeed, that it is of the essence of the Church to be visible by preaching, and by the sacraments; but he will find there also, "that the elect and the saints are the most noble part of it; that they are there sanctified, that they are there regenerated, often even by the ministry of the repro-

* Page 14 *et seq.*

bate; that they must not be regarded as making a body apart, but as making the fairest and most noble portion of it."*

He will find there, that it is of the essence of the Church, "because she is holy, ever to teach steadily and invariably the holy doctrine;"† but he will find that this holy doctrine which she incessantly teaches continually brings forth saints in her unity, and that by this doctrine she instructs and holds in her bosom the elect of God.‡ Do they call this a bare profession of Jesus Christ's doctrine, without reality, and a mere mass of hypocrites?

He will find it there stated, that hell cannot prevail against the visible and external society of the Church; but he will find also, that it is because "it cannot prevail against the elect, who are the purest and most spiritual part of this Church,"§—it is, I say, "because it cannot prevail against the elect, that it cannot prevail against the Church which teaches them, in which they confess the gospel and receive the sacraments." Thus, instead of believing that this Church, which subsists eternally, can according to our principles, subsist without the elect; it is, on the contrary, seen that we consider the elect as making the most essential part and strength of this Church.

He will there find that it is of the essence of the Church, until the general resurrection, to have the ecclesiastical ministry, which renders her visible;‖ but he will find also, that the effect of this ministry is to bring the children of God to the perfect stature of Jesus Christ—that is, to perfection; which, after it has rendered them holy, will render them glorious both in body and soul.

In fine, he will find "the exterior and interior communion of the faithful with Jesus Christ, and of the faithful amongst themselves; the interior communion by charity, and in the Holy Ghost who animates us; but at the same time the exterior communion in the sacraments, in the confession of faith, and in all the outward ministry of the Church;"¶ whence I concluded, that "it is not barely the society of the predestinate that shall subsist for ever; but that it is the visible body in which the predestinate are included, which preaches to them, which teaches them, which regenerates them by baptism, which nourishes them by the eucharist, which administers to them the keys, which governs them and keeps them united under discipline, WHICH FORMS JESUS CHRIST IN THEM: it is this visible body that shall subsist for ever."** All this shows, that far from making a Church whose communion is of its own nature merely

* Page 17. † Page 18. ‡ Ib. § Page 19. ‖ Page 21. ¶ Page 22. ** Ib.

exterior, and "interior only by accident," the essence of the Church is, on the contrary, the interior communion, of which the exterior communion is the mark, and that the effect of this mark is to show that the children of God are kept and included under this seal. It is seen also, that the elect are the ultimate object for which all is done in the Church, and those whom all her ministry is principally to serve, so that they make the most essential part, and, as I may say, the very substance of the Church.

If, then, I have spoken more of the outward communion than of the inward communion of the Church, it is plainly seen that this can be only for the reason I have mentioned, to wit, that the Reformed being agreed with us, that the substance, as I may say, of the Church is her inward union, I needed only establish the outward, the necessity whereof they contest.

Thus, when I said at first in my Instruction, that the Church was the society which confessed the true faith, M. Claude ought to have understood that this confession of the mouth did not exclude the belief of the heart, but rather supposed it in the living and essential part of the Church, of which I did not speak then, for the reason that it was not the question I had to propose and resolve. To conclude, from this silence, that I admit no other union essential to the body of the Church but this outward union, is the same as if one, that should have undertaken to explain only those external ligaments which keep human bodies united from without, and include, as I may say, in one and the same category with the living members, the nails, the hair, the peccant humours, and even the dead members, not yet cut off from the body, should be therefore represented as acknowledging no other principle of union, and under this pretence it should be said of him, that, according to this man's principles, there might be a human body which should be only hair, nails, rotten members, and peccant humours, without having any thing living in effect. This is what M. Claude does, when he concludes, from my discourse, that the Church of Jesus Christ may be only a mass of wicked men and hypocrites. But this will appear farther in what follows, by M. Claude's own principles; it is sufficient for me in this place to show him that this merely exterior Church, which he calls "the Church of Cardinals Bellarmin and Du Perron, and of the Bishop of Condom," is a Church that subsists only in his imagination; and one may believe by his manner of judging in regard of my sentiments, that he understands those of these illustrious cardinals no better.

To show that the word Church signifies in the Apostles' creed a visible Church, I laid for a foundation that, in a confession of faith, such as this creed was, words were used in their most

natural and most simple signification; and I added that the word Church so naturally signified the *visible* Church, that the Reformed—the devisers of the chimera of an invisible Church—never, throughout their confession of faith, used the word Church in this sense, but solely to express the visible Church, invested with the sacraments, with the word, and with all the public ministry. See the passages of the confession of faith I have related, with the consequences I have drawn from them.*

I was not the first who made this remark; it was a National Synod of the "Reformed." After having preached so much about the invisible Church, and having, when pressed upon the succession, grounded on this foundation the invisible succession of which they made use,—the Reformed teachers wondered they had not spoken one single word of it in their confession of faith, where, on the contrary, the word Church is always taken for the visible Church. Surprised at this language, so natural to Christians, but so little in unison with the principles of their Reformation, they enacted the following decree in the year 1603, in the Synod of Gap, in the chapter which has for its title —"On the Confession of Faith." It is by this all the synods begin; and the first thing that is done in them is to review this confession of faith, which gave occasion to the printers to reprint it with this title, forbidden in the synods:†—"*The confession of Faith of the Reformed Churches, revised and* CORRECTED *by the National Synod.*" But let us come to the decree of Gap, of which these are the words:—"the provinces shall be exhorted to consider, in the Provincial Synods, in what terms the 25th article of the confession of faith ought to be couched; forasmuch as being to express what we believe touching the Catholic Church, of which mention is made in the creed, there is nothing in the said confession that can be taken but for the militant and visible Church: as also in the 29th article they shall see whether it be fit to add the word 'pure' to the expression 'true Church,' which is in the said article; and, in general, all shall come prepared on the matters of the Church."

We have related the substance of this 25th article.‡ In the same place may be seen the 26th, 27th, and 28th articles; and as for the 29th article, it says, that "the true Church ought to be governed according to the policy which our Lord Jesus Christ established; that is, that there be pastors, overseers, and deacons, to the end the pure doctrine may have its course, and the assemblies be held in the name of God."

The addition of the word "*pure* Church," which they deli-

* Page 15. † Synod of Privas, 1612. ‡ Page 15.

berated about adding to that of "*true*," is founded on a doctrine of the pretended Reformed, which says that a true Church may not be pure, because with the essential truths it may have errors mixed. I say even gross and considerable errors against faith: and this is one of the mysteries of the new Reformation which M. Claude will explain for us by-and-by, but it is not to our present purpose. The important matter to note is, that these people, who say they are sent of God to revive the pure doctrine of the gospel, having to explain, as themselves declare in their confession of faith, "the Church, of which mention is made in the creed," had, after all, spoken only of the militant and visible Church. I could easily assign the reason: it is, that this Church, of which mention is made in the creed, *is* indeed the visible Church; it is that the word Church naturally involves this visibility, and the word Catholic, far from derogating from it, presupposes it; it is because, in a confession of faith, men often speak rather according to the natural ideas the words bear with them, than according to the refinements and evasions they invent to escape out of a difficulty. Thus, the invisible Church never occurred to our Reformed when they framed their confession of faith; the sense of visible Church appeared only in it; there seemed to be nothing in this but what was natural, until the year 1603. In 1603, they were roused as from a slumber; they began to find it strange that a Church which grounded her succession on the idea of an invisible Church, and of a Church of the predestinate, should not have said one word about it in her confession of faith, but have left it as a settled point that the natural signification of the word Church always imported a visible society; so that, correctly speaking, the succession of the Church could no longer be shown without showing the succession of her visibility; a thing utterly impossible for the new Reformation. It was this inclined the whole synod to reconsider this article, and to exhort the provinces "to come prepared upon the matters of the Church," which had never been well understood amongst the new Reformed, which are not yet understood, and which will make Catholics of all those that can understand them. But this was a very delicate matter—this reconsidering of the article of the Church. It was sounding an alarm: it was too plainly pointing out a flaw, and furnishing the printers with a still better reason than ever for entitling the formulary, "*The Confession, revised and* CORRECTED." So, in the Synod of Rochelle, held in 1607, it was resolved, "not to add or expunge any thing in the 25th and 29th articles, nor to meddle afresh with the subject of the Church." By the decision of this synod, the visible Church alone appears in the "Reformed"

confession of faith; the invisible Church
one draws from it what consequences he

That which I draw is a serious one:
pears only as visible, in the "Reformed
and if, besides, they assert this confession
ble to Scripture in every point, they mus
ner of explaining the Church is derived fr
from the Scripture it has passed natur
language of Christians, into confessions of
ly into the creed, which is not only the be
confessions of faith, but also the most sim

M. Claude answers us, "that custom
process of time words often depart from
signification;" and that besides, though i
have said, that the word Church, taken
the visible Church, the word "universa
signification. But he shall not escape u
for we have still an argument left to ove
called Reformation. Here it is, taken fr
laid down by themselves. The word Chu
in the "confession of faith" of the "R
turally taken in Scripture: else, on a fund
Christian religion, this confession of fai
pretends it is, conformable to the Holy Sc
confession of faith, the word Church is ta
ty;—this proposition is acknowledged in
we have just seen. Therefore, it is thus t
naturally taken in Scripture. But it is ta
same sense in which it is taken in Scripture
Protestants will not deny:—therefore equ
and in the creed is it taken for a visible
Catholic or universal, inserted in the cre
mits, to distinguish the whole body of th
tian, spread over the whole earth, "from
all particular Churches," instead of renc
visible, makes her so much the more visi
separates her from all false Churches, and
in her bosom all particular Churches, so v
ble by their common profession of faith a
ernment.

But without disputing any further, we
M. Claude and hear his concessions, in h
concerning the Church's perpetual visibi
God I could here transcribe the whole of
tude of things in favor of our doctrine w

cannot make well understood until it shall be public. However, it is not for me to publish it: and I have deemed it sufficient to transcribe at length, forasmuch as is necessary, the passages you are going to see, such as I found them in the Duke of Chevreuse's manuscript, acknowledged, as I have said,* by M. Claude himself.

Now, if he be found to speak of the Church after a manner unprecedented in the so-styled Reformation, no exception should be taken against his doing so; for *two* reasons. First, because, in fact, he has taught the same doctrine in his other works, though he has here explained it more fully and in better order than ever. Secondly, because he pretends to say nothing new: a circumstance at which we ought to rejoice; there being nothing more desirable than to witness the number of principles and articles increase whereon we may agree. Let us, therefore, enter with all our heart into this charitable design: let us see in what M. Claude agrees with us, and let us relate his doctrine in the same order that he states it in his third and fourth questions, and afterwards in his eleven inferences.

The first concession I find is:—"That it is manifest that, though the true Church be mixed with the wicked in one and the same confession, it is nevertheless visible in the mixture, as the good grain with the tares in one and the same field, and as the good fishes with the bad in one and the same net." This goes well. Let us proceed: "This mixture hinders indeed the just discernment of persons, but it hinders not the discernment or the distinction of the *classes* of persons, even with certainty. We know not certainly *who* in particular are true believers or who are hypocrites: but we certainly know that there *are* true believers, as there are hypocrites; which is sufficient to constitute the visibility of the true Church." I hear this with joy: assuredly we shall get on. M. Claude concedes already as "manifest," that there will be always a visible body, of which one may say: "There are the true believers."

I continue to read his answer, and I find that he blames me for charging the Reformed with not believing that the body "in which," according to St. Paul, "God has placed some, apostles; some, teachers; some, pastors;" &c., is the Church of Christ. Right glad am I to be reprehended, provided we advance! So then, it is a settled thing that the body of Jesus Christ, which is the Church, shall always be composed of pastors, of teachers, of preachers, and also of people: it is then, consequently, always very visible, and the succession of pastors, as well as that of people, ought to be manifest in it.

* *Supra*, page 63.

M. Claude here confirms his discourse
Mestresat, who determines "that we must
of God, out of the visible state of the mis
So much the better; and I am overjoyed
in his Church many followers of this doctr
ministers were unwilling to acknowledge t
be spoken of in the passage of St. Paul to
the Church is represented to us "witho
blemish;"* and I had set myself to prove
scribed by St. Paul, was the visible Chu
"washed by baptism and by the word."
my view at once. He says, that in this pa
stand, indeed, "the Church which is alrea
the visible Church, which is on earth, as
one and the same body;" and here again h
I receive this doctrine; and should any
it M. Claude himself, ever object to me, t
much on the Church's visibility, since the
this Church which is invisible—that is to
heaven,—I will answer, that this ought t
since, after all, according to this doctrine
M. Claude, being in communion with th
Church, I am sure to be so also with the
is already in heaven with Jesus Christ; s
all is finally reduced to the visibility.

M. Claude passes then to the objectio
and he decides, at once, "that the visibili
visibility of the ministry." He must, ther
ledges a perpetual visibility in the Churc
a succession in the ministry, and, in one w
pastors.

He objects to himself, that "the minis
good and the bad;" whence it seems one
ence against his doctrine, that good a
Church:—and he answers, "that if the min
mon to the good and the bad, this is
through the fraud of the enemy; that, of
to the true believers, and that the super
only for them." All this is clear, except
ministry, of right, belongs only to the true
one might understand by this, that none b
lawful pastors, each individual might fi
with the difficult task of examining wheth

* Eph. v. 27.

true believers, and be led to suppose that they cease to be pastors when they cease to be good men, although nothing scandalous appear in their conduct. This was the pernicious doctrine of Wycliffe, which would put the whole Church in confusion. Exclusive of this erroneous sense, which cannot be in M. Claude's mind, I grant him all he says: for, doubtless, it is not the primary intent of Jesus Christ that there should be ministers who should be deceivers: it happens only through the malice of the enemy. The destination of the ministry is for true believers. Jesus Christ did not establish it to call into the Church deceivers and hypocrites. Who can think so? But, nevertheless, these deceivers and these hypocrites may be sufficiently of the Church, to be lawful pastors in it; and the true believers being to live to the end of the world under the authority of this mixed ministry, there must, therefore, without examining whether the ministers be good or evil, be shown us a succession of them always manifest, under which the people of God have been perpetuated.

The more I continue my reading, the more I find this truth evidently declared. For, upon entering on the fourth question, I find, indeed, that M. Claude there engages to show that the passages wherein Jesus Christ promises the Church to perpetuate her on earth regard only the society of true believers; but he, nevertheless, equally admits that this Church never ceases to be visible, and that Jesus Christ has promised it should be so. I undertook to show the visible Church in these words:— "Thou art Peter, and upon this rock I will build my Church, and the gates of hell shall not prevail against it;"* the reasons, I made use of, to prove it, may be seen.† M. Claude receives this doctrine with its proofs and he acknowledges "that the Church which is spoken of in this passage is, in fact, a confessing Church; a Church which publishes the faith; a Church to which Jesus Christ has given an external ministry; a Church which uses the ministry of the keys, and which binds and looses; and which, consequently, has the properties of being external and visible." It is such a Church, that Jesus Christ has, in the text cited, promised to perpetuate on earth. M. Claude will not allow any one to tell him that she ceases to be; and thus she always *is* with all that ministry which is essential to her: whence M. Claude concludes with me, "that the ecclesiastical ministry will last without discontinuance until the general resurrection," and grants, without difficulty, that this promise of Jesus Christ, "I am with you always,"‡ regards the perpetuity

* Matt. xvi. 18. † *Supra*, page 20. ‡ Matt. xxviii. 19, 20.

31978

of the ecclesiastical ministry. "Jesus Christ promises," says he, "to be with the Church, to baptize with her, and to teach with her, *without interruption, even to the end of the world.*" There will, therefore, ever be teachers with whom Jesus Christ will teach, and true preaching will never cease in his Church.

But will this ministry continue for ever so pure, that none but good men shall be admitted to it? We have seen that M. Claude does not insist that it will be so. In fact, there is no promise of *this* perpetual purity: the promise is—that, whatsoever the morals of these ministers may be, Jesus Christ will always act, always baptize, and *always teach* with them; and the effect of this ministry, though a promiscuous one, will be such, that under its authority "the Church will be always visible; not indeed," says M. Claude, "with a distinct view, which goes so far as to say with certainty, such and such are personally true believers; but with an indistinct view, which is notwithstanding, certain, and which goes so far as to say, The true believers are there, to wit, *in that exterior profession.*"

Let us (if they will) not designate all that exterior profession by the name of "Church;" let us refrain from this term, since M. Claude is averse to it; and like true reasonable and peaceable Christians, let us endeavor to agree on the thing. This "exterior profession," which may be always marked, and, as I may say, always pointed to with the finger, is mixed of good and evil men: the ministry which governs it is also mixed. M. Claude allows all this. It may nevertheless, be said, Under this ministry, and *in this exterior profession, are the true believers;* this is what we just now heard from the same minister's mouth. If then, according to his doctrine, the society of true believers subsists for ever, and continues always visible on earth; if it may always be shown in an exterior profession, and is there *alone* visible, as M. Claude says; it not only follows, that there always will be true believers upon earth, but that this mingled profession, of good and bad men, where these true believers are found, where they are shown, where they are pointed to, shall be there also; and on this we agree with M. Claude.—But since all these passages are scattered up and down his answer, here is one, in which he has taken care to collect all together.

It is after his fourth question, and in the seventh inference, that this minister, endeavoring to explain the 31st article of the confession of faith, where it is said, "that in our days," and before the Reformation, "the state of the Church was interrupted." He distinguishes the state of the Church interrupted for a time from the Church which is never interrupted, ac-

cording to his principles ; and he defines the Church as follows: —"The Church," says he, "are the true believers, who make profession of the Christian truth, of piety, and of true holiness, under a ministry which furnishes her with the aliments necessary for spiritual life, without defrauding her of any of them." We shall discover in due time what is the hidden meaning of these "spiritual aliments." Meanwhile, let us agree with M. Claude, that the Church always subsists, and always subsists visible, since by his definition, she is nothing else but the true believers, "*who make profession of Christian truth*, under the ecclesiastical ministry." Here is an immovable foundation. Let us see what we can build on it; but, before we build, we are going to see objections fall.

M. Claude objects to me, *first*, that it is in vain for me to attempt establishing my society composed of good and bad, and the eternal duration of the same, on these inviolable promises of Jesus Christ, "Thou art Peter," and "I am always with you." "It is not," says he, "of the wicked that it can be said, that hell shall not prevail against them; it is not with wicked men and hypocrites that Jesus Christ has promised always to be, and these promises respect only true believers." If we add, according to M. Claude's principles, that supposing these promises respect only true believers, they respect them at least in this ministry, and in this exterior profession, the objection will at the same time be resolved. For, indeed, if the true believers ought to be always shown and always visible, according to M. Claude, in this exterior profession, in which the good and the bad are mixed,—it follows, that this composition, by what name soever it be called, shall always appear on earth. Now, no one can be assured of a society subsisting always, and always in a visible state, unless God has promised it. His promises regard even then this mixture; and not only the true believers, but, *with* them, all the society in which they are ever, according to his decrees, to appear. By consequence, we must understand these promises of Jesus Christ otherwise than M. Claude teaches. The promises of Jesus Christ respect not the wicked alone, nor were they made for their sake. If M. Claude said only this, his observation would be just. But these promises, which Jesus Christ made to his faithful, comprehend also the wicked who are mixed with them. When God by his prophets promised the ancient people to give them plentiful harvests, with the corn he promised also the chaff: and to preserve the harvest is to preserve the chaff with the corn. In like manner, to promise the Church and her eternal duration, is to promise, with the elect, the wicked, in the midst of whom God encloses them. And the

wicked in the Church are for the just, as the chaff in the harvest is for the corn; and as God promises not the chaff either alone or for itself, so he promises not the wicked either alone or for themselves. But, nevertheless, all this blending will subsist, in virtue of the divine promise, until the final separation, when the wicked, as the chaff, will be cast into the fire that shall never be quenched. Meanwhile Jesus Christ will be always with the whole society thus composed: keeping there the sound doctrine in all the exterior, which He knows how to carry into the interior, even into the hearts, of those who live; in the same manner as nourishment, presented to our whole body in the same way, quickens only the members which are disposed to receive it.

A *second* objection of M. Claude's will fall by the same principle.

He objects to me, that, in defining the Catholic Church mentioned in the creed, I speak only of the Church which is actually on earth, instead of comprehending in it all the elect which have been, are, and shall be, and, in fine, with the holy angels, all the heavenly Jerusalem. I have already answered, that it was neither my intention, nor was I called upon, to define the Church but in relation to our subject and her visibility. I add, however, that in saying this, I have, according to M. Claude's own principles, said all: for, according to him, in the outward profession—that is, in what renders the Church visible—may be marked the true believers, with whom all the saints of every time and place, not excepting the holy angels, are united. "The Church which is on earth," M. Claude says, "is one with that which is already gathered in heaven, and with that which God will cause to spring up throughout all generations, all which three together make but one, which is called the Universal Church." God be praised! When I have found the outward profession which renders the Church visible, M. Claude has already told us that I shall have found the true believers—that is, according to him, the true Church actually present on earth; and he now tells us, that with this Church, I shall by the same means have both that which is already in heaven and that which God will cause to arise in all succeeding ages. We need, then, inquire only after the Church which is on earth, and the outward profession which shows her to us, being assured to have found *there*, without further inquiry, the perfect communion of saints and the society of all the elect.

When under the name of Catholic Church I understood the Church which is upon earth, I spoke with all the Fathers. They ordinarily join to the title of "Catholic" Church, that of

"spread all over the earth," *toto orbe diffusa*. To this title of Catholic they join also the title of Apostolic; and thus is it put in the Nicene creed, which exhibits the most authentic as well as the most perfect interpretation of the Apostles' creed. This title of Apostolic makes part of the Church's Catholicity, and shows us, amongst other things, that she is descended from the apostles by the perpetual succession of her pastors, and by the episcopal sees established over all the earth. All the saints whose blessed souls are with God were conceived in this Church; all those that are to come shall likewise be regenerated in it: so that there never shall be any one who has not made an essential part of this body, of which Jesus Christ is the head. As to the angels, if we regard only the direct signification of words, they never made part of this Church founded by the apostles and spread over all the earth, where she is to make her pilgrimage: and although Jesus Christ is their head, he is in a more particular manner that of the faithful, washed in his blood and renovated by his word. But the angels, though united to Jesus Christ in *another* manner, are our brethren, and are not alien from the Catholic Church, of which on the contrary, they are established, after their manner, co-operators and ministers. It is an evident truth, but with which I had nothing to do in this place; it was sufficient to remark in the creed, what our fathers found there expressly and immediately signified by the term Catholic Church, by adding to it the title Apostolic, so natural to her Catholicity, and the eulogium of being spread all over the earth. To know the doctrine of this Church, is to know the doctrine of all the creed. There is seen in heaven and in the brightness of the saints,* only what is believed in this Church, and the holy angels, who, as the apostle St. Paul says,† have learned by the Church such high secrets of the divine wisdom, respect her belief. Thus, all being reduced, as I have already said, to the visibility, M. Claude's only object is to make me lose time and digress, in calling on me to treat here of any thing else in order to make known this Catholic Church, which is confessed in the creed.

All that remains for me to do is, to exhort the professors of the "Reformed" religion, and M. Claude himself, if he will permit me, to draw manifest conclusions, from the principles he has laid down: then they will no longer be able to resist the truth, and will remain convinced that there is no salvation for them, but in returning to the bosom of the Roman Church.

We have seen‡ that, to verify the promises of the gospel, M.

* Ps. cix. 3. † Eph. iii. 10. ‡ *Supra*, page 97.

Claude is obliged to acknowledge an ev
cause the Church which is not visible is n
according to the definition he has given u
true believers, who make profession of th
a ministry which furnishes her with the
spiritual life."* These faithful are not
because they make *profession of the truth*
ministry always subsisting, and because,
must be, without any interruption, an e
which it may be said,—"There are the t

Thus it is not sufficient vaguely to all
lievers: it is incumbent to show us, with
a visible society, of which may be said—
is there they serve God in spirit and truth
fess the gospel."

Nor will it be enough to show these
they must, *secondly*, show us them gather
authority of an ecclesiastical ministry, wit
word, with the administration of the sacra
the keys, and all the ecclesiastical govern

By consequence, they must show us a
people: whence it follows, in the *third* pl
to name us these pastors, since the succe
fest.

To seek all this in the pretended Ref
now, separated from the Roman Churc
body of the Church which acknowledges t
the Pope for its head,—is what M. Claud
dream of; it is enough for him, that to the
Reformed's separation, he finds all this
itself. The true believers were there as
posed the pretended Reformation were th
forth, they carried the Church with them
the Conference.†

This discourse, more like raillery tha
is nevertheless that which is seriously hel
tion. Up to the separation of these new
sion of the true believers—that is, accor
the true visible Church—was perpetuated
and it is only *since* their separation that sh
them. Such is the succession of the visit
Claude establishes in his manuscript answ
ration, the true faithful that the Roman C

* *Supra*, page 101.

the separation, the "Reformed" that came forth from the midst of her.

But, whence came their pastors? Did *they* also separate, with these pretended believers, from the body of the Roman Church, to perpetuate in the Church, thus Reformed, the ecclesiastical ministry? In nowise: M. Claude does not understand it so. The faithful, dissociated from the Roman Church, all on a sudden deposed the pastors that were before; that is to say, that before, Catholic bishops and priests, with the Pope at their head, were the pastors established by Jesus Christ (for there must have been such for "the true believers," which they contained in their unity): at the moment that the Reformation appeared, they were all summarily deposed, and the ministry is withdrawn from their hands.

But what right had private persons thus all summarily and in one moment to dispossess all their pastors? It is because they are the true believers, to whom "the ministry appertains of right,"* who might consequently dispose of it, take it from some and give it to others. "We must not," says M. Claude, "imagine the succession of pastors in this ordinary transmission, which ministers make from one to another, and which is called the exterior and personal succession. The question is, whether it may not sometimes happen, that the Church—that is, the true believers—shall take her ministry out of the hand of those who have too visibly abused it, and give it to others."

This is the question in general, as M. Claude proposes it; and the application he makes of it in particular is, that "the Latin prelates who occupied the ecclesiastical ministry in the time of our fathers, and who were assembled in the Council of Trent, having made decisions of faith incompatible with salvation, and having pronounced anathemas against those who submitted not to them, the Reformed had reason to regard these prelates as ministers who had stripped themselves of the ministry, and to give it to other persons."† They should then, at least, according to these principles, have waited till the decisions of Trent; and since, *before* these decisions, so many Churches separated from Rome had already given themselves pastors, the Reformation will have begun by a manifest usurpation. But let us not push M. Claude so much, and without insisting rigorously on the Council of Trent, let us desire him only to mark some day a little near the time in which he will allow the true believers to have continued under the ministry of the Roman Church. And in the meantime, let us content ourselves

* *Supra*, page 98.

† See note D.

with noting this novel doctrine, that it may happen that all th pastors of the Church, dispossessed all on a sudden, may becom in one moment private men, and that, without their establishin any other pastors to succeed them, "the true believers," in no wise pastors, but private persons, separated from every Churc actually existing, may of their sole authority confer the minis try on others, establish them, ordain them, and instal them This is what M. Claude propounds in the sequel, in these words —that these pastors, the only ones before in office, "are of righ deprived, and the ministry reverted, of right, to that part of th society in which are found the true believers;" that is to say the so-styled Reformed, separated from the Roman Church, an from *the whole Church then subsisting in the world*. What a authority and privilege does separation give!

Such is M. Claude's doctrine. If I alter, if I exaggerate, i I extenuate, let him without delay publish his treatise to con found me. But, if this be his doctrine, I conjure the Reforme to consider what monstrous doctrine must be taught to defen their Reformation.

For, *first*: Where do they read—in what gospel, in wha epistle, in what Scripture of the Old or the New Testament— that all the pastors of the Church were to fall in a moment fro their chair, and become private persons, whom one might an ought freely to disobey?

Has Jesus Christ hidden this great mystery from us? an would he not have forewarned us against this fearful temptatio of his Church? But this is not all: after having shown us i the Scripture this universal fall of all the pastors, they mus also find there this "ministry's *reverting*, of right," to privat persons, who were never *vested* with it. And what is M. Claude' meaning? Is it that these private persons become of right min isters, without receiving ordination from any one; or that, with out being ministers, they have a right of their sole authorit to set up ministers in the Church? Let them show it in th Scripture, or let them for ever renounce the pretence of havin the Scripture alone for guide.

I find in the Scripture, that Jesus Christ said to his apostles "As my Father sent me, so I send you;"* I find in the Scrip ture, that the apostles, thus sent, send others, and consecrat men to succeed them† but that, all their successors being on sudden fallen and deprived of the right of their ministry, thi ministry of right reverts to the faithful, *to whom no one had eve given it*,—to dispose of at their pleasure,—this neither Scriptur

* John xx. 21. † Titus i. 5, &c.

has said, nor after-ages imagined; the notion is a monster, the birth of which was reserved for the new Reformation.

The ministry, say they, belongs of right to the Church. Unquestionably, it does belong to the Church, as the eyes do to the body. The ministry is not for itself, no more than the eyes. The ministry is established to be the light of the Church, as the eyes are the light, or, as Jesus Christ calls them, the lamp of the body.* Does it follow that, when the body has lost its eyes, it can re-make them of itself? No, certainly; it will have need of the Hand which made them at first; and nothing but a new creation can ever repair the work that the first creation had formed. In the same manner, if the Catholic Church could, agreeably to the pretence of the new Reformation, lose all on a sudden all its ministers, without their having given themselves successors according to the order of Jesus Christ, Jesus Christ must come again on earth to re-establish this sacred order by a new creation.

They are ready enough to discover in the bosom of the Roman Church those true believers to make up the Reformed Church at its commencement; why will they not in like manner derive the pastors of this Reformed Church from the pastors that were in office in the Roman Church? As the people, so also the ministry is to be of a mixed character; and there are always to be good pastors amongst the bad, as there are always true believers amongst false Christians. Why then were they fain to say in the new Reformation, and in the 31st article of their confession of faith, "that the state of the Church was interrupted?" Why were they fain to have recourse to "men extraordinarily raised to build the Church anew, which was in ruin and desolation?" The reason is this, they were fain to speak not according to what ought to be done in the order established by Jesus Christ, but according to what *was* done against all order. The reason is, that the men of the new Reformation constituted for themselves pastors, who in effect had no connection with the pastors that were before in office, and therefore they were necessitated, even against their will, to attribute to them, though without proof, an extraordinary vocation. But, after all, reason required something else: and why did they not speak according to reason, except, (once more) because they were fain to accommodate, not what was done to the rule, but, the rule to what was done.

But, it will be said, if any Church—for example the Greek Church—show us the succession of her pastors, will you hold

* Luke xi. 34—36.

it for a true Church? By no means, if I can show in it other marks of innovation which it cannot deny, as I could do without much trouble, if it were in question. But with our Reformed, the proof is made; since themselves confess the interruption we charge them with.

M. Claude palliates, as well as he can, "this interrupted state of the Church," so distinctly acknowledged in his confession of faith. "We distinguish," says he, "the Church from her *state*. The Church are the true believers, who make profession of Christian truth, of piety, and of a real sanctity, under a ministry which furnishes them with the aliments necessary for spiritual life, without depriving them of any one. Her natural and legitimate *state* is to be discharged, as much as the condition of 'militant' can permit, from the impure mixture of profane persons and worldlings; not to be overlaid, and, as it were, buried by that chaff and those tares, whence a thousand evils come upon her; to have a ministry free from errors, from false worships, from superstitious practices—a ministry filled by good men, who hold it by worthy means, and serve themselves as a good example. It is *this state* of the Church which we deem to have been interrupted." Why does he incumber himself with so many words, and because they are pompous, not observe that they are vain, not to say fallacious, and manifestly contrary to the gospel? For, can a more evident cheat be put on the world, than by exaggerating, as is here done, "this ministry filled by good men, who hold it by worthy means, and serve themselves as a good example?" Is it that the authority of the ecclesiastical ministry depends on the discussion of the life and good example of those who are vested with it? and though they should be as scandalous and perverse as the Scribes and Pharisees, ought we not still to say (not as Jesus Christ said, they sit in *Moses'* chair, but, what is more august), they sit in the chair of Jesus Christ and his apostles? However, let these things pass: come we to this "interrupted state" of the 31st article, which M. Claude here undertakes to explain for us. This interrupted state of the Church is alleged here to establish the necessity of an extraordinary vocation in the pretended Reformed; for let us hear how this article speaks:—"It hath been sometimes necessary, and especially in these our days, wherein the state of the Church was interrupted, that God should raise up men after an extraordinary manner, to set up the Church anew." You see, Protestants, this interrupted state of the Church is alleged only to establish the extraordinary vocation of your first Reformers. But, in order to establish the necessity of an extraordinary vocation, it is not sufficient that the ministry is impure; the ministry

must have ceased. When you made your appearance, had this ecclesiastical ministry ceased? Assuredly not, M. Claude will answer you, for then the Church would have ceased; since the Church, according to him, as you just now heard, is nothing else but "the true believers, who make profession of the truth, under a ministry which furnishes her with necessary aliments." Besides, he has already told us often, that the Church is never without the ministry. So, in this place, where he endeavors to give an account of this "interrupted state," after having set forth in such striking terms, the impurity which he imagines in the ministry before the Reformation, "The Church," adds he, "ceased not; she did not entirely lose her visibility or her ministry; God forbid! See how he cries out against this abomination of saying that the ministry can be lost in the Church. Then, there is never any necessity of an extraordinary vocation in the ministers, since to transmit the ministry after the ordinary manner, it is not requisite for the ministry to be pure, it is sufficient that it exists. And though for the transmitting of it there should be required, as M. Claude affirms, not only ministers of good doctrine, but also of "good life and good example," it is as sure that there will always be such in the society of the people of God as it is sure that there will be always true believers; since all the ministry, as well as the people, must be there mixed of good and bad, until the final separation and the last judgment. Thus the extraordinary vocation is on all sides excluded from Jesus Christ's Church and can be only a weak refuge for a desperate cause.

And to see what a disturbance of the order established by Jesus Christ, M. Claude here introduces, we need only consider the promises of Jesus Christ, and see in what it has pleased him that the main strength of his Church should reside. She is strong, she is invincible, because Jesus Christ has said that hell shall not prevail against her; but he did not say that "hell should not prevail against her," until after he had said, "Thou art Peter, and upon this rock I will build my Church;" adding, presently after, "I will give unto thee the keys of the kingdom of heaven."* It is then in the ministry, confessing and declaring Jesus Christ, and using the authority of the keys, that Jesus Christ has mainly lodged the strength of his Church. And to whom did he say, I am with you, even to the end of the world,† but to those to whom he said, Teach and baptize? The whole Church is comprehended in this promise, as we all know. But it was the design of Jesus Christ to evidence the truth of the

* Matt. xvi. 18. † Matt. xxviii. 20.

Church, to depose by their means all the pastors, and afterwards set up others extraordinarily in their place—whereas he was not pleased to preserve good pastors, to transmit the ministry by the common ways established in his word, and always observed in his Church—is to say that he would set up a Church in a manner contrary to that he revealed, and has always caused to be followed by his Church. Or rather, it is to say that he would have this Church, formed after a manner so unprecedented amongst Christians, bear in its origin, without ever being able to efface it, the manifest stamp of its falsity.

But let us come to those "true believers," whom M. Claude parades before us. I do not rest satisfied with disputing them the power he has given them, of deposing all their pastors, and making others: I affirm that *these* "true believers," never existed. However, they must, by M. Claude's admission, have been true believers, even in the bosom of the Roman Church; for since, according to his doctrine, there must be acknowledged, without any interruption, an ecclesiastical ministry and an outward profession,* of which might have been said, "There are the true believers," they were true believers under that ministry, and in that profession whence they went forth. I ask, did they join in the sacrifice where saints are invoked, where their relics and images are honored, where the Pope is named as the head of the orthodox, where Jesus Christ is adored as present in body and soul, where he is offered, where the Holy Sacrament is received under one kind? Not to join in this sacrifice, and to refuse receiving the eucharist there, would have been a declared separation; and they are supposed not to have done that yet: but if they joined therein, continuing all the while "true believers," in what an error are now all our Reformed, who deem themselves true believers only since their ceasing to participate therein?

Thus, these true believers are people in the air; these "seven thousand," so much boasted of† in the new Reformation and by M. Claude, are not merely invisible, they have no existence: since before the separation there was no one who did not participate in the sacrifice and host, which our Reformed look upon as Baal, before whom one must not bow the knee.

They say that these "true believers," who, by their actual separating, composed the Reformation, were previously separated *in heart* from the public idolatry. But, *first*: this is not sufficient. *Secondly:* it is untrue.

This is not sufficient, according to M. Claude: since he as-

* See p. 98.

† Page 26 *et seq.*

signs perpetual visibility to the Church; since he has just now defined the Church to be the "true believers, who make profession of the truth, of piety, of real sanctity;"* wheresoever, therefore, the *profession* is wanting, there are neither true believers nor a true Church.

But, moreover, the allegation is manifestly at variance with the fact. Else, when Luther appeared and Zuinglius innovated, their disciples must have made this declaration:—"*Thus have we always believed; always had we our heart averse from the Roman Faith, and from the Pope, and from bishops, and from the real presence, and from confession, and from communion under one kind, and from relics, and from images, and from prayers to saints, and from the merit of works.*" Where are those who spoke in this manner? Can M. Claude name us a single one? On the contrary, are not all these Reformed seen, at every page of their writings, to speak as newly retired out of the darkness of the papacy? and does not Luther glory, at their head, that he was the FIRST who declared the gospel? All the Reformed applauded him, except Zuinglius, who disputes this honor with him. He in the meantime acknowledges that he was the sincerest monk; the priest most intent upon his sacrifice; and, in a word, the "most zealous of all the papists." Do not the others use the same language? Where, then, are these true believers of M. Claude's, who not only durst not declare their faith whilst they were in the bosom of the Roman Church, but after they were gone out of it, durst not say they had always held in their heart the same faith?

But here is a peremptory confutation of the new Reformation. In the definition that M. Claude just now gave us of the true Church, he says, "It is the true believers, who make profession of the Christian truth under a ministry which furnishes her with necessary aliments, without depriving her of any one." If before the Reformation there was no such Church, the true Church no longer was, which militates against M. Claude's supposition; and if there was such a Church, where "profession was made of the truth, and which by her ministry furnished necessary aliments to the children of God, without depriving them of *any one*," what need was there of a separation on the part of self-styled Reformed?

Was it, forsooth, that the practice of saying mass had been suddenly taken up, and the teaching of all those doctrines which our Reformed have alleged as the cause of their rupture? The very idea would be the utmost absurdity. Or perhaps, whilst

* Supra, p. 108.

teaching all these doctrines, the Church had not yet thought of excommunicating those that opposed them. Whence then came so many anathemas against Berengarius, against the Waldenses and Albigenses, against John Wycliffe and John Huss, whom our Reformed would reckon amongst their ancestors? What then! Had not those who before the pretended Reformation made profession of the Christian truth—that is, according to M. Claude, of the "Reformed" doctrine—yet found out how to make a schism? and was all the world agreed to bear with them? But, even were all this true, the case of the Reformation would not be bettered in any respect; because, after all, before it came into existence there must be acknowledged to have existed a ministry where—without teaching either that the sinner is justified by faith alone and the sole imputation of Jesus Christ's justice, or that God in the New Testament abhors sacrifices celebrated in a sensible matter, or that He alone would be invocated, to the exclusion of that inferior and subordinate prayer which is addressed to saints, or, in fine, without *any* of these articles which distinguish our Reformed from us, although they rest their salvation on them—"the children of God were furnished with all the aliments necessary for spiritual life, without being deprived of *any one*." What has the Reformation wrought, if all these things be not necessary aliments; if even the sacred cup, and consequently the Lord's Supper, which according to our pretended Reformed, cannot subsist without the cup, be none of these aliments necessary to the Christian's faith? What needless vexations have been endured, how preposterous have been all these commotions, and prodigal the waste of blood, if these things be not necessary!

Perhaps these necessary aliments must be reduced to the Apostles' Creed, or in general to the Scripture. But the Socinian Church retains this creed and this Scripture; so that the ministry of a Socinian Church would, according to this rule, "have furnished the children of God with all necessary aliments, without depriving them of one." What then at last will these necessary aliments be? and if they are furnished without the subtraction of any one, merely by proposing the Creed and the Scripture, no matter what else be taught;—in what heresy have they been wanting?

The more M. Claude endeavors here to disengage himself, the more he is entangled. For, after he has established as a fundamental truth, that "God always preserves in the ministry all that is necessary to nourish there the true believers, and bring them to salvation," he says, it does not thence follow "that the ministry is exempt from all error," even in its decisions; but

and this brings him also to conclude "that Jesus Christ never suffers corruption in the ministry in that degree as not to leave sufficient aids to the maintenance of the *true faith* of his elect, even to the end of the world."

In fine, a third passage, to wit, that of St. Paul to the Ephesians,* makes him conclude, with us, "that the ministry will last even to the end of the world, and continue in a degree and in a state sufficient to edify the body of Christ, and bring all the elect to the perfection of which St. Paul speaks." This, then, must be the work of God: without His ever-abiding assistance, it were vain to expect either such a stability or such an integrity in the ministry.

After such a beginning, the work of faith should have been completed, glory given to God even to the end. M. Claude was not far from the kingdom of God when he said that God would sufficiently overrule human infirmity, to preserve always, despite of the efforts of hell, a Church which should confess the truth, and an exterior ministry which should furnish true believers with the aliments necessary to salvation. He ought, then, to carry out the principle, and believe that the same hand which would hinder hell from prevailing so far against the ministry as to deprive it of these necessary aliments, would hinder it also from prevailing so far as to make any error to have dominion in it: and this he should do the more readily, because what he already believes comprehends what remains to believe. For if he believed, on the faith of the divine promise, that there should be always a Church with which Jesus Christ would not cease to teach—that is, obviously, that he would not cease to teach with the teachers of this Church—he ought, on the same grounds, to believe that he would there teach all truth; Jesus Christ not having come, nor having sent his Holy Spirit to his apostles to teach them *some* truths, but to teach them *all* truth, as himself declares in his gospel.†

Nor would it avail to contend that M. Claude promises in the ministry only *sufficient* aliments; a term which would comprise no more than the fundamentals of faith, just as our Reformed find them amongst the Lutherans. For Jesus Christ's doctrine containing nothing but what is profitable, agreeably to this text, "I am the Lord, who teacheth thee profitable things,"‡ if we find not the doctrine of Jesus Christ whole and entire in the ministry, we shall never find "that degree" required by M. Claude, nor that "state sufficient to bring all the elect to the perfection of which St. Paul speaks."

* Eph. iv. 12. † John xvi. 13. ‡ Isaiah xlviii. 17.

ble and more manifest. The truth, in a word, is this: he feels that by pushing the authority and sufficiency, as I may say, of the Scripture, independently of all the ecclesiastical ministry, they must at last destroy the Scripture itself.

For he has found in Scripture, that the Scripture was not intended to be, like the philosophy of Plato, the rule of an ideal republic, but of a people always existing, which this Scripture calls "the Church." He has found that this people was to be always visible on earth, as being "not only to believe with the heart, but also to confess with the mouth,"* and, to use his own terms, "make profession of the Christian truth." He has found that the Scripture was intrusted in the hands of such a people, to be the unchangeable rule thereof; that there should always be interpreters established by God, the author of this Scripture as well as the founder of this people; and that so the ministry destined by God to this interpretation was as everlasting as the Church itself.

If he expresses this solemn assurance, "God always preserves in the public ministry all that is necessary for the guidance of true believers to salvation," he cannot found this assurance on any human industry. Should God leave the ecclesiastical ministry to itself, it must fall. If then it be warrantably asserted that "God will always keep there all that is necessary for salvation," God himself must have so promised, and the everlasting duration of the ministry cannot be founded but on this promise. M. Claude also finds it in those words, "Thou art Peter," &c. It is from this text he concludes, as we do, that Jesus Christ, in speaking "to a Church that confesses," and confesses, indubitably, by her principal ministers (since it is by St. Peter in the name of the apostles), "to a Church connected with an external ministry and using the power of the keys," has promised her that "hell should not prevail against her,"—against her, consequently, when supported by this ministry: and therefore he affirms "that God preserves always in the public ministry all that is necessary to the salvation of his children."

Another promise of Jesus Christ, directed to those that baptize and those that teach, and concluded by these powerful words, "Lo, I am with you always, even unto the consummation of the world,"† makes M. Claude, as well as us, say, "that Jesus Christ promises the Church to be with her, to baptize with her, and *to teach with her, without interruption, even to the end of the world.*" Thus, he admits that our Lord's promise regards the Church as connected with the ecclesiastical ministry;

* Rom. x. 10.

† Matt. xxviii. 20.

pel"—that is, most certainly, our preaching—"be hid, it is hid to them that perish:" to the end he may make us understand, that the preaching, always clear and always sincere in the Catholic Church, has no obscurity but in rebels, of whom the devil, "the god of this world," and the spirit of pride, "hath blinded the minds," as the same apostle proceeds, "lest the light of the glorious gospel should shine unto them."*

It is now easy to see that all M. Claude's subtilties serve only to confound him. What does he gain by endeavoring, after acknowledging the Church's perpetual visibility, to elude the consequences of this doctrine, by reducing the Church to the true believers? He shall have free allowance to do so: wherever he finds "Church," let him understand "the true believers;" let him, if he please, even expound these words,—"tell it unto the *Church*," tell it to the *true believers*, single them out amongst the troop, and judge before the Lord; or because, as himself acknowledges, here is too apparently meant "the Church represented by her pastors," let him say that these pastors represent the true believers who are not known, and act in their name. What will these explanations, after all, avail him? since, after all, according to his own doctrine, this true Church will always be found visible, and these true believers always under a public ministry, from which Jesus Christ, far from allowing his Church to separate, immediately subjoins to these words, "tell it unto the Church, but if he neglect to hear the Church, let him be unto thee as a heathen man," a declaration of the efficiency of the ministry, for the purpose of showing how awful is the judgment of the Church,—"whatsoever you bind on earth, shall be bound in heaven," and the rest, which every one knows. Thus I deduce in any case precisely the same inference, that the Church, which must be shown *without interruption*, whether it be only the true believers, or, if they will, only the elect; or whether it be, in a certain sense, the wicked mixed with them, and those that "believe for awhile," according to the expression of the gospel,† is a Church always gathered under a visible ministry, and a body, always subsisting, of people with their pastors, where the truth is preached, "not in secret, but on the housetops."‡ Let them turn as much as they will, it is a Church of this nature and this constitution we must at all times show, by M. Claude's admission. To make her disappear for one sole moment, is utterly to annihilate her and to overthrow the promises of the gospel, in what they have most striking and splendid; to make her appear always, is invincibly to establish the Roman Church.

* 2 Cor. iv. 2—4. † Matt. xiii. 21. ‡ Matt. x. 27.

Thus, what M. Claude so elaborately propounds, besides being false, leaves the difficulty unabated, and his cause in as bad a condition as it was before his defence. But that it may not be said that we have confined ourselves to the business of refuting him, let us tell him the truth in a few words. The main body of the Church are the true believers, and those principally, who, "persevering to the end," abide eternally in Jesus Christ, and Jesus Christ in them—that is, the elect. The wicked, who environ them, are, after their manner, comprehended under the name of Church, as the nails, as the hair, as an eye put out, and a withered arm, which perhaps receives no more nourishment, is comprehended under the name of body. All is for those true believers. The ministry under which they live is theirs in the same sense that St. Paul said,* "All things are yours, whether Paul, or Apollo, or Cephas." Not that the power of their pastors comes from them, or that they alone can set them up and depose them; God forbid! This pastoral and apostolic power comes from Him who said, "As my Father hath sent me, so also I send you.† Hence St. Paul, in the chapter just cited, asks, "Who then is Apollo, and who is Paul? The ministers of Him whom you have believed, and to every one as God hath given Him :"‡ to you to be believers, and to us to be pastors. "Wherefore," he adds further, "we are God's laborers,"§ or, to say better, co-operators. These ministers and these workers established by God are also the ministers of the faithful, and in this sense are *theirs*, because they are "their servants, in Jesus Christ,"‖ established in the chair, not for themselves, for as to them it would suffice to be simple believers, but to edify the saints. He that desires to be in the communion of saints need not anxiously toil to distinguish them from others: for though they are known and perfectly discerned but by God alone, we are sure to find them under the public ministry, and in the external profession of the Catholic Church. We need then only stay there to be assured to find the saints; because this profession, and the ever-fruitful word of preachers, which never fails to engender some, keeps them always inseparably united to the holy society where they received it. Wherefore, when Jesus Christ promises to teach always with his Church, he comprehends all in this word; and rendering, by virtue of this promise, the Church infallible exteriorly in the manifestation of the truth, renders her interiorly fruitful. If the preachers of the truth be, by their corrupt living, unworthy of their

* 1 Cor. iii. 22. † John xx. 21. ‡ 1 Cor. iii. 4, 5.
§ 1 Cor. iii. 9. ‖ 2 Cor. iv. 5.

ministry, God makes use of them, notwithstanding, to sanctify his faithful; for he is able to quicken even by the dead, and a rotten arm can become active in his hands. Moreover, these true believers, known to God alone, animate all the ecclesiastical ministry; a small number of these concealed saints often suffices to give effect to the prayers of a whole Church; the conversion of sinners will oftentimes be as much the effect of their secret groans as the fruit of the most signal preaching. And thus, St. Augustin attributes the wholesome effects of the ministry to these good souls, for whom and by whom the Holy Ghost is fully in the Church. But that the ecclesiastical power therefore depends on them, is what neither St. Augustin nor any of the holy Fathers ever taught; and M. Claude, who cites them, understands them not. Of this there will be ample evidence when he shall publish his treatise; it is sufficient for us, in the meantime, to have shown that he is of those (and God grant he be not so for ever!) of whom St. Paul speaks, that condemn themselves.*

This, in fact, is, according to the apostle, the true character of all heresies, and never did any society more visibly bear this character set down by St. Paul, than the so-styled Reformed Church.

She condemns herself, when, not daring to affirm that she is infallible, she sees herself, nevertheless, constrained to act as if she were, and to bear witness to the Catholic Church by imitating her.

She condemns herself, when she raises all the particular persons she teaches above her own judgment; and forcing them, how ignorant soever they find themselves, to examine after her without rendering them capable, she renders them indocile and presumptuous.

She condemns herself, since, vaunting of the Scriptures, she finds not in herself authority enough to make them be received by her followers on her word; but leaves her own children, to whom she presents them to be read, in the uncertainties of a human faith.

She condemns herself, when, forced to own that she was not established but by breaking with all the Christian Churches which were in the world, she gives herself the proper character of all false Churches.

In fine, she condemns herself, when, forced to own the perpetual visibility of the Church in the indefectibility of the ministry, she cannot maintain herself without acknowledging besides

* Titus iii. 2.

a universal corruption in the ministry, nor without authorizing private persons against the whole succession of the Apostolic order.

Now, if she condemns herself in so many ways, how happy would it be for her to condemn herself once for all by returning into the bosom of the Catholic Church, which never ceases to recal her to her unity.

Let not Protestants any longer reproach us with the abuses which make us sigh. The evils of the Church are ill-remedied by adding that of schism. Are *they* so happy, or, to say better, so haughty and blind, as to find nothing to deplore amongst themselves? And will they authorize so many sects, gone forth out of their bosom, who, complaining of *their* disorders in the same spirit of proud discontent with which they heretofore so much exaggerated *ours*, daily separate from *them* as *they* did from *us*? Why do they not rather hear charity itself, unity itself, and the Catholic Church, which warns them by the mouth of St. Cyprian: "Persuade not yourselves, dear brethen and children, that you can ever defend the gospel of Jesus Christ by separating from his flock, from his unity, and from his peace. Good soldiers, that complain of the disorders they see in the army, ought to stay in the camp to remedy them by common advice under the authority of the captain in the field," (and not go thence to expose the army, thus disunited, to the invasions of the enemy). "Since then ecclesiastical unity ought not to be broken, and since, moreover, we cannot leave the Church to go to you, return, return rather to the Church your mother and to our fraternity, to which we exhort you with all the earnestness of a true brotherly love."* Amen. Amen.

* [Nec putetis sic vos Evangelium Christi asserere, dum vosmetipsos a Christi grege, et ab ejus pace et concordia separatis; cum magis militibus gloriosis et bonis, congruat intra domestica castra consistere, et intus positos ea quæ in commune tractanda sunt, agere ac providere. Nam cum unanimitas et concordia nostra scindi omnino non debeat, quia nos Ecclesia derelicta foras exire, et ad vos venire non possumus, ut vos magis ad Ecclesiam matrem et ad nostram fraternitatem revertamini, quibus possumus hortamentis petimus et rogamus.—Ep. xlvi. Ed. Oxon. p. 89.]

APPENDIX.

Note A. referred to at page 38.

A SHORT historical illustration of the subject glanced at in the text may not be unwelcome to the reader.

From the year 351, the emperor Constantius had actively abetted the heresy condemned at the council of Nice, in Bithynia, twenty-six years before. After numberless aggressions on the peace of the Church and invasions of spiritual authority, he summoned, in the year 359, a council of bishops of the West to meet at Ariminum (Rimini), a city on the coast of the Adriatic, at the same time convening those of the East to hold a simultaneous council at Seleucia, the metropolis of Isauria.

Both synods were numerously attended. One hundred and sixty sat at Seleucia, whilst a considerably greater number, whose amount is variously stated, were assembled at Rimini.

The emperor had determined to bend both councils to his purpose. He appointed the treasurer Leonas to act as his commissary at the Eastern council, the prefect Taurus to discharge a similar office at Rimini: giving a special injunction to the latter, not to allow the bishops to separate till they had come to an agreement on doctrine, and insuring his subserviency by a promise of the consulship.

The Western council opened in July. Its beginnings were auspicious. The Nicene Creed was read and approved: the formularies which the inconstant and conflicting innovators had set forth were rejected; and "the blasphemies of Arius, together with all heresies that had hitherto arisen against Catholic and Apostolic doctrine," were solemnly and explicitly anathematized. The overwhelming majority of the members were orthodox, although the Arian party, headed by the Illyrian bishops Valens and Ursacius, was far from inconsiderable. These with two others, Caius and Germinianus, the council formally condemned and cut off from ecclesiastical communion. The remainder of their adherents seem to have acquiesced in the doctrinal decisions which *they* pertinaciously resisted.

Ten bishops were now despatched to the emperor, the bearers of a circumstantial account of the proceedings, in a letter which, in tone and spirit, was every way worthy of an episcopal assembly. It expresses the immovable adherence of the council to the ancient scriptural faith, and the resolution to abide, without alteration, diminution, or addition, by the decrees of the Nicene council. Ursacius and Valens headed a counter deputation from the Arian party. These were received with marked attention; whilst the envoys of the council were treated with neglect, baffled by delays and pretences of urgent business, and bidden by the emperor to await his return from a military expedition on which he was going to set out. A letter of frivolous ex-

Eudoxus was sent to Rimini. To this the fathers replied with a respectful firmness, praying to be discharged from attendance, alleging the rigor of the approaching season, and the detriment to which their protracted absence would subject their flocks.

However, Constantius was true to his design of wearing out opposition by delay. After a time, the ten Catholic deputies and four of their brethren, probably the bearers of the second letter from the council, were constrained to appear at a town called Nice (or Eudoxio), in Thrace; and there by promises, menaces, and false representations of what had passed meanwhile at Seleucia, were prevailed upon to annul the decisions in which they had participated at Rimini, and to approve what they had there condemned.

This was an important step. Constantius was now to bring the council to follow the example of its deputies. Accordingly, he addressed a letter to it, calling for the suppression of the terms "substance" and "consubstantial," reproachfully censuring the course taken with the Arian dissentients, and threatening to detain all the bishops till they complied. In a second letter, he charged Taurus to give effect to this menace, and further empowered him to banish any number of the refractory not exceeding fifteen.

These threats, and various artifices used in conjunction with them, had speedily the desired influence over the majority. At first, indeed, they had repelled the too-yielding deputies, as having betrayed their trust, and disobeyed their commission; but firmness relaxed, and before long only eighteen or twenty were found who declared themselves inflexible. These were now addressed by Taurus with remonstrances and tearful entreaties. For several days their resolution was unshaken. It may be that some appearance of vacillation in the tone of the venerable Phœbadius gave encouragement to another method which proved successful in the issue.

It was represented to him and his associates, that they were sacrificing the peace and unity of the Church for the sake of a word. Valens solemnly disclaimed Arianism and anathematized its blasphemies. He averred that the profession of faith to which they demurred had been drawn up by the bishops in the East: that, were it considered to be deficient in clearness or precision, he was ready to admit any addition they might make to it. Opposition was overcome: and after a condemnation of Arius, and a declaration of the Son's likeness to the Father, to which declaration Valens appended the insidious proposition, "that the Son was not a creature as other creatures," the disgraceful compact was closed, and the council dismissed.*

The Arian faction sounded a triumph for their victory; the Catholics were grieved and exasperated by the defection of the bishops from their duty. "The world groaned and was amazed at its being Arian," to use St. Jerome's† striking expression, which, however, is not to be construed into an acknowledgment that it was so in fact: for men neither mourn over nor feel amazement at their adhesion to tenets they have embraced as true:—it is to be regarded as a complaint of the disgrace felt at the imputation of a change of doctrine, a bitter resenting of the advantage cowardly yielded to the cause of error.

St. Jerome‡ shall describe the after-conduct of the bishops. "En-

* Hermant, ii. 268—306. Möhler, ii. 210 et seq.
† Dial. adv. Luciferianos. ‡ Ib.

snared as they had been by craft, they protested by the body of the Lord, and by all that is holy in the Church, that they had no suspicion of evil in their faith. We thought, said they, that the mind agreed with the words, and never apprehended that in the Church of God, where simplicity and a pure confession reside, the heart would harbor one thing, the lips utter another. We were deceived by thinking well of evil men!" The Church at large admitted this excuse, severe as was the censure not unfrequently passed on their behavior by ecclesiastical writers.* At a council held at Alexandria two years later, it was decreed, that exclusively of the prime movers and deliberate abettors of heresy, all who, whether at Rimini or elsewhere, had, whether through fraud or violence, sided with the Arians should be admitted, upon condition of their condemning Arianism and professing the faith of the council of Nice. The same healing measure was adopted in the West; and it furnished a proof, as St. Jerome remarks, that the coerced and beguiled bishops were not regarded as heretics.

The foregoing narrative will substantiate what Bossuet asserted at the Conference. It has been seen what constraint was put upon the members of the council, and how they protested against the surprise that had been put upon them by Valens and his confederates. After the anathemas which had been uttered against Arianism, and the apparently candid offers to yield every satisfaction to the scruples of Phœbadius, it will be easy to account for the insidious proposition being suffered to pass—"that the Son was not a creature as other creatures."† The more so because the Son was declared to be "God of God, the only begotten, born of the Father before all ages." This was Catholic faith. If the formulary, suppressing the word "consubstantial," affirmed the Son to be "*like* to his Father according to the Scriptures," it was not on that account unsound;‡ although an occasion was unwarily furnished by the appended clause to an arbitrary and heterodox interpretation. The proposition, in short, is not untrue, but captious and equivocal.

However deplorable the scandal caused by the council of Rimini, and however weighty the censure passed upon the men who failed in the hour of trial, it should be remembered that the council was not œcumenical, even as regards the West; since the Bishop of Rome, the Patriarch of the West (to say nothing of his higher prerogative), was not even invited to it.

Note B. referred to at page 67.

It would be impossible to express the denial of Church authority in more emphatic terms than those of Luther.

"I say then; neither pope, nor bishop, nor any man, has a right to impose a single syllable upon any Christian man, save it be by his own consent: whatever is done otherwise, is done in a tyrannical spirit."—On the Babyl. Capt. p. 288.

* St. Ambrose in Luc. vi. 26.—Epist. 12. L. ii. (Ed. Colon.)

† Ut qui parum eos cognitos haberent, putarent bona fide ab creatarum rerum conditione secernere filium Dei. Petavius, De Trin. ii. 12.

‡ Hear St. Hilary, one of the firmest defenders of the consubstantiality: Similem quoque Deo religiose prædicabo; similem vero ita ut similitudini hoc dictum semper anteferam, Ego et Pater unum sumus.

However, the Reformers and their compli
the necessity of doctrinal formularies and disc
history will show that as much deference wa
half as the ancient Church claimed for her de
an instance, let us take the Protestant Churc
In the convocation holden in London in t
Religion, thirty-nine in number, were agreed
of diversity of opinion, and *establishing* of c
gion."* They were "*approved* and *allowed*
within the realm, by the assent and consent"
by a statute passed nine years later,† and
Queen Anne,‡ a declaration of assent and su
in presence of a bishop were required from p
declared purpose of this parliamentary en
Churches of the Queen's Majesty's dominio
pastors of sound religion." And the articles
concerning the confession of a true Christian
the sacraments."

In the reign of her successor, appeared t
still to be found in the Book of Common Pra
ble on several accounts. James the First,§ a
be Supreme Governor of the Church in his
"*ratify and confirm*" the Articles of Religio
form profession thereof from *all* his subjects,"
difference from the said Articles."

About sixty years later came the Act of
tion of that Act is well known; hundreds
ministry of the Church for non-compliance wi
beneficed person, preacher, &c., is required, u
publicly to declare "his unfeigned assent and
thing contained in and by the Book of Comm
thirty-nine Articles of Religion form a part.

Thus far as regards the clergy, upon whom

* Gibson's Codex, 397. † 13 Eliz. cap.

§ At the conference at Hampton Court (January, 1604
were his notions of ecclesiastical supremacy; and neith
duct of the prelates was of a nature to disabuse him. V
that "his majesty spoke by the special assistance of G
of London, protested that his heart melted with joy,"
king, "such as since Christ's time the like had not be
fulsome compliments, but the acts of the bishops will
claim to be the supreme arbiter of controversy. A que
allowableness of lay baptism in certain cases. "The
hibit lay baptism was to condemn what had been san
selves; that the importance of the sacrament was the
that, although censured by the Church as a general pra
it had always and very properly been admitted. To
jected. He denied that the customs of an infant Chu
mature establishment, and maintained that the words o
to place no limitation to the practice. Nor could he e
on the subject of baptism itself. True it was, he adm
lawful minister could be obtained; but he did not adm
the sacrament would be lost; and he thought, therefor
under any circumstances be permitted to administer it.
bishops argued, but in vain, for three hours. At leng
they surrendered the point; and a resolution was pa
hands should be prohibited."—Tierney, new ed. of D

no means *exclusively*, the obligation of subscription is imposed. Let us now see how the Church of England requires the laity to be minded in respect of these Articles, and in respect of herself. In the year 1603, sundry canons were drawn up. By the third of these, excommunication was denounced upon all such as should deny the Church of England to be a true and apostolic Church; by the seventh, upon those who should say, "that its government under his Majesty by archbishops, bishops, deans, archdeacons, &c., was anti-Christian or repugnant to the word of God." But without going through the long list of censures pronounced against dissidents and impugners, it will be sufficient to cite in proof of the assertion made above, the words of the fifth canon.*

"Whosoever shall hereafter affirm that *any* of the nine-and-thirty Articles are in *any part* superstitious or *erroneous*, or such as he may not with a good conscience subscribe unto; let him be excommunicated *ipso facto*, and not restored but only by the archbishop, after his *repentance* and public revocation of such his *wicked errors*."

The reader is desired to consider that the question here is not whether professing members of the establishment deem themselves bound by these enactments, or whether they, reverting to the original principle of the Reformation, admit such of the Articles as in their judgment seem agreeable to Scripture, and dissent from or neglect such as seem to be otherwise. Nor is it the question whether *they* hold to be guilty of "*wicked* error," and rank with the heathen man and the publican, all such as affirm any one or more of the multitudinous propositions contained in the formulary under consideration to be erroneous. The question, in short, turns not on the opinions of persons, but on the *constituent principle*, so to speak, of a Church. It is indeed inconceivable how a Church could, without claiming infallibility, presume to cut off summarily from Christian communion any one who should impute error to any part of its system of doctrine. This, as we have seen, the Church of England has solemnly done.

On the other hand, it appears to be a glaring inconsistency in those who recognize the competency of the Church of England so to do, to contest *in limine* as unwarrantable the censures which the council of Trent, after the example of preceding ones, pronounced against such as were refractory to its decisions. Nothing, however, is more common.

Note C. referred to at page 70.

James Harmesen (more commonly known by the name of Arminius), was a scholar of Theodore Beza, and upon his return to his native land became successively pastor of Amsterdam, and, after some opposition, professor of divinity at Leyden. The Calvinistic body had been long distracted by internal controversies; and the decided part which he took against the rigid Predestinarian doctrine excited much hostility, especially from Gomer, his colleague in the University. Thus, a new and more violent controversy was enkindled, which the secular power endeavored in vain to extinguish.

Arminius died in 1609;† but his doctrines survived him, and found

* Gibson, 396.

† In his last will he declared his object to have been "the spread of Christian

equally skilful and undaunted champions in Uytenbogart and Episcopius. In the following year, to shield themselves from the hostility of their adversaries, the Arminians addressed a "Remonstrance" to the States, consisting of five articles. This was answered on the other side by a contra-remonstrance; and hence the two parties respectively received the name of Remonstrants and Contra-Remonstrants.

Repeated conferences were held, but with no satisfactory result; at length the Gomarists, patronized by the Stadtholder Maurice, Prince of Orange, who for political purposes had resolved the downfall of those who ruled the republic and of the Arminians who espoused their cause, succeeded in procuring a synod to be convened.

The Gomarist divines assembled at Dort, in November, 1618. King James, who had previously recommended the calling of the synod, sent four divines to represent the Church of England, and another to explain the doctrine of the Church of Scotland, providing them with detailed instructions for their guidance. Deputies appeared also from the churches of Hessia, Bremen, Switzerland, and the Palatinate, as well as from the United Provinces; in short, from the whole Protestant body not united with the Lutherans, with the single exception of the French, who were withheld by political motives from taking any active part in the meeting. Several days were spent in adjusting preliminaries, and at length on the 13th of December, at the thirty-first sitting, the question of doctrine began to be taken into consideration.

In the fourteenth book of his history of the VARIATIONS, Bossuet has entered fully into the discussion of the points in contest. This discussion, however, is foreign to the purpose of this note, which has for its object only historical statement. To continue the narrative in the words of the Protestant historian Mosheim—*

"The Arminian deputies proposed to begin the defence of their cause by refuting the opinions of the Calvinists, their adversaries. This proposal was rejected by the synod, which looked upon the Arminians as a set of men that lay under the charge of heresy; and, therefore, they thought it incumbent upon them first, to declare and prove their own opinions before they could be allowed to combat the sentiments of others. When all the methods employed to persuade them to submit to the manner proposed by the synod proved ineffectual, they were excluded from that assembly, and returned home, complaining bitterly of the rigor and partiality with which they had been treated. Their cause was nevertheless tried in their absence, and in consequence of a strict examination of their writings, they were pronounced guilty of pestilential errors, and condemned as corrupters of true religion. This sentence was followed by its natural effects, which were the excommunication of the Arminians, the suppression of their religious assemblies, and the deprivation of their ministers.

"In consequence of the decision of the synod, they were deprived of all their posts and employments, whether ecclesiastical or civil,—their ministers were silenced and their meetings suppressed. They refused obedience to the order by which their pastors were prohibited from performing in public their ministerial functions; and thus drew upon them-

truth, the promotion of true worship, holy living, and concord, among all of the Christian name, *excluding popery, wherewith no union of belief, no bond of affection or Christian peace could be maintained.*"

* Cent xvii. sec ii. chap 3.

selves the resentment of their superiors, who punished them by fines, imprisonment, exile, and other marks of ignominy. To avoid these vexations, many of them retired to Antwerp, others fled to France; while a considerable number, accepting the invitation sent to them by Frederick, Duke of Holstein, formed a colony, which settled in the dominions of that prince, and built for themselves a handsome town called Fredrickstadt."

Note D. referred to at page 105.

Soon after the commencement of the "Reformation," originated by Luther in 1517, wishes were expressed from various quarters, and urgent solicitations addressed to the Roman See for the assembling of a general council. The political confusion which prevailed, and numerous other hindrances, which the prejudice of some writers has caused them altogether to overlook, retarded the salutary measure, and led to those frequent interruptions of the council which will be noticed in this short sketch of its history.

It was convened by Paul III. in May, 1542, but did not commence its sitting till the 13th of December, 1545. In the first seven sessions, points relating to the Holy Scriptures, original sin, free will, justification, the sacraments in general, and those of baptism and confirmation in particular, were explained and defined. The sessions took place at intervals more or less considerable: matters being meanwhile preparatively discussed in particular congregations. Questions of faith and objects of discipline were jointly considered; and in the several sessions the decrees, for the reformation of morals and ecclesiastical discipline follow the chapters and canons of doctrine. This was its uniform practice throughout.

On account of an epidemical disorder at Trent, the council was removed to Bologna. Two sessions were held in that city; they were, however, but meetings for adjournment, and finally the council was suspended in September, 1549.

Paul III. died in the following November. His successor, Julius III. re-assembled the synod in 1551. After two preparatory sessions, the council in its thirteenth and fourteenth explained the sacraments of the holy eucharist, penance and extreme unction. In the following, it invited the Protestants to attend, and in the sixteenth it was suspended on account of the wars in Germany.

The ephemeral pontificate of Marcellus II., the successor of Julius, was followed by that of Paul IV. (1555—1559). The wars and political jealousies caused a protraction of the suspension, and it was reserved for his successor Pius IV., at the instigation of his holy nephew St. Charles Borromæo, to re-assemble the council, and under the same auspicious guidance to bring its labors to a successful termination. The council was re-opened in January, 1562.

After four sessions, of which it is unnecessary to speak, the fathers treated in the twenty-first the question of communion in one kind, the sacrifice of the mass in the twenty-second; and in the twenty-third and twenty-fourth the sacraments of holy orders and matrimony. In the twenty-fifth, holden on the 3d and 4th of December, 1563, the doctrine of purgatory, images, invocation of saints, and indulgences was propounded, and the council concluded with the usual acclamations and subscriptions. The decrees of the former sessions under various pontificates were confirmed and subscribed to by two hundred and fifty-

five fathers. The ambassadors of kings also subscribed as witnesses, in a different schedule. Among the subscribing bishops appear the names of three Irish and one English prelate.

The council was *confirmed* solemnly by the pope in January of the following year. Its doctrinal decisions were received by the whole Catholic world with the readiest and fullest acquiescence: although its disciplinary enactments have not been in every particular allowed the force of law even in all Catholic countries. The reason of this difference is obvious. There was nothing novel in the doctrine: in the regulations of discipline, wise and wholesome as they are, there was often a strong contrast with long-established usage and locally prevailing jurisprudence. It is most absurd to confound things so distinct: and equally unfair, in estimating the character of the council, to overlook the services which it rendered to morals, and the reformation (in the *true* sense of the word) which it *accomplished* in every department of ecclesiastical polity.

We should here glance at the constellation of learning and piety which shone in this celebrated assembly; but it is time to bring this note to a close. And it cannot be more appropriately concluded than in the words of an eminent Protestant writer of the present day. They bear upon the absurd charge of innovation in doctrine by the council of Trent.

"A strange notion," says Mr. Hallam, in his History of Literature. "has been started of late years in *England*, that the council of Trent made important innovations in the previously established doctrines of the western Church; an hypothesis so paradoxical in respect to public opinion, and it may be added, so prodigiously at variance with the known facts of ecclesiastical history, that we cannot but admire the facility with which it has been taken up. It will appear by reading the accounts of the sessions of the council, either in Father Paul or in any more favorable historian, that even in certain points, such as justification, which had not been clearly laid down before, the Tridentine decrees were most conformable with the sense of the majority of those doctors who had obtained the highest reputation, and that upon what are usually styled the distinctive characteristics of the Church of Rome —namely, transubstantiation, purgatory, and invocation of the saints and the Virgin, they assert nothing but what has been so engrafted into the faith of this part of Europe, as to have been rejected by no one without suspicion or imputation of heresy. . . . No general council ever contained so many persons of eminent learning and ability as that of Trent; nor is there ground for believing that any other ever investigated the questions before it with so much patience, acuteness, temper, and desire of truth. The early councils, unless they be greatly belied, would not bear comparison in these characteristics. Impartiality and freedom from prejudice, no *Protestant* will attribute to the Fathers of Trent; but where will he produce these qualities in an ecclesiastical synod? But it may be said that they had only one leading prejudice, that of determining theological faith according to the tradition of the Catholic Church, as handed down to their own age. The one point of authority conceded, I am not aware that they can be proved to have decided wrong, or at least against all reasonable evidence. Let those who have imbibed a different opinion ask themselves whether they have read Sarpi through with any attention, especially as to those sessions of the Tridentine council which preceded its suspension in 1547."

CONTENTS.

PAGE

AMERICAN PREFACE..... ii
PREFACE TO THE LONDON EDITION..... iii
THE AUTHOR'S PREFACE..... vii

THE CONFERENCE.

I. Preparation for the Conference, and particular Instruction..... 13
II. The Conference..... 31
III. Sequel of the Conference..... 57

REFLECTIONS ON A TREATISE OF M. CLAUDE.

Preliminary Observations..... 63
FIRST REFLECTION.—On M. Claude's answer to the Acts extracted from the Discipline of the Reformed..... 63
SECOND REFLECTION.—On one of the propositions acknowledged by M. Claude in the Conference, and on the examen he prescribes after the Church's judgment..... 70
THIRD REFLECTION.—On another proposition acknowledged by M. Claude in the Conference.—The manner of instructing Christians explained.—Necessity of the Church's authority to know and understand the Scripture..... 76
FOURTH REFLECTION.—On M. Claude objecting the same difficulty to us about the Church as we do to him about the Scripture..... 78
FIFTH REFLECTION.—On M. Claude alleging the practice of the Greek Church and the like..... 80
SIXTH REFLECTION.—On M. Claude's attempt to make the discussion turn on the instruction of children..... 81
SEVENTH REFLECTION.—On his describing me as embarrassed in this part of the dispute..... 87
EIGHTH REFLECTION.—On another proposition acknowledged by M. Claude in the Conference.—How all false Churches are and have been established..... 88
NINTH REFLECTION.—On the Church's visibility.—Misconception of my doctrine on the part of M. Claude..... 91
TENTH REFLECTION.—On the Reformed Confession of Faith.—Its acknowledging no Church but such as is visible.—M. Claude's answer to this difficulty..... 94
ELEVENTH REFLECTION.—On M. Claude's own acknowledgment of the Church's perpetual visibility..... 96

PAGE

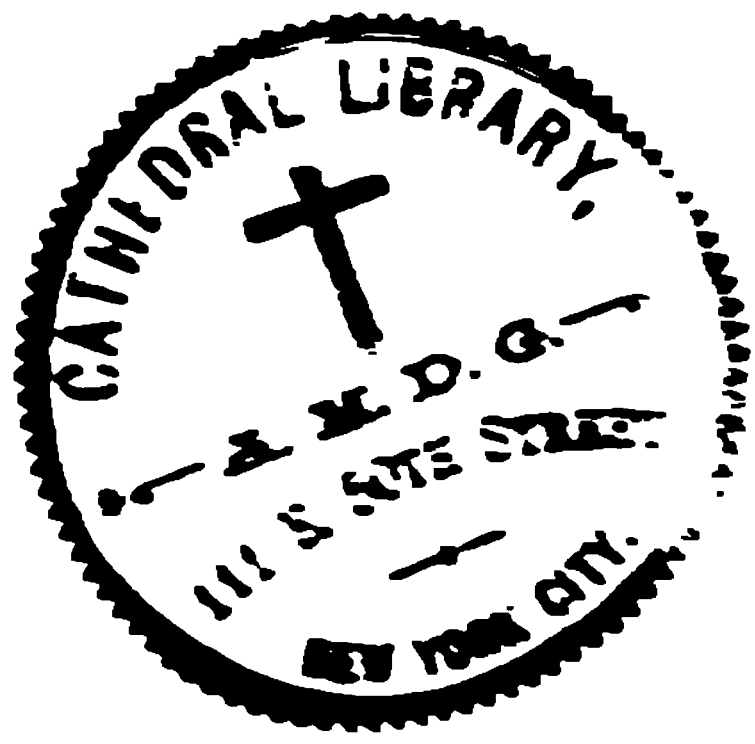
[illegible] Reflection.—Two of M. [illegible]'s principal objections [illegible] by the [illegible] doctrine. . . . . [illegible]

[illegible] and last Reflection.—M. [illegible] doctrine leads [illegible] to the [illegible] that there is no [illegible] but in the [illegible] Church. . . . . [illegible]

Appendix . . . . . [illegible]

CATHEDRAL LIBRARY,
A. M. D. G.
111 S. SOTE STREET
NEW YORK CITY.

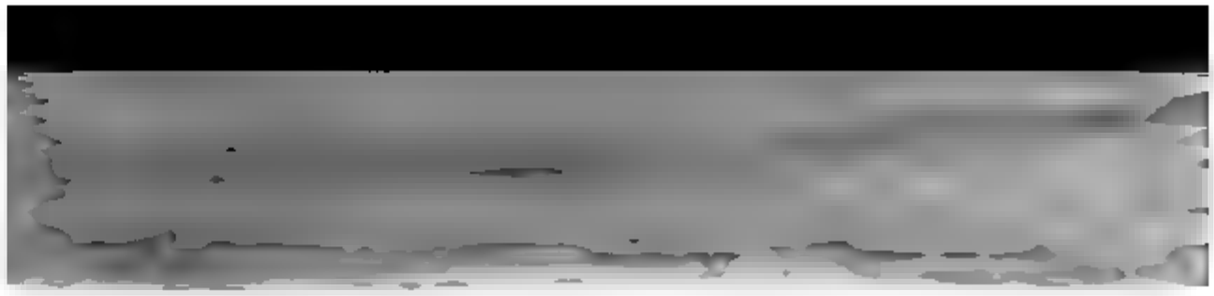
4029



PAGE

TWELFTH REFLECTION.—Two of M. Claude's principal objections resolved by his own doctrine..... 99

THIRTEENTH AND LAST REFLECTION.—M. Claude's doctrine leads manifestly to the inference that there is no salvation but in the Roman Church..... 103

APPENDIX..... 123

4020